THE TRVE CONVERT:

OR,

AN EXPOSITION

VPON THE

XV. CHAPTER OF

St. LVKES *Gospell,*

Containing three Parables.

THE LOST SHEEPE.

THE LOST GROAT.

THE LOST SONNE.

By NEHEMIAH ROGERS, Pastor *of the Congregation at* Messing *in* Essex.

Repent you therefore, and be conuerted, that your sinnes may be blotted out when the times of refreshing shall come from the presence of the Lord. *Acts* 3. 19.

LONDON,
Printed by *George Miller* for *Edward Brewster*, and are to be sold at the signe of the Bible, at the great North doore of PAVLS. 1632.

TO THE RIGHT Honourable, WILLIAM, *Lord* MAYNARD, *Baron of* Eſton,

AND

TO THE RIGHT *Noble Ladie*, the Lady MAYNARD, *his Worthy Conſort*,

The bleſsings both of the Throne *and* Foot-ſtoole.

My very good Lord,

OVr *Bleſſed* SAVIOVR *vpon the Croſſe, eſpying his Mother and the Diſciple whom hee loued, ſaid vnto his Mother*, Woman, behold thy Sonne, *and to the Diſciple, behold thy mother: What hee then ſpake from Earth,*

Ioh. 19. Ver. 26.

Much honoured Lady,

IT would be in vain to excuſe this enterprize; I know your *Goodneſſe* cannot refuſe it, for his ſake with whom you are conioyned, as iointheires together of the grace of life.

I would gladly

Earth, hee yet ſpeakes from Heauen to his Church, and to the Nobles and Princes of the Earth (her Children) on the behalfe of this his Church: And as that voice wrought obedience in him to whom it was ſpoken, ſo as, from that time he tooke her home vnto him; *So doth it preuaile with all thoſe who are the beloued Diſciples of Chriſt, and in whoſe breaſt the loue of the truth doth reſt. Amongſt theſe, your Honour is deſeruedly eſteemed, who haue not onely entertained the loue of the Truth into your owne heart,* but

Pſal 45. 16.

leaue the world this meane, but faithfull teſtimony, of my dutifull affection, and vnfained eſtimation of thoſe ſauing graces, which (I am perſwaded) are lodged within your noble breaſt. God hath powred vpon your Honours head, the precious ſpikenard of his ſpirit (the vertue and vigour wherof hath ſoaked downe into the heart) and hath enriched you with that which is more precious then gold, *faith vnfained*, attended with other graces, *Loue, Ioy, Hope, Patience*, and (which is

1. Pet. 1. 2. Tim. 1. Ver. 5.

but (*as* Obed-Edom *did the Arke*) *you haue prouided a reſting place for it, vnder your Honours Roofe; ſo that your noble and well gouerned Familie may bee honoured with the title of a* Bethel, *your Chamber and Cloſet, of a* Temple; *as was the noble Prince of* Anhalts *reported to be.*

Melanct. in præf. 5 Tom. oper. Lutheri.

Yea, if any deſerue the ſtyle of, The Churches Friend; The Clergies Sanctuarie; The vncorrupt Patron of Church-liuings; A bountifull Encourager of Learning; A Munificent Fauourer is ſomwhat rare to be found in Ladies of ſo high a ranke) a *meek and humble ſpirit*, your Honour hauing learned, that *Humility* is the firſt, ſecond, and third ſtaire of true *Chriſtian Nobilitie.*

1. Pet. 3.

Humilitas virtus Chriſtianorum prima, ſecunda, tertia. Aug. Epiſt. ad Dioſcorum.

I know your Honour affects not that as the beſt muſicke, which ſoundeth lowdeſt your Honours praiſes; yet let the world heare this imperfect Eccho of them from my pen, that other may learn from your example, how to enoble Nobility it ſelfe.

And let me humbly craue leaue,

uourer of Vertue: *It is your Honour.*

As for the Dedication *of this meane piece of my studies, it need not bee imputed to any other Reason, besides your Vertues (the chiefe motiue which drew me on to this presumption.) Although priuate respects are not wanting: Your Honours free and vndeserued fauour in admitting mee into your honourable seruice, requires a humble acknowledgement, and ties me hereunto: For whose is the seruice of seruants, but their Masters? These following Expositions,* (which your rare meeknes assures me of, & duty binds me vnto) to encourage your Honour, that *as you haue receiued Iesus Christ the Lord, so to walk in him, rooted, built vp, and stablished in the Faith, as you haue beene taught:* Col. 2. 6, 7

Assuring your selfe, (good Madam) that it is Grace and Holinesse, which makes the face to shine, and name to liue: As for the *lusts of the flesh,* the *lust of the eyes,* and *pride of life,* they poison the tombe; but, piety, and the feare of God, shall be recompenced with *honour, glory, and im-* 1 Iob. 2. 16. Rom. 2. 7.

mor-

ſitions, *which I haue* parcel'd *out into ſeuerall hands, I hauing now ioyned and made* one body, *ſeekes vnto your Honour to bee the Generall Suſtainer of the whole. I deſire to bee dutifull, not troubleſome. Let mee craue leaue to beſeech your Honour to keep that good* 2. Sam. 18. 23. *way (the way of the Plaine) wherein you walke, and forget not in all your actions to honour that God, who hath honoured you.*

I end with the words of Ruth *to* Boaz; Let mee ſtill Ruth 2. 13 find fauour in the ſight of my Lord, who hath comfor-ted *mortality, the end* being *eternall life*; that imbalming of *Iacobs* Gen. 50. 2. body with ſweet ſpices, may not bee compared with that which Grace and Vertue leaues vpon your name and memory: And not only ſo, but as we read in ſtory, that the *Phyſitians* of old time, needed no other teſtimony of their learning, then that they were ſtudents in *Alexandria*: So your noble children and family will bee graced in the world, that they are deſcended of ſuch a mother, and haue attended ſo vertuous

ted mee, and spoke friendly to me your seruant, though I be not like to one of your seruants; *but am the least of those patronized and protected by your Honour.*

tuous a Lady.

Accept (good Madam) of what is here offered, and let it haue place amongst those presents of truest affection.

So shall neuer want to bee offered vp for your Honours happinesse, and the wel-fare of your whole Honourable Family, the deuotions of him who reioyceth to remaine,

Your Honours Seruant
and Chaplaine,

NEHEMIAH ROGERS.

To the Reader; and more especially to those of my owne *Flocke, and Charge; the Parishioners of Messing in Essex.*

(***)

IN the repaire of *Ierusalems* decayed walls, no man was idle, no part intermitted; euery Israelite had his station, each one his taske; some wrought vpon the Fish-gate, others about the Sheepe-gate, &c. some laid the beames, others set vp the dores, the lockes, and barres; Not any one that built; not any of their Seconds, but is taken speciall notice of, and vpon Record, together with the part and piece builded and repaired, how small soeuer: Thus in the Church. Neh. 3. 1, 2, 3, &c.

I could wish with *Origen, Vtinam esset possibile me vnum esse ex principibus offerre gemmas, &c.* that I were

were able with the Chiefe, to offer pretious ſtones, and with thoſe moſt able, to ſet vpon the repaire of greateſt breaches; but this being aboue my reach, I wiſh I may be meete, to haue but *Goates haire* in the *Tabernacle* of the Lord; fit to beare a Burden, ſet vp a dore, put on a Lock; if for any thing about Ieruſalems Walls, and Temple, herein I ſhall reioyce and will reioyce.

Diuers yeares ſince, I put forth an Expoſition on the Parable of the Prodigall, which found ſuch fauourable acceptance, as that in ſhort time it returned to me (as *Noah's Doue* to him) with an Oliue branch in its mouth, ſo that I haue encouragement to ſend it forth once more (though much altered and enlarged) with two other, like thoſe ſpies ſent to view the land, and bring tidings; deſiring (may God be pleaſed to accommodate my deſire) vpon their ſafe returne to ſend them forth againe with greater Company and better Furniture. I hope I ſhall doe herein no thankleſſe office: A little Candle is welcome, where greater lights be abſent: One Starre breaking through a thicke cloud, in a darke night, is more comfortable, then if it ſhone with many in a bright and more lightſome euening. What though my paines be cenſured as Poore, if not altogether vnprofitable? Doe not you know that by iangling of the Bells, better Ringers are called in?

Gen. 7.

Ioſh. 2. 1.

Reader let me deſire thee to be Charitable, (that by the next I may ſo ſtile thee) Conſider me as a man ſubiect to many frailties and infirmities, and one who knoweth nothing as he ought to know.

My

My Corne may haue ſome Chaffe; my Coine ſome flawes, and ſlips: I walke in a path not beaten, and on a ſoyle that is rich and fat, and ſo no eaſie matter to keepe from erring. There is none (ſaith *Auſtin*) if he be not impudently bold, that dares profeſſe, he vnderſtandeth in all points any one booke of Scripture: If ſo; much leſſe the *Parables:* Of which if I ſhould heare an Angell ſay he could giue a ſufficient Comment, I would ſuſpect him. Many Expoſitors I haue made vſe of and Conſulted with (though I name no[illegible]eing feareſull and ſpiritually nice in my choice: Not in any Interpretation going alone, nor following all. Vſing my liberty in pitching vpon what I conceiue moſt fit and following that which (in my iudgement) doth beſt agree with our Sauiours ſcope. This in the Generall. *Aug. de Trin. lib. 1. cap. 3.*

Now to you of my owne Charge in a more ſpeciall manner, to whom I wiſh, that variety may be no burden. I deſire to feede you, both by the Eye and Eare; by one, or both, I would get into your hearts. You are nailes of the Sanctuary, it is not one blow that faſtens you: your need calls for the ſame hand againe; the ſame heart; the ſame hammer: I haue trauelled in birth againe and againe, that Chriſt may be formed, and confirmed in you: Many a Sabboth haue wee ſanctified together, with Prayer, and Propheſie; not any one ſince my firſt comming amongſt you (now eleuen yeares and vpwards) wherein you haue not beene bleſt with the former and latter raine; Preaching, Catechiſing: Nor any one moneth wherein we

we haue not reuerently Celebrated the bleſſed Sacrament of the body and blood of Chriſt; ioyntly renewing our Couenant with God, and (in him) one with another, ouer the bleeding wounds of our Crucified Sauiour. Many a night and day haue I wraſtled with God (as *Iacob* in *Bethel*) by Prayer to gaine a bleſſing for you; and in you, and your ſaluation to my owne ſoule; with what ſincerity hee knowes who onely knowes the heart; and with what fruit, many eyes who behold your order, both in the [illegible]ebration of Gods worſhip, as likewiſe in Conuerſation and holy life, can witneſſe. So that I may truly ſay of the moſt of you (of all it may not be expected) *What is my hope or ioy, or crowne of reioycing, are not you euen it in the preſence of our Lord Ieſus Chriſt at his comming? You are my glory and my ioy.* If I erre, it is my Affection towards you that cauſeth me to erre; And for the Husband to erre in Loue of his wife continually, is an error without error. Sure I am, you are as deare to mee as a Flock can be vnto a Shepheard; my labours; my life; my refuſall of better and greater meanes (if greater meanes be better) for your ſakes, I truſt will ſay as much.

Coloſ. 2. 5.

1 Theſſ. 2. 19.

Pro. 5. 19.

I deſire no better recompence from you, then your Conſtant and Cloſe walking with God, in a Chriſtian Courſe: Hold that you haue receiued; And not onely ſo, but caſt about how to exceed. Follow not the guiſe and faſhion of moſt Profeſſors in this age, who are all Eare and Tongue; finde you both Hand and Foot. Languiſh not about needleſſe diſputes; ſeeke not to entangle Conſcience, but

ſpend

ſpend you your time about the maine, which while you doe, it ſhall neuer grieue me, that I haue gone through good report and euill report for your ſakes: what is amiſſe in Church, or Common-wealth, pray for the redreſſe of; but forbeare raſh Cenſures. Let *Sions* peace be euer deare vnto you. And haue a Care to liue in Loue. And ſo deſiring, that as theſe my labours haue ſome way Comforted you in your iourney, ſo they may ſerue ſome way to Confirme you in the End, I commend you to God and the Word of his Grace, who is able to build you further, and giue you an Inheritance amongſt them which are ſanctified, by faith in Chriſt, and ſo reſt

Your ſeruant in the buſineſſe

of your ſoules ſaluation,

NEHEMIAH ROGERS.

THE WATCHFVLL SHEPHEARD

HIS CARE OVER HIS WHOLE FLOCK, THAT NONE BE LOST NOR WANTING;

IN AN

EXPOSITION ON THE PARABLE OF THE LOST SHEEP: Luk. 15. 1.——8.

By Nehemiah Rogers, Paſtor of *Meſſing* in *Eſſex*.

Behold, I, euen I will both ſearch my Sheepe and ſeeke them out. As a Shepheard ſeeketh out his flocke in the day that he is amongſt his Sheepe that are ſcattered: So will I ſeeke out my Sheepe, and will deliuer them out of all places where they haue beene ſcattered in the cloudy and darke day, Ezek 34. 11. 12.

LONDON,
Printed by *George Miller* for *Edward Brewſter*, and are to be ſold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1632.

TO THE

TRVLY GENEROVS

and Religious Gentleman, M^r. HANAMEELL CHIBORNE of *Meßing in Eſſex,* Eſquire; ſauing health.

Worthy Sir;

MY Obligation to you, is great, in regard of the kindneſſe receiued from your deceaſed Father, (the means of my free and comfortable entrance into my Charge) A duty (indeed) it was freely to preſent, and to deale faithfully, and vprightly in ſo weighty a truſt; but to ſelect mee from others, a kindneſſe that deſerues acknowledgement: but thoſe gratious endowments which you ſeeme to haue, as hereditary from him, (beſides other perſonall reſpects) binds me to you in a farre greater dutie.

God hath Committed much vnto your truſt; Your Tallents are not ordinary, which were it not, that the world would thinke Partiality did prompt me, I would particularly make mention of; not that you might reade (otherwiſe then to be put in minde of the great account you haue to make at our Maſters Audit,) but to recommend your example to the memory and imitation of Poſterity: But then ſhould I exceed the bounds of an Epiſtle, and write a Volume; yea your wiſedome, and modeſtie, would rather diſlike then admit ſuch praiſe.

Pardon me Sir; as Vertue cannot be ouer-priz'd, no more can she be ouer-prays'd: As God hath giuen you ability to do good, so also he hath giuen you a heart (which most of your meanes, and ranke want) and that in *Ephratah*, *Beth-lehem* to do worthily; the Place of your own birth, and where you haue your lines and lot laid forth. Beleeue it Sir; Non-residence is not the peculiar sin of vs Clergie men, but of the Gentrie too: Who are content to receiue rents and reuenewes from *Ephrata* and *Beth-lehem*, but doe no good there, in gouerning, directing, and good housekeeping; so that one would think, the plague which God threatned of old, that *many houses great and faire should bee desolate and without Inhabitant*, were now effected and made good.

Ruth 4. Verse 11.

Isaiah 5.9.

We are happie, and (with all thankefulnesse to God and you) we acknowledge this our happinesse in your Residencie, whereby the light and lustre of those beames of grace shining in your heart, and appearing in your practise, doth notably helpe forward Christs kingdome, to the glory of God, and ioy of your friends, and the solace of your owne Conscience (I doubt not) in the end.

Goe on Worthy Sir; be still your selfe, let the happie *Imprimis* of your life be seconded with many good *Items*; so when you come to cast vp the *Summa totalis*, you shall finde it to be euerlasting happinesse and saluation in God's blessed kingdome.

To which, if this, or any other of my labours, may be a meanes to further you one step, I could wish euery word were ten, euery line a leafe, and euery leafe a Volume: Beseeching you to accept the *Dedication* as an euidence of my true affection and vnfeined desire to further you in your iourney towards that Countrey you seeke, for which end neuer shall be wanting the prayers and endeauours of

Your soules vnworthy Pastor and Watchman:

NEHEMIAH ROGERS.

A briefe Recapitulation of the ſeuerall Doctrines, with their Reaſons and Vſes, Collected and deduced from each Verſe, and more largely handled in this Expoſition on the Parable of the loſt Sheepe.

Verſe I.

Opportunities offered of hearing the Word are to bee apprehended.	*Page* 4.	*Doctrine* 1.
God hath appointed times.	5.	*Reaſon* 1.
The Spirit bloweth when it liſteth.	6.	2.
Great danger comes through the neglect.	7.	3.
Reproofe of thoſe who omit them.	8.	*Vſe* 1.
Exhortation both to Miniſter and People wiſely to apprehend them.	15.	2.
True and ſolid comfort for the afflicted Conſcience is to bee ſought and found in Chriſt alone.	29.	*Doctrine* 2.
All comfort God hath treaſured vp in him.	32.	*Reaſon* 1.
There is an emptineſſe in all other things beſides him.	33.	2.
Information, why ſo many remaine diſtreſſed.	Ibid.	*Vſe* 1.
Exhortation, in all our troubles ſeeke to him for Comfort.	34.	2.
No better way to haue comfort from Chriſt, then to draw neere vnto Chriſt.	36.	*Doctrine* 3.
Admonition, not to keepe aloofe of, if we would haue comfort.	36	*Vſe* 1.
When we come to hearing of the Word, we ſhould come with forwardneſſe.	40.	*Doctrine* 4.
It is a good thing ſo to doe.	41.	*Reaſon* 1.
It argues reuerence and delight.	Ibid.	2.

3.	Others are hereby encouraged.	Ibid.
4.	We our selues in so doing get more profit.	42.
Vse 1.	Reproofe of the backewardnesse of most.	43.
2.	To stirre vs vp to a care this way.	44.
Doctrine 5.	One sinner conets the fellowship of another.	50.
Reason 1.	Man is a sociable creature.	Ibid.
2.	Like will to like.	Ibid.
3.	Sinne (as they conceiue) will be the lighter.	Ibid.
Vse 1.	Reproofe of those who vnnecessarily associate themselues with sinners.	50.
2.	A Diswasiue from their companie.	51.
3.	Comfort to those whom the wicked dot not fancie.	55.
4.	Imitation for the Saints, that they affect Communion.	Ibid.
Doctrine 6.	Rigour and Seuerity doth rather hurt then helpe.	56.
Vse 1.	Admonition wisely to proceed in censure.	57.
Doctrine 7.	To be a Publican and not a sinner is very rare.	60.
Reason 1.	They in such places haue strong temptations.	Ibid.
Vse 1.	Admonition to such that they be watchfull.	Ibid.
2.	Instruction to those in meane places to rest contented.	61.
3.	Consolation and Encouragement to the faithfull.	Ibid.
Doctrine 8.	Sinne makes places and persons infamous.	62.
Reason 1.	It hath a polluting and defiling nature.	63.
Vse 1.	Direction how to bring our places and persons into credit.	Ibid.
Doctrine 9.	Those who giue themselues to the practise of sinne, are sinners.	66.
Reason 1.	Euery denomination is from the greater part.	67.
Vse 1.	Reproofe of those who defie the name, yet their practise claimes it.	Ibid.
2.	Instruction to put a difference betwixt hauing of sinne and being a Sinner.	67.
Doctrine 10.	The vitious, and most contemptible are neerer heauen then the Pharisaicall.	68.
Reason 1.	God sooner lookes on such in mercy.	69.
2.	More prayers are made for such.	70.
3.	Such are sooner conuinced then the other.	Ibid.
Vse 1.	Therefore despaire not of any how prophane soeuer.	70.

In

In all holy performances, the right end must bee aimed at.	72.	*Doctrine* 11.
The goodnesse of each act is in respect of the end.	Ibid.	*Reason* 1.
Reproofe of those who rest in the worke done.	73.	*Vse* 1.
Instruction, in all our actions haue the right end in our eye.	74.	2.
Christ was a Preacher.	75.	*Doctrine* 12.
Let none cast contempt vpon that calling.	76.	*Vse* 1.
Admire Gods mercy in giuing vs such a one.	Ibid.	2.
Let the Church reioyce in such a Minister.	Ibid.	3.
Christ must be heard.	78.	*Doctrine* 13.
He hath the words of eternall life.	Ibid.	*Reason* 1.
It is the marke of those who are his Sheepe, to heare.	79.	2.
We are blinde and ignorant and haue need to heare.	79	3.
Vengeance abides such as refuse to heare.	Ibid.	4.
Reproofe of such as heare other before him.	80.	*Vse* 1.
To stirre vs vp to giue attendance on him.	82.	2.

Verse 11.

The learnedst Clarkes are not euer the wisest men.	86.	*Doctrine* 1.
Humane learning is not the proper instrument of spirituall discerning.	Ibid.	*Reason* 1.
In iudgement such are blinded for their pride, &c.	Ibid.	2.
Therefore that Argument is weake, the learned are on our side.	87.	*Vse* 1.
Not to be swayed with this, in matters of Religion.	89.	2.
Let none be puffed vp with conceit of great learning.	92.	3.
The wicked (though differing amongst themselues) will be at one to persecute the good.	94.	*Doctrine* 2.
The diuell doth attone them to doe mischiefe.	Ibid.	*Reason* 1.
Vnity is no inseparable note of a true Church.	94	*Vse* 1.
Learne to be at one for good, as they are for sinne.	95.	2.
Murmuring at others especially for good, is a foule offence.	96.	*Doctrine* 3.
Therefore wee should worke our hearts to a detestation of it.	96.	*Vse* 1.
None so good that can escape the murmurs of the bad.	97.	*Doctrine* 4.

Reaſon 1.	The wicked reſpect not perſons.	98.
2.	The good ſtand moſt in their way.	Ibid.
Vſe 1.	Conclude we not all faulty whom the people accuſe.	98.
2.	It ſhould teach ſuch Patience, as thus ſuffer,	Ibid.
Doctrine 5.	The wicked doe not euer make the greateſt ſhew when they intend the greateſt miſchiefe.	98.
Reaſon 1.	That they may the better ſhunne ſhame, if they bee diſcouered.	Ibid.
2.	Their workes are the workes of darkeneſſe and therefore loue it.	
3.	Secreſie beſt ſpeeds their plots.	Ibid.
Vſe 1.	Therefore the godly are to walke circumſpectly.	99.
2.	And get into that ſecret into which their ſoules cannot come.	99.
Doctrine 6.	The tongue of the wicked is the blab of their heart.	100.
Reaſon 1.	From Gods prouidence for the good of his.	Ibid.
Vſe 1.	Conclude we, that the tongues of the wicked are not their owne.	
2.	Reproofe of thoſe who ſay their hearts are good, and yet their tongues are naught.	100.
Doctrine 7.	The wicked are not onely cloſe, but likewiſe cunning.	100.
Reaſon 1.	They haue it by kinde.	Ibid.
Vſe 1.	Let vs ſeeke after that wiſedome from aboue.	101.
2.	And auoid their companies as much as may be.	Ibid.
Doctrine 8.	No act ſo worthy but is ſubiect to a falſe conſtruction and miſinterpretation.	102
Vſe 1.	Paſſe we little for mans iudgement.	102.
2.	Admonition not to iudge raſhly of any.	103.
3.	Nor paſſe ſentence of actions, after ſome mens interpretations.	204.
Doctrine 9.	The wicked take offence at the pouertie of the Goſpels Clients.	104.
Reaſon 1.	They are too highly conceited of their owne worth.	Ibid.
2.	They perceiue many infirmities in Profeſſors.	Ibid.
Vſe 1.	Admonition, not to ſtumble at this ſtone.	105.
2.	Exhortation to Profeſſors not to giue offence.	107.
Doctrine 10.	Chriſt reiects none that come to him for mercy.	107.
Vſe 1.	Therefore deſpaire not though our ſinnes be great,	108.

It is not vnlawfull for some persons, and in some cases to conuerse with sinners.	119.	*Doctrine* 11.
Let not all conuersing with them be condemned.	110.	*Vse* 1.
A Caueat that our liberty be not abused.	Ibid.	2.
The wicked from good premises draw bad Conclusions.	111.	*Doctrine* 12.
They are men of corrupt mindes.	Ibid.	*Reason* 1.
They are taught that Sophistrie by Sathan.	Ibid.	2.
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The wicked are so to be reproued, as that the godly be not too much disheartened.	118.	*Doctrine* 3.
They are of a tender disposition and soone affrighted.	119.	*Reason* 1.
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For

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3.	*In iudgement to the wicked.*	122.
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Vse 1.	*Reproofe of the wastfull and spend-thrift.*	Ibid.
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Mans

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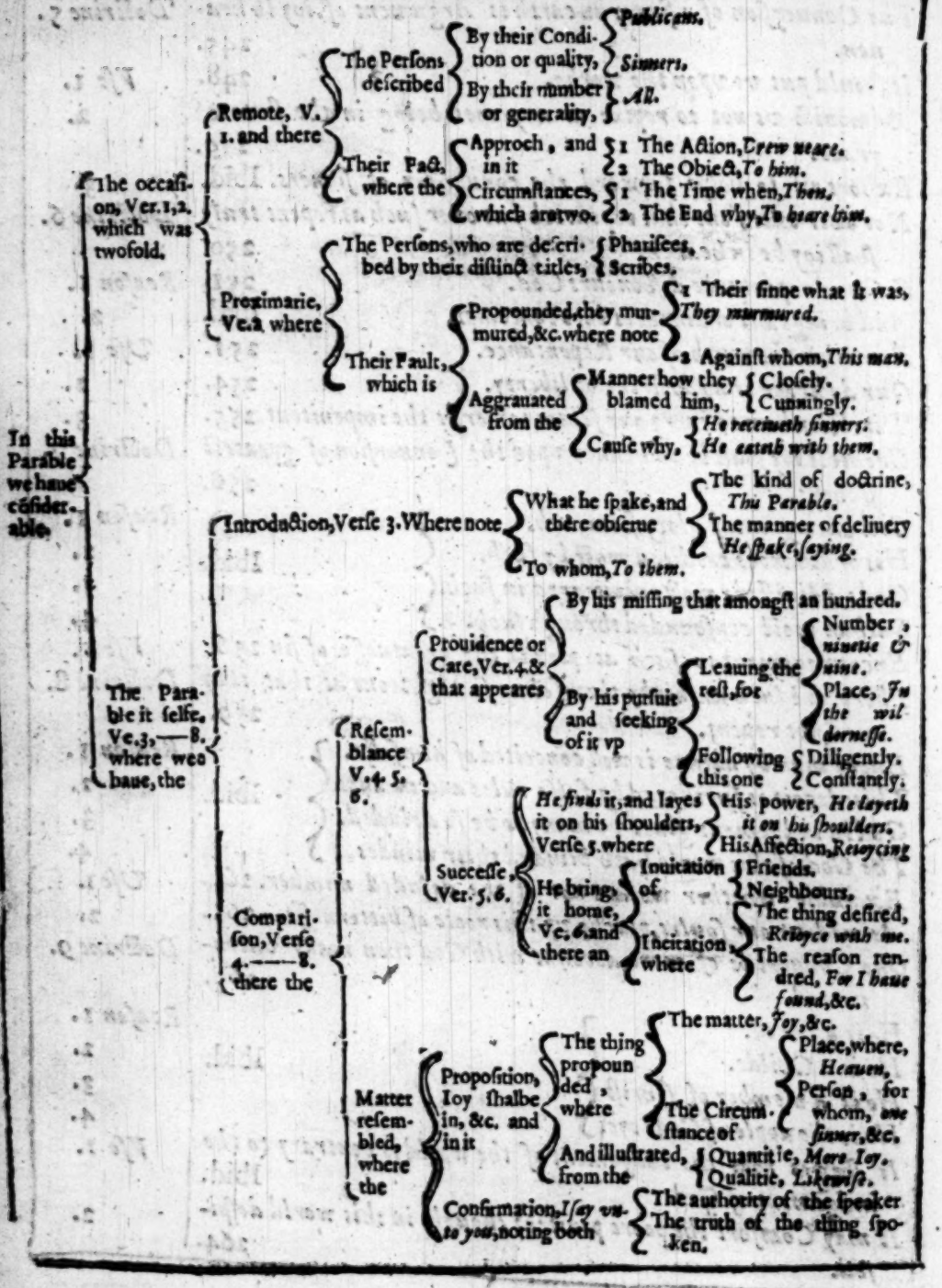
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Re-

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A Table Analyticall, shewing the method obserued and followed, in the ensuing Exposition on the Parable of the Lost Sheepe, Luk. 15. 1 —— 8.



AN EXPOSITION OF THE PARABLE OF THE LOST SHEEPE.

LVKE 15. 1.2.

Then drew neere vnto him all the Publicans and Sinners for to heare him.

And the Phariſees and Scribes murmured ſaying, this man receiueth ſinners and eateth with them.

THE *Sunne*, when it firſt ariſeth (*comming forth as a Bridegroome out of his Chamber*) drawes euery eye vpon it: So the *Sunne of Righteouſneſſe* appearing to the world (*with healing vnder his wings*) allured all with his perfect, and ſhining beauty, (*he being the brightneſſe of his Fathers glory and the expreſſe image of his perſon.*) The powerfull, and ſoule-ſauing doctrine which he did deliuer; together with thoſe admirable miracles, wherewith he did confirme that doctrine, ſo ſpread abroad his fame, As

Pſal. 19.5.

Mal. 4.2.

Heb. 1.3.

 that

that of all ſorts, and from all coaſts, and quarters, they flocked after him by troopes.

Amongſt others, *Publicans* and *Sinners* were his daily and conſtant Auditors. The one ſort hatefull for their *trade*, The other for their *vitious life*. Theſe followed as the *ſicke* doth the *Phyſitian*; Theſe he receiued and conuerſed withall, as the *Phyſitian* doth with the ſicke: No way *Infecting* himſelfe, but euery way *Affecting* to *Effect* their bliſſe.

This is not without the *Phariſees* grudging; who as they looked a ſquint at other of Chriſts actions, ſo at this, And where they ſhould haue admired his *Mercy*, they cauill at his *Holineſſe*. *This man receiueth ſinners and eateth with them.* As if in plaine termes they ſhould haue ſaid *like will to like*. His conuerſing with theſe is Argument ſtrong enough to proue, he is as they are, for all his pretended *Holineſſe* and *Sanctitie*.

The quicke eye of Chriſt did ſoone eſpie whereto the murmure of theſe enuious *Phariſees* did tend. And therefore in the three enſuing *Parables* makes his *Defenſe*. Wherein he doth Firſt, *Excuſe* himſelfe, And *Iuſtifies* his *Practiſe*: Secondly, *Accuſe* thoſe Murmurers, the *Scribes* and *Phariſees*, thoſe ſinfull *Iuſtitiaries*: Thirdly, he *Comforteth* and *Encourageth* his Followers, as we ſhall after ſee in the *Proſecution*.

Diuiſion. In the whole we haue conſiderable; Firſt, the *Occaſion* of the *Parables* propounding; Secondly, the *Parables* themſelues that are propounded.

The *Occaſion*, in the two firſt verſes: And that we finde to be double, Firſt more *Remote*; The comming and Reſorting of ſome ſort of Perſons to Chriſt, and his receiuing them, *verſe* 1.

Secondly, *Proximarie* and more neare; The murmuring and repining of other ſort of Perſons againſt Chriſt, for that his doing, *verſe* 2.

In the former, two things; 1. The *Perſons* who they were: 2. Their *Fact* what it was.

The

The *Persons* comming are described, 1 By their *Condition* or *Quality* [*Publicans, Sinners*] 2, By their *Number* or *Generality* [*All.*]

Their *Fact*; wherein we haue considerable two particulars, 1. Their *Approach*; 2. The *Circumstances* thereof.

The first in those words [*They drew neere vnto him*] where we haue The *Action* [*Drew neere*] And the *Obiect* [*him.*]

The *Circumstances* are two; 1. Of *Time* when [*Then*] 2 And *End* why [*To heare him.*] Thus of the *Occasion* more *Remote*; now for that *more neere, verse* 2.

Wherein we haue considerable; 1. The *Persons*; 2. Their *Fault.*

The *Persons* are described and set forth by their *distinct titles* [*Pharisees and Scribes.*]

Their *Fault*, is First *Propounded* [*They murmured saying, This man, &c.*] where we see both *what they did* [*They murmured*] And against *whom* their murmure was [*This man.*]

Secondly, It is *Aggrauated*; and that both from the *Manner* how they blamed him: And from the *Cause* or *Reason* why.

For the *Manner*; It was both *Close* and *Cunning*: 1 *Close* in that they did but [*Murmure*] 2 *Cunning*, in that it was by *Insinuation* [*This man.*]

The *Cause* why they blamed him was onely this [*He receiueth Sinners, and he eateth with them.*]

And these are the Particulars obseruable in the *Occasion.*

The *Parables* themselues we shall haue limb'd forth when we come to their Particular handling. Let vs now set our selues to a making vp of what wee haue cut out.

Then] The *Circumstance* of *Time* (though not first in our Diuision, yet lying first in the Text) shall first be handled (for I intend to take vp the words in order as *Text.*

as the Holy Ghost hath layed them downe) and from it we note:

Doctrine. *Opportunities offered for hearing of the Word are to be apprehended.*

Opportunities offered are to be apprehended.

Christ was now preaching; and multitudes pressing and following; All seeme glad of so faire an occasion offered, which they readily and gladly lay hold vpon, and embrace, taking *Time* as it were by the *Fore-locke* for [*Then*] *they drew neare*, i.e. at the same instant of *Time* that Christ came to preach, and teach Gods truth.

A duty enioyned vs by Christ himselfe, in the last words of the former Chapter, *Luke* 14.35. next and immediately forgoing this our Text, *Let him that hath eares to heare, heare.* Not let him if he please, as if it were *Permissiue*; but let him not dare to neglect hearing: let him take heed how he dares doe otherwise. If he haue eares he must heare; for God hath not giuen him his eares for nothing. A sentence often vttered by our Sauiour, and commonly with a *Cry*: For so in other places we reade, as *Luke* 8 8. *Iesus cryed, Let him that hath Eares to heare, heare.* And therefore (sure) it is a duty of great Importance, else he would not haue vttered it with a *Cry*. For when euer he deliuered any doctrine after such a manner (which was not aboue foure times (besides this occasion) in all his life) (that we reade of) he deliuered matter of great *consequence*. And therefore we may conclude vpon it, it is a duty that concernes vs nearely.

Iohn 7.28.
Iohn 11.43.
Iohn 12.44.
Matth. 27.46.

The like hath beene vrged vpon vs in all ages by Gods seruants, both *Prophets* and *Apostles*, still calling vpon all to heare what the Lord doth speake. Let me put you in minde of one place more for all the rest, *Heb.* 3.7. *To day, saith the Apostle, Heare his voice.* And *verse* 13. *whilst it is called to day.* Here must be no *put-off*, but a present laying hold vpon the time and opportunity.

Isay 1.2.10.& 34.1.
Hos 4.1.& 5.1.
Acts 13.16.
Iam. 2.5.

True it is, in a generall consideration the time of the continuance of the meanes, may be said to be the *Day*: For as the *Sun-rising* begins the day, and ends it, with itt's setting

setting or going downe: So the *day of ſaluation* beginneth and endeth, with the *doctrine of ſaluation.* And thus the day is longer or ſhorter to a Kingdome, Countrey, or particular Congregation, according to the time of the continuance of the Goſpell. God threatneth the Iewes that *the Sun ſhall ſet at noone day* becauſe of their diſobedience and contempt, *Amos* 8.9. and what he meanes by that, *Micah Chap.*3.8. ſhewes when he ſaith: *Night ſhall be vpon you that you ſhall not haue a viſion, and it ſhall be darke vnto you, that you ſhall not diuine, and the Sun ſhall goe downe ouer the Prophets, and the day ſhall be darke ouer them.*

The day of ſaluation beginneth and endeth with the doctrine of ſaluation.

Thus, ſo long as God ſends the *Goſpell* to a people, in the powerfull preaching of it, it is *Day* with them in a large ſenſe: And ſo likewiſe it is *Night* with them when it is remoued. But yet for particular perſons, the time is more ſecret, and it is hard to ſay how long the day may laſt, that God reſerues to himſelfe. Sure it is, that the preſent time is the *Acceptable time*, wherein God offers grace: While God ſtands at the dore and knockes; while he waites, and ſtretcheth forth his hands ready to receiue vs, euen that preſent opportunity is the *Acceptable time*; as Saint *Paul* ſheweth, *Behold now the accepted time, behold now the day of ſaluation*, beating vpon the very τὸ νῦν, the time preſent yea the very inſtant of the time preſent, euen as it were *Now* while I am ſpeaking this: Now how long God may ſtand offering or waiting who is able to determine? therefore the preſent opportunity muſt be taken.

2 Cor.6.2.

The *Reaſons* to confirme the point may be theſe: Firſt, becauſe *All times and ſeaſons are appointed and determined by God*; it is his royall Prerogatue to allot out *a time for euery action*, which times are vnſearcheable, and not for vs to know further then he doth reueale them to vs. So he hath appointed a ſeaſon for temporall bleſſings, when to beſtow them, as *Raine* and *Fruits of the earth, &c.* So hath he alſo allotted a time for ſpirituall bleſſings, as for our *Iuſtification*, and for the teſtification thereof as Saint *Paul* to *Timothy* ſheweth; and ſo for other the like fauours.

*Reaſ.*1. *God hath appointed times.*
Acts 17.26.
Eccleſ.3.1.
Acts 1.7.

Acts 14.17.

Rom.3.26.
1 Tim.2.6.

And amongſt other he hath allotted out a time for the manifeſting of his will by preaching as *Tit.* 1.3. which times are ſaid to be *Due times* or the *Proper times*, becauſe then being done they are moſt beautifull and comly, *Eccleſ.* 3. 11. as *Solomon* alſo ſpeaketh of *words ſpoken in ſeaſon, they are like apples of gold with pictures of ſilver.* Now then to omit or put of any opportunity offered, God muſt needes take very ill at our hands; for it argues either a *Contempt* of thoſe bleſſings, God offers by thoſe meanes, and at that time to beſtow vpon vs; or elſe a *Controlement* of his wiſedome; as if he ſaw not farre enough into the fitneſſe of euery ſeaſon, but we our ſelues ſee further, either of which lay's guiltineſſe enough vpon the ſoule.

Reaſ. 2. The Spirit's liberty to worke.

A ſecond *Reaſon* may be taken from the free liberty of the *Spirit*, to breath where it liſteth, and when it liſteth, as our *Sauiour* ſheweth *Nichodemus* by a ſimilitude, *Iohn* 3.8. *The winde (ſaith he) bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth nor whither it goeth; So is euery one that is borne of the ſpirit.* Here the worke of the Spirit is compared to the worke of the winde blowing in the ayre: Now looke as no *Creature* hath any power to preſcribe the winde his time when it ſhall begin to blow, or how long it ſhall continue blowing; but it without checke or controll of any bloweth and ſtinteth of it owne accord. So is it with the Spirit of grace in the worke of regeneration; It workes as freely: And therefore as the *Mariner* lyeth waiting in the hauen, or coaſt towne to take the aduantage of the winde; So ſhouldſt thou in all humility attend and waite for a gale from the ſpirit in the exerciſes of the word, remembring it is not at thy becke any more then the winde is: When it blowes it blowes ſuddenly, as it did on them that were gathered together waiting for the blaſt of it, *Acts* 1.4.14. where ſee how they lay a good while becalmed, (as it were) yet they ſtill waited till the day of *Pentecoſt*, and when that was fully come, then vpon a ſudden this mighty winde ruſhed, and filled all the houſe where

where they were ſitting. Oh beware then of abſenting thy ſelfe (though but once) needleſly, or negligently, leaſt that (once) may be the time of the windes blowing, the ſpirits breathing: And ſo whilſt the whole houſe may be filled; Others there preſent haue a ſhare thereof, thou looſeſt thine for euer. And ſo we fall into a third Reaſon of the point.

Reaſ. 3. *Great danger to looſe an opportunity.*

We ſhould omit no opportunity of hearing offered, in regard of the great danger we may caſt our ſelues into through the neglect. Our *Sauiour* warnes *Ieruſalem* of this, *Oh if thou hadſt knowne euen thou at the leaſt in this thy day thoſe things that belong vnto thy peace, but now they are hid from thine eyes: For the dayes ſhall come vpon thee, &c.* Luke 19.42.43 As if he ſhould haue ſaid, this is the time, *ô Ieruſalem*, the accepted time of thy good; if thou wilt take it now God offers it to thee; Oh! that thou didſt know it, that God would open thine eyes to ſee, then mighteſt thou eſcape that miſery, which the not ſeeing of, will certainely bring both vpon thee and thy children: for both muſt periſh. So *Reuel.* 2.21,22. ſhee would not know the day of her viſitation, ſhe neglected the opportunity; therefore God caſts her *into a bed of affliction*, the like might be ſhewed of *Eſau* and the fiue *fooliſh Virgins*, but I forbeare. By theſe that I haue ſpoken of, we ſee the danger of neglect. If theſe times and ſeaſons be hid from the eyes of men, miſery will follow: God will not at another time of our owne chuſing goe along with vs in the worke, but cauſe the euill time to fall ſuddenly vpon vs in iudgement: *Euen as the fiſhes are taken in a net and as birds caught in a ſnare, becauſe (ſaith Solomon) man knowes not his time.* Eccleſ. 9.12.

You know, how that thoſe ſicke perſons that waited at the poole *Bethesda*, if they ſtepped not into the water when the Angel moued it were not healed. Were it with the tydes of Gods grace, as it is with other tydes, which come at a ſet time, it were no great matter to miſſe, for if the morning tyde be paſt we may take the euening, which we certainly expect to come by courſe; but if the tyde of Iohn 5.23.

grace come now, and thou apprehend it not, thou canſt not ſay whether euer in all thy life thou maiſt ſee another, or the like offer of grace ſhal be made to thee againe. *I ſtand at the dore and knocke (ſaith Chriſt) if any man will open then I will come in*; but he doth not ſay how long he will ſtand there, or how many knocks he will giue before he leaue off knocking. Surely that man that ſhall trifle out the acceptable time, and neglect Gods offer of grace, refuſing to enter while the dore is ſet open to him, hath great cauſe to feare that God will ſhut the dore againſt him for euer, euen while it is open to others (as it was againſt ſome Iewes, *Eſay* 6. 10. *Mat.* 13.14,15.) by caſting ſuch a one into a reprobate minde, and into incurable hardneſſe of heart: Yea God may ſweare and that at the end of that Sermon which thou contemnedſt and omittedſt, (ſpying thy ſeate empty as *Saul* did *Dauid's*) or whereat (if being preſent) thou wouldſt not be wrought vpon, or at ſome other time when thou little thinkeſt thereof as he did againſt the *Iewes* (and that in wrath) that thou ſhalt neuer enter into his reſt. Now the acceptable time is paſt with thee, and being once paſt it is vnrecouerable; though thou ſhouldeſt liue and that vnder the moſt powerfull miniſtery a thouſand yeares (as the people of Iſrael liued long in the wilderneſſe after God had ſworne) yet that meanes ſhall neuer preuaile with thee, the acceptable time being paſt, God offers grace no more. Great reaſon (therefore) to take heed, of putting off opportunities of grace.

Reuel. 3.20.

1 Sam. 20.27.

Vſe 1. *Reproofe of ſuch who neglect hearing.*

Hence then, are ſuch to be *Reproued* as omit many a faire opportunity offered, and that through *Negligence*, *Worldlineſſe*, or *Contempt*.

1. *Through careleſſe negligence.*

Some through *Negligence*, and *Careleſneſſe*, omit hearing; They ſit ſtill at home, and cry *a Lyon is in the way*; the weather is foule, or iourney long to Church: Nay, though *Manna* falls by their very dores they are loath to be at the paines to ſtep out for it: Such a generation there are euery where to be found; But let ſuch conſider:

First,

Firſt, there is a *Curſe* hangs ouer the head of all ſuch as doe the worke of the Lord negligently: If thou beeſt careleſſe of Gods ſeruice and worſhip, needleſly omitting the exerciſes of religion, whenſoeuer they are celebrated in publike Aſſemblies, thou lyeſt vnder Gods wrath, *Numb* 9.13. and wilt be found in the end, to bee a deſpiſer of them, *Heb.* 2.3.

Such lie vnder the curſe. Ier 48 9.

Secondly, Conſider how great a God thou depriueſt thy ſelfe of through thy careleſſe neglect: We reade *Iohn* 20.24. that when *Thomas* was away, Chriſt came and ſhewed himſelfe to all the reſt; what euer was the cauſe of his abſence we know not, it might perhaps be weighty; but abſent he was when Chriſt appeared, and ſo depriued of the comfortable preſence of his Lord, and of that grace, which the other *Diſciples* (then met together) had and were confirmed in. Oh what grace and comfort then doſt thou bereaue thy ſelfe of, who art an ordinary neglecter of holy meetings?

They depriue themſelues of a great good.

Thirdly, thou doſt not onely depriue thy ſelfe of much good, but takeſt the ready way to ſtocke thy ſoule with much euill: Reade that parable *Pro.*24 30.31. *I went by the field of the ſloathfull (ſaith Solomon) And loe it was all growne ouer with thornes, & nettles had couered the face thereof*: that field was not more ouergrowne with weeds and thiſtles, then the thoughts and practiſes of ſuch as are ſpiritually idle with weeds of earthlineſſe and beaſtly ſenſuality, and all becauſe their ſinfull negligence ſuffereth them not to come vnder Gods pruning hooke in the Miniſtery of the Word: And (therefore) as *Solomon* ſpeaketh of the aforeſaid ſluggard and his crop: *I ſaw and conſidered it well, I looked vpon it and receiued inſtruction*, ſo do thou here.

They take the way to ſtore themſelues with euill.

Verſe 32.

Others, through *Worldlineſſe* neglect the opportunity which God doth offer, as we ſee in thoſe who were inuited to the Supper, *Luke* 14.18. the cares of the world did eate out of their hearts, all care of better things: Did not worldly buſineſſe draw them another way they would not

2. *Through worldlineſſe.*

Luke 8.7.

not be abſent, but now that their abſence ſerues for their gaine, they cannot be preſent. Thus it is with many, to whom I would commend theſe conſiderations enſuing:

Such forſake the better part. Luk.10.42.

Firſt, Remember it was the better part that *Mary* choſe while ſhe ſate at the feete of Chriſt to heare his gratious words, for which ſhe had the praiſe, and was by our Sauiour preferred before *Martha*. True it is, that her Loue and Affection vnto Chriſt, moued her to prouide for his entertainment, and that was commendable; neither did Chriſt finde fault with her for it; but in that ſhe incumbred her ſelfe about many things, and ſuffered her care to goe ſo farre in the exceſſe, as that ſhe could not attend vpon ſpirituall duties, there was her fault, through ſuch diſtractions to miſſe the time.

Their gaine will not counteruaile their loſſe.

Secondly, Conſider, whether thy gaine will counteruaile thy loſſe: It may be, thou haſt in that time gotten a groat, a ſhilling, ſay a pound; and it may be loſt thy ſoule, thy heauen, thy God, that might haue beene the acceptable time to thee; the bargaine betwixt God and thy ſoule for the pearle, might haue beene there ſtruck vp; when now, through thy curſed omitting of the opportunity for a little worldly pelfe, God hath turned his backe vpon thee, as vpon a ſwine, and will make offer of it to others who better prize it.

They brand themſelues for prophane perſons. Heb.12.

Thirdly, forget not, that for this preferring of things carnall, and earthly, before ſpirituall, and heauenly; *Eſau* was branded by the Holy Ghoſt for a prophane perſon: While then in thy Iudgement thou thinkeſt the world moſt worthy of thy paines, and by thy conuerſation and practiſe doſt manifeſt thy iudgement: Worldly gaine and profit calls vpon thee to tend thy ſhop, looke vnto thy buſineſſe; while an opportunity is offered thee to heare a Sermon. And this muſt be diſpenſed with to attend vpon that other though but light and triuiall, is it not a ſigne (and that more then probable) thou art prophane?

But

But you will demand then, if our callings muſt be neglected and euery Sermon that may be heard vpon the weeke dayes reſorted to; Whether we are bound to leaue our worldly buſineſſe, and lay hold vpon thoſe opportunities or elſe prophane?

Queſt.

For Anſwer hereunto; Firſt knowne, that for any man to neglect his particular calling vpon pretence of following Sermons is a diſhonour to God, and a ſcandall to his profeſſion: For true Religion calls vpon vs to be good husbands; to follow our buſineſſe, and prouide for our ſelues and families, that we giue no offence to them that are without; and therefore ſuch courſes ſtand not with the rule of godlineſſe.

Reſp.
We are not to neglect our callings for hearing.
1 Theſ.5.11.12
2 Theſ.3.6.12
1 Tim.5.8.
1 Theſ.11.12.
Gal.6

Secondly, albeit Religion bindes vs to diligence in our Callings, yet it blunts, or takes off the edge of our Affections from earthly things ſo as that we doe not ſo greedily deſire them, nor ſo eagerly purſue them as in former times: It make vs to eſteeme them as the traueller doth a penny in his purſe, or the ſtaffe in his hand, vſefull for his preſent iourney, but his heart is vpon his home: Inſomuch as that it maketh a man ſeemingly careleſſe and forgetfull of other things for ſpirituall, in a carnall mans eye (eſpecially in the time of a mans firſt loue and at his firſt turning and conuerſion) as we ſee in thoſe Diſciples that left ſhip, nets, father, friends, &c. to follow Chriſt: And in thoſe hearers that went not home in three daies, neither did eate meate *i.e.* (as I take it) no ſetled meale, but a bit, or ſnatch, as leyſure ſerued. And in *Mary* who left all to heare Chriſt preach: And in the woman of *Samaria* who flung downe her pitcher or payle which ſhe brought for water; her heart was ſo taken with a Chriſt, and with zeale to make him knowne vnto her neighbours, fearing if ſhe had carryed home water which ſhe came for, Chriſt might haue beene gon before her neighbours came; therefore ſhe wiſely prefers the greater good before the leſſe.

Yet our Affections are not to be too ſharpe ſet vp on our Callings.

Mat.4.20.22.
Mar.8.2.
Luke 10.39.
Iohn 4.28.
Luk.10.39.
Iohn 4.

Thirdly, albeit we are not bound to heare euery Sermon that may be heard vpon the weeke daies, yet we ought to heare

We are to heare ſo often as our neceſſities will permit.

heare so often as our necessities doe require, and as conueniently we may: For looke as vpon the Sabboth so much time of that day may be taken for the prouision of the body, as is *Necessary*; and (as such as grudge at the other will yet grant here) for *Delight* (which is likewise true, prouided it be not carnall, but (as *Latimer* spake in another cause) well hedged and ditched in with *In the Lord.*) So also vpon the weeke daies so much time *Daily* is to be borrowed for the soules prouision, as is necessary for the preseruing the health and soundnesse of it: And (in honestie) some thing might be allowed for *Delight* likewise: Yet let it be as well bounded, and banked in as the former, let it be *In the Lord* and no way any breach of the rule of Gods Word. Hence we reade of the practise of Gods seruants who set some time euery day apart for *Prayer*; And thus daily frequenting of Gods Temple, both to *Preach* and *Heare*; not being ignorant of the absolute necessity of a daily stirring vp, and quickening of Gods graces in themselues, least through the *deceitfulnesse of sinne* and *subtilty of Sathan* and other worldly occasions, their hearts be stollen away from God euen before they be aware. And hence it was that God in the old Law required morning and euening sacrifice, daily to be offered; And enioyned the King himselfe (notwithstanding his great employments) a daily reading in his law.

Dan.6.16. Psal.55.17. Luk 19.47,48. Acts 2.46. Heb.3 13. Exod 39.35. Deut.17.19,20

Such whose callings and conditions will allow it, are to beare more then others.

Fourthly, though all are bound to follow their callings, and worldly businesse, and not to neglect them to runne after euery Sermon that may be heard; yet such as by their conditions and callings haue more leysure and freedome from worldly employments then others, (as Clergie men, Rich men, Vnmarryed men, &c.) are bound to a more frequent hearing of Gods Word then others who haue more necessary businesse, and whose calling, condition, and estate of life will not permit: And those likewise who haue not that liberty, by reason of their charge, and callings, yet they ought to nourish a willing minde within themselues *euen* (as Saint *Paul* speakes in another case)

1 Tim.4.13.15 1 Tim.5.5. Luke 2.37. 1 Cor.7 32.34. 2 Cor.8.3.

aboue

aboue their power, esteeming them happy, that enioy that liberty *to watch daily at wisedomes gates, and attend constantly at the posts of her dores*. These things thus explained, and the Question thus answered, I may safely conclude, that *such as thinke the world most worthy of their paines, and manifest their iudgement by their practise in omitting faire opportunities of hearing Gods Word, for things triuiall and light, they haue a brand of Prophanesse vpon their soules.*

Pro 8.33.34. Psal.84.4.

Come we now to a third sort to be reproued, and they are such as neglect through *wilfulnesse* and *contempt*: Preachers are but *Bablers*, and preaching is but talke and babling, yea *foolishnesse* it selfe, why should they attend it.

3 Sort neglect hearing through wilfulnesse. Acts 17.18. 1 Cor.1.21.

Now let such consider: First, in despising it, you despise euen *Christ* himselfe who is the subiect of it: For as it is in the *Sacraments*, to heare; all indignity offered to the *signe* is offered indeed to the *thing* therby *represented* and *signified*: Thus God complaines of the *Iewes* of old; *my people* (saith he) *would not heare my voice, and Israel would none of me*; As if he should haue said, this people do pretend they loue me, and take me for their God, but indeed it is but a pretence, for why then doe they reiect my word.

Those despise Christ. Luke,10.16.

Psal.81.11. Iob 21.14.

Secondly, let that of *Solomon* be remembred; *who so turneth his eare from hearing the law, euen his prayer shall be abominable.* I pray consider it well: you know, there is no duty to which God hath promised a greater blessing, then to Prayer; nor is there any thing wherein a Christian doth more seeme to place his whole contentment, and confidence in the day of trouble, then in that duty; now our contempt of hearing turnes our very prayers into sinne; stops vp Gods eares against all our suites, barres vp heauen gates against vs, so that cry we neuer so earnestly, there will bee no entrance: No comfort can our prayers fetch from heauen in the time of trouble. This God himselfe protesteth, *Pro.* 1.22.24 25. *you haue despised*

Their prayers are abominable. Pro.28.9.

ſed (ſaith he) *all my councell, and would none of my aduice*; why what will follow vpon that may ſome ſay? God telleth vs, *when you cry* (ſaith he) *I will not heare* but *I will laugh at your deſtruction, and mocke when your feare commeth.* You know how God delights in Scripture to be ſtiled *A God gratious and mercifull, ſlow to anger, that delighteth not in the death of a ſinner, &c.* Now that which turnes (as it were) ſo ſweet and gratious a nature, into that extremity, as that he ſhould euen reioyce at mans deſtruction, and take pleaſure in his torment, muſt needs be a ſin, moſt blacke and fearefull.

Exod. 34.

And ſurely, it is a ſin more vile then the breach of any of the precepts of the morall law, by how much *Chriſt* is more excellent then *Moſes*, *Heb.* 12.25. & Chap. 2.2.3. True it is, both *Law* and *Goſpel* are from God, but the *Goſpel* is more immediate, that is the neareſt word of ſaluation. And therefore I ſay the contempt of that hath more blackneſſe in it. I pray let it be conſidered, for we haue many when they ſee the law broken, eſpecially in thoſe precepts wherein humane ſociety is diſturbed, as by theft, murder, adultery, periurie, &c. cry out thereof for the foulenеſſe that is therein, yet the ſame men liue in ſinnes ſo much more foule then theſe, by how much *Chriſt* is more excellent then *Moſes*, while they deſpiſe the Goſpell and preaching thereof and yet ſee it not, neither will they ſee it.

Feareſull iudgements ſuch lie vnder.

Lastly, let ſuch conſider further, the fearefull iudgements that this ſinne brings with it: There is no threatning, ſo grieuous againſt any ſinne (that againſt the Holy Ghoſt excepted) as is againſt this. *Shake off* (ſaith Chriſt) *the duſt of your feete againſt ſuch as will not receiue you*: the very duſt and durt that the bringers ſhooes haue licked vp by the way, ſhall riſe vp in iudgement againſt all ſuch as contemne the meſſage: Yea, it doth adiudge vs, to a heauier load of plagues then euer was laid on the *Sodomites*, and *Gomorians*, thoſe filthy ſinners; As our *Saviour* doth auouch with an earneſt aſſeueration. *Verily it ſhall be more*

Matth. 10.14.

Verſe 15.

easier

easier for them of the land of Sodome, and Gomorrah in the day of iudgement then for that city. Who is ignorant, who hath not heard as well of their fearefull plagues as hainous sinnes? Fire and brimstone fell vpon them and consumed them euery one, saue righteous *Lot* with his family; the rest as Saint *Peter* saith are condemned already: Oh! what then shall be the condition of those who are subiect to a greater destruction then they? See then the greatnes of thy sinne in the grieuousnesse of thy punishment, and if thou wouldst not be adiudged to the wofullest damnation that euer befell the most notorious sinner in the world; if thou wouldst not be deeper in hell then filthy *Sodomites* and *Gomorreans*; if thou wouldst not see the day wherein thou shalt wish would God I had bene a Turke, a Pagan, yea a *Sodomite* or *Gomorreau* (enuying their happinesse in comparison of thy own torment) beware of despising the preaching of the Gospell any longer. And thus much for the first vse.

A second followes; to *Exhort* vs, and euery of vs, wisely in our places to apprehend all good occasions that God shall offer. Ministers must preach *in season* and *out of season*: not onely vpon such times as are in *season* with our people (as vpon the Sabboth) but when God shall offer an opportunity, though in their conceit it be vnseasonable (as vpon a weeke day;) taking the time while the dore is open. First with one hand, then with the other, lastly (if both our hands be strucke off) with our teeth, let vs defend this little barke of the Church; euery way doing good with tongue, and pen, while the day lasts; night will come. *Vse 2.*

And let people heare, *in euery opportunity*, neglecting not a market, wherein (within the compasse of our callings) some spirituall prouision may be had to keepe house with for afterwards. ἐν παντὶ καιρῷ Ephes. 6. 18.

This indeed we would doe, but we cannot doe as we would; (it may be) you will say; For,

First, we cannot meet with these opportunities you *Ob. 1.*

speake

ſpeake of; Could we meet with them we would gladly entertaine them; but time is wanting.

Reaſ. I rather thinke a *heart* is wanting, then *Time* or *Opportunity*. It is with many of vs in holy duties, as it is with ſome idle vagrant, that comes begging to our dores for ſome reliefe; who to looke vpon are likely enough to worke; bigge bon'd, ſtrong, and able euery way, and yet they want their bread: Reaſon with them, why they worke not, aske the cauſe of that lazie life they follow; they will tell you, they would gladly worke, but they haue none: Offer them worke, and then they haue no tooles: Supply that want, and then they want ſhift; they are not cleane: if you helpe them here, then indeed they haue had a maime and are not able to follow it, ſuch a ſtitch doth take them in their ſide if they ſtirre a little, as that they are faine to lie by it two or three daies after, when indeed the diſeaſe is Idleneſſe; that is it that lyes in their bones: the greateſt maime is in the heart, they haue no ſtomacke to their worke, there is no let elſe. Finde thou but a heart, I dare vndertake thou mighteſt finde opportunities enough; For God will no way be wanting to vs if we be not wanting to our ſelues.

Time is to be redeemed for holy duties. Saint *Paul* implies as much in that exhortation of his, *Epheſ.*5 15.16. *Coloſ.*4.5. *Redeeme the time.* As if he ſhould ſay, if you are wiſe and prouident to obſerue time, you may buy a great deale for holy duties, As for example:

From Bed. From our *Bed* we might buy ſome time, which indeed deuoures vp more then God allowes vnto it, or we ſhould giue it, and that of the beſt and fatteſt: For if ſeuen houres ſleepe be long enough for any ſound and healthfull body, (as Experience doth teach) then iudge, how many houres in a weeke, in a moneth, in a yeare, might here be gained; and the body neuer the leſſe refreſhed, nor ſtrength impaired.

From Board. From thy *Board* thou mighteſt buy ſome. How many a pretious houre is deuoured at it, with other of Gods good crea-

creatures? two or three houres, especially at some more publike and solemne meeting, glides away vnthought of, while halfe that time sat out at a Sermon, puts an ache into euery ioynt. Lesse time might be spent this way, and much saued with aduantage both to *Health* and *Purse*.

From thy *Sports* and *Pastimes* (if thou wert wise and had'st a heart) many a faire houre might be recouered. Pitty it is to see how many soules, euen in lawfull delights, loose themselues through Excesse. Should that rule be obserued, that is giuen (by some Reuerend and godly) as a generall and firme direction for the measure and continuance of our Recreations, *viz. That a larger time may not in a customable or ordinary course in any pastime vpon any day bee bestowed, then is in priuate religious exercises*: many an houre might bee saued for frequenting our publike Assemblies and Performance of Religious duties.

From sports.

From the *Seruice of the world*, some times might be redeemed: If we would but follow the Apostles rule to *vse it as if we vsed it not.* Whose soule would it not vexe to see how matters which concerne the soule are followed? so sleightly and remisse, as if it were the onely superfluous businesse, while matters of this world are plyed with that eagernesse and industry, as if it were that one thing onely necessary?

From the seruice of the world. 1 Cor. 7. 31.

While we see children hunting after butterflies, we pitty, yea deride their follye; Sometimes they flie besides them, then aboue them, anon on this side, then on that side of them, it may be betwixt their fingers, and still they misse them; And in the end, after all their paines and sweat at that childish sport, when they haue got what so greedily they catched after; what haue they but a painted flie, a crude and squailid worme? Such are the things of this world, and such thy folly in the eager pursuit thereof: Spare some time here, thy cares will be the fewer, thy heart shall be the lighter, and thy soule

in making a good vſe of the time ſo redeemed, the happier.

From the ſeruice of our luſts.

Laſtly, from the *Seruice of thy Luſts*, that *of the Fleſh*, that *of the Eyes*, and that other *the Pride of life*, thou might haue ſpare time. What a great part of the day is taken vp by many in pranking vp the body, lapping vp ſtinch in ſilke, in adorning dung, guilding rottenneſſe, poudring excrements, perfuming putrefaction? What a great part of the yeare by others in needleſſe brables, vnkinde ſuites? whole tearmes are thus ſpent by many contentious ſpirits. A great part of the liues of others, (if not the whole) in working wickedneſſe. Now, ſumme vp the houres that might be ſpared in each of the aforeſaid particulars, and then tell me, whether I haue not truly ſaid there wants rather a heart then leyſure? For a good heart well knowes how to make (for any good exerciſe) more opportunities then he findes.

Ob.2. Whether it be ſufficient to beare vpon the Sab. both, and neglect weeke dayes opportunities.

But we ſanctifie the Sabbath and duly reſort to Church on that day as we are commanded; but where are we required to follow Sermons on other dayes. And therefore it may ſeeme we are not tyed to thoſe opportunities.

Reſp.

1. There is not the like neceſſity for hearing on the weeke day as Sabboth.

That there is not the like neceſſity of hearing the Word vpon an other day, as is vpon the Sabboth is to be granted, there being an expreſſe command for that, which bindes the pooreſt as well as richeſt, one as well as other, and Prince as well as beggar.

Exod.20.10. 2 Tim.4.2.

2. Yet God is to be ſerued on the weeke day as well as on the Sabboth.

Secondly, that euery Chriſtian is bound not onely to ſerue God vpon the Sabboth day, but euery other day, is likewiſe true, and cannot be denyed (as in the former vſe was ſhewed.) Thus Lectures and publike exerciſes may be kept vpon other daies as well as vpon the Sabboth: and being kept, it is lawfull for God's people to frequent them. So Chriſt taught daily in the Temple, and multitudes of people flocked after him to heare him; which had it not beene lawfull, he would neither haue done himſelfe, nor haue ſuffered them to doe.

Luk.19.47.48 Luk.21.37. Marke 8.1.

Thirdly,

Thirdly, God expects somewhat more from euery one then he hath expresly and particularly enioyned. There are free-will offerings which God lookes for at our hands (as were vnder the law, where we haue directions laid downe for the performance of them.) So then; Albeit God hath expresly commanded no more but one day of seuen, yet he expects a free-will offering to manifest our loue and affection to him and his seruice, which who so omits, their necessary occasions permitting (as I haue said before) may be truly iudged to be voyd of all sound Loue to God-ward, and without all sound and sincere affection to his Word.

3. God expects from euery one somewhat more: then is expresly enioyned. Leuit. 1. 3. & 7. 16.

But we performe duties in priuate; though we frequent not the publike, will not they excuse vs?

Ob. 3. Whether priuate duties will not excuse.

As Christ said of tything Mint and Cummin, so I here, *these things you ought to doe, but in no case leaue the other vndone.* Remember *Dauid*, who though he knew how, (and that full well) to serue God in priuate, and was as frequent in the duty as any of vs are (I dare boldly say) yet he did greatly bewaile the want of Gods publike worship, longing much for an opportunity that he might goe with other of Gods people to Gods *Sion*; protesting that he did euen faint, with longing for the Courts of the liuing Lord. Thus ought we to preferre the worship that is done in the publike Assemblies before that which is performed in places priuate and that in regard of *Gods glory* and *our owne good and benefit.*

Resp. Psal. 84. 1. 12.

Publike duties are to be preferred before priuate.

For first, the more publike that the place is wherein we worship God, the more publike is the profession of that Homage and duty which we owe vnto his Name. There is no better way to manifest our obedience and thankfulnesse for all his mercies, then by a frequent repairing to his house: this *Dauid* knew full well, and therefore when he resolues to expresse his thankfulnesse to the vtmost he telleth vs, that he will giue thankes to God *in a great Congregation, and praise him amongst much people*, and else where, that he would *go to Gods house in the multitude*

For 1. God hath more honour thereby.

Psal. 35. 18. Psal. 5. 7.

of his mercies, and in his feare he would worship towards his holy Temple. And when he exhorteth great ones to professe their homage and subiection to the Lord; he tells them, this is the best way to do it: *Giue vnto the Lord the glory due vnto his name, worship the Lord in the beauty of holinesse*; as if he should say, if you would doe it as you should, then doe it at the most solemne assemblies of his people, and let it be as publikely as may be.

Psal. 29. 1. 2.

2. *A greater blessing accompanies publike duties then priuate.*

Secondly, Albeit priuate duties seasonably vsed, and without neglect of publike, are accompanied with a gratious blessing from God, yet a greater blessing we may hope for vpon Gods Ordinances in publike then in priuate; And that for these reasons:

For they haue more fatnesse in them.

First, the duties there performed haue a more excellent relish in them, then when they are done priuately according as the Prophet speaketh, *Esay* 25. 6. *In this mountaine shall the Lord of hoasts make to all people a feast of fat things, a feast of fined wines, of fat things full of marrow, of wines on the lees well refined.* The Prophet speakes of the preaching of the Gospell which shall be to all the world: God erecting vp a table as it were in his mountaine, that is, his Church (for that is the place where we must keepe this feast) for all commers, prouiding all manner of delicates, and delicious wines to entertaine his people withall in the Ministery of the Word; giuing a speciall force and power, as it were, a taste and relish to his ordinaces, so that the soules of his seruants might therewith be repleniished and satisfied. True it is, all holy duties haue a maruellous delicious taste to the pallate of all Gods seruants at other times and places, but neuer so much as when they are performed in the publike Assemblies of Gods Saints; then doth God enliue his promises and sweeten his Word vnto the tasts of his, abundantly.

And are of greater force.

Secondly, there is a greater force in the presence and fellowship of the godly to nourish and encrease grace in vs; Hence *Solomon* tells vs, *Two are better then one, i.e.* society is better then solitarinesse and priuacy; he giues

Eccles. 4. 9.

the

the Reason, first more generally; *they haue a good reward for their labour, i.e.* they labour with more chearfulnesse and comfort, and so reape the more profit and benefit thereby. Thus in our publike Assemblies, the more of Gods people meete, the more acceptable will their seruice be to God, and the more auaileable to their comfort: this moued *Hezekiah* to send letters vnto all *Israel* and *Iudah*, that he might gather as solemne an Assembly as he could to keepe the Passeouer. 2 Chron. 30. 1.—5.

Secondly, Particular reasons are rendred by *Solomon*, for his *Axiome*, in regard of some chiefe commodities that arise vnto vs by the company and society of others, specified in three Instances; First, of *two employed in one labour*, iourney, or other businesse; if any mishap befall one therein, as sicknesse, lamenesse, &c. *his fellow and companion will relieue him.* This benefit we haue by publike society with Gods Saints, they helpe to *beare our burdens*, and sustaine vs in our spirituall falls; they pitty vs and pray for vs in our slips and weaknesses, and helpe by their example, and the grace that is in them to set vs againe vpon our feet, after we haue beene vpon our knees. Verse 10. Gal. 6. 1, 2.

A second Instance is of *two lying together in cold weather*, they get and giue heate each to other, whenas if both lay alone they might lie a cold: This is another benefit we haue by Christian society in Church Assemblies, *Dauid* professed he receiued much good by beholding the forwardnesse of his people in going to Gods house, zeale in them enkindled zeale in him. A little sparke will keepe heate while it is vpon the hearth amongst other burning coales, but separate it from the rest and it dies straight: so is it in this case; And therefore the Apostle *Heb.* 10. 25. warnes the *Hebrewes* to beware how they forsake the assembling together that they had amongst themselues, lest it tend to their perdition in the vpshot. Verse 11. Psal. 122. 1.

A third Instance giuen, is of *two contending*: If a man alone be assaulted by another, he may be vanquished, but if he haue a second he may make his part good enough Verse 12.

with him, or if not ſo yet with the helpe of a third, he will ſurely ouercome him according to the prouerbe, *a threefold cord is not eaſily broken.* This benefit alſo we enioy in our Church ſociety, we haue the aid and protection of all Gods people for our defence, when as in priuate we lie open to great diſaduantages, hauing none to ſtep in between vs and our aduerſary to ward of a blow. Hence it is that when Gods people haue deſired to preuaile with God for remouing iudgements, they haue called publike aſſemblies together, as *Ioel* 2.15. ſo *Iehoſaphat*, 2 *Chron* 20.3. proclaimed a faſt throughout all *Iudah*, and the Text ſaith, that *all Iudah ſtood before the Lord with their young ones, their wiues and children.* This preuailes much with God; for if one priſoner moue begging ſome ſuccour from vs, what will the whole Iayle do with their teares and cries? And thus much for the ſecond reaſon.

2 Chron.20.3.

Verſe 13.

They haue a larger promiſe.

Thirdly, we may expect a greater bleſſing vpon our publike deuotions, then priuate, in regard of the promiſe that God hath made to publike Aſſemblies of his ſpeciall grace and fauour, *Matth.* 18.20. *where two or three are gathered together in my name, there am I in the midſt of them, i.e.* to protect and bleſſe according to that of *Danid*, *Pſal.* 84.11. *The Lord God is a Sunne and Shield, he will giue grace and glory, and no good thing will he withhold from them that walke vprightly.* The Prophet had before ſhewed his longing deſire after Gods houſe, and manifeſted his intimate affection, by wiſhing that he were ſo happy as to be a dore keeper in his Courts; here he giues the reaſon of his wiſh, becauſe ſuch as wait vpon him there, enioy from him proſperity, parts ſpirituall grace and eternall glory which is the greateſt happineſſe. 1. He is a *Sunne* there, to fill his with all ioy and comfort, which he doth in the publike Miniſtery more then in priuacy (as I before noted) for let the ſame prayers be vſed at home that are vſed there, the ſame Chapters read, the ſame Pſalmes ſung, the ſame Word preached, or Sacraments adminiſtred; yet there goes more life and power with them in the

the Church then priuate house: For *there* (saith *Dauid*) that is in *Sion, the Lord commanded the blessing, euen life for euermore.* 2. He is a *Shield*, to keepe of all euils from his Church; According to that of *Esay, Looke vpon Sion the city of our solemne Ieasts, thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that shall not be taken downe, not one of the stakes thereof shall euer be remoued, neither shall any of the cords thereof be broken: But there the glorious Lord will be vnto vs a place of broad riuers and streames, wherein shall goe no galley with oares, neither shall gallant ship passe thereby.* The Prophet here seemes to haue respect to the situation of *Ierusalem* which had but a little riuer about it, nothing so large and boysterous riuers, as *Babilon* and other cities had; now the Prophet had in the former part of this his Propheſie, forbidden the people to couet after other great floods, and to rest contented onely with Gods power, and here againe he encourageth Gods people thereunto, because *God will be vnto them as a place of floods, &c. q.d.* He will be a strong rampart and deepe trenches; He will be vnto his Church as walls and riuers which compasse about a city; and yet withall He will be such a riuer, as that the enterance of no enemie need to be feared to doe them hurt. And thus we haue the reasons why wee should preferre publike Assemblies before priuate. And so this obiection is fully answered.

Psal. 133. 3.

Esay 33. 20, 21.

Chap. 8. Verse 6.

But yet againe it is obiected, that all cannot take the opportunity, neither on Sabboth day, nor weeke daies; some must stay behind and looke to the house, &c. and in this case, they hope they shall be held excused.

Ob. 4. Some must stay at home: What such are to doe that cannot goe to the Word taught.

To answer this in briefe; First, I would demand how or with whom thou leauest thy house when thou goest to a Faire or Market, or in harueſt time? If thou darest trust God with the keeping of it at such a time, and vpon such an occasion, and darest not do so on the Sabboth, when thou shouldest come to serue him, conclude vpon it, thou

Resp. Such an excuse must not onely be pretended.

art vnsound, and thy heart is not vpright to God.

There is a promise to keepe the house in our absence. Exod 34.24.

Secondly, I answer, thou art not without a promise that God will safely keepe thy house vpon this occasion: *None shall desire thy land* (saith God) *when thou shalt goe vp to appeare before me.* God had made a law that all the males should three times in a yeare repaire before him, and each time of their appearing, should continue seuen daies together in his worship; now God preuenteth all obiections, for they might say, the iourney is long, many daies we shall be in trauelling, the seruice is of as long continuance; and this may giue aduantage to our enemies to watch their time, and come vpon our countrey while none but women and children are at home to keepe the land: God therefore tells them, that as for that, they shall not need to feare, for himselfe would be the strength of the land at that time, and so carefully watch it, as that the enemy should not haue any thoughts of it to desire it. The like is to be obserued in their gathering of *Manna*, euery morning (which was a speciall resemblance and shadow of seeking Christ in the parts of his worship) wherein seemed to lie no small danger towards them, for while the whole hoast was abroad gathering of it, their enemies might take their camps, or else they might lie in ambush in some place, neere the place where they gathered it, and so fall vpon them vnawares: And yet we neuer reade that this was any disaduantage to them. Wherefore I thinke thou maist haue great encouragement this way, and in this case, that God will keepe thy house.

If some doe stay at home, it is Christian wisedome to take turnes.

Thirdly, If indeed there be a case of necessity to leaue some at home, and not pretended onely; then it shall be our wisedome in taking turnes of staying, that if one misse one time he may take the other: And so in this case where the stay is forced and lamented; and the time in priuate well employed, I doubt not but as it was with those followers of *Dauid*, who garded the stuffe being deteined from following the *Amalekites*, not by will but by necessity: So shall it be with these, they shall partake equally

equally of the prey with their fellowes; thoſe prayers and deuotions made and put vp to heauen, they ſhall ſhare in, and in the bleſſing that doth attend them, themſelues being faithfull.

So they ſhall deuide of the prey and partake of a bleſſing.

But we ſee that few or none of theſe great hearers thriue in the world; Some that haue had good eſtates, in neglecting their callings to follow Sermons haue come to nothing: And therefore it may ſeeme a man may be too forward.

Ob. 5.
Few hearers thriue in the world.

It is true indeed a man may be two forward in neglecting his particular calling to follow Sermons (as before I haue ſhewed) for Religion doth not require a neglect of the one for the other.

Reſp.
1. *Some may bee too forward in neglecting their particular calling.*

Secondly, though many ſuch ſeeme to decay in their outward eſtate, yet we may not thereupon conclude that frequent hearing is diſpleaſing vnto God: For in this life there are the *like euents to good men as to wicked, the ſame condition befalls the iuſt as vniuſt, him that ſacrificeth as him that ſacrificeth not*: and therefore *none can know either loue or hatred* (that is, what God likes or loaths) *by any thing that is before him*: that is, by outward things and euents, ſuch as lie open to our view and common obſeruation.

2. *Frequent hearing no cauſe of their decay, nor diſpleaſing to God, of it ſelfe* Eccleſ. 9. 1—5.

Thirdly, Such as with an honeſt heart redeeme time to employ this way, ſhall not need to feare beggery: For to Godlineſſe is the promiſe made, 1 *Tim.* 4. 8. *Mat.* 6. 33. *Pſ.* 34. 10. True it is, God may ſometimes try them, and proue them, with want and pouerty, but then it is for their good; the venome and ſting of want ſhall not hurt them. What good maſter will ſuffer his honeſt ſeruant to decay, and come to beggery by his ſeruice? Let none then feare, that by hearing the Word either on Sabboth day, or weeke day, with an vpright heart, he ſhall grow the poorer; Indeed if a man be idle, or vnthriftie otherwaies; or follow Sermons for ſome by reſpects, and not in ſincerity, then he hath cauſe to feare the decaying of his eſtate but not elſe.

3. *God hath promiſed his bleſſing vpon ſuch as beare conſcionably.*

In

Ob.6. *There may be too much hearing.* Esay 55.10.11

In the last place (it may be) you will obiect, those comparisons whereto Gods Word is compared in Scripture, as to *Food* and *Raine*, seeme to imply that a man may haue too much of it: For one meale must be digested before we eate another, and who knowes not the great inconuenience of too much wet?

Resp. *The faithfull soule cannot be hurt with often hearing.*

Borrowed speeches make no grounded Arguments, neither is it safe to presse comparisons beyond the scope. But for the Answer yet more fully: First, albeit some low fenny grounds are made worse by continuall raine, yet other mountainous places cannot be glutted with it, nor the worse for it: so to such as are carnall, the Word becomes a sauour of death, but to the faithfull, who are compared to *Mount Sion*, the Word is neuer preached in vaine: the oftner the raine falleth on them, the more fruitfull doe they grow, they are bettered still; which were it otherwise, I doubt not but as the Church hath a prayer prescribed against ouer-much Raine, so it would haue the same course set downe against ouer-much preaching.

Psal.125.

Preachers plea.

Secondly, the faithfull soule of a Christian, is not herein like vnto the body: For as the spirituall food therof feedeth & nourisheth, so it still stirreth vp appetite, insomuch that the more a man heares, the more still he desireth to heare (as we see in *Danid*, who the more he did eate, the more he might, his affection to the Word and longing after it, was to his dying day; euery whit as vehement, as if he had scarce learned the first principles thereof:) And all that they receiue downe they well digest, it being by the work of Gods spirit turned into good nourishment.

Psal.119.10.12 19.33.34.

And thus much for the Obiections made against this truth, which like the body of *Asahel* or *Amasa*, we haue remoued out of the way that none might make a stand in the performance of the duty: Now for some Motiues (in briefe) to put vs on vpon the duty.

2 Sam.2.23. & 20.12.

Motiues. *Opportunities will not alwaies be: The market not euer last*

First, this *Opportunity* is not obuious; it is not ordinary, not euery where to be had. Euery day in the weeke is not Market

Market day, nor doth the Faire laſt all the yeare. The time of thy *Viſitation* is but ſhort, it is but a *day*, and a day is ſoone gon (being one of the leaſt meaſures of time, booths may be vp, ſhops ſhut, commodities no where to be had fitting our neceſſities: We haue ſeene as bright and glorious Suns of the Church ſet, and fallen in the firmament, as that of ours in the light whereof we now walke: Or if market laſts ſtill, ſo that our candleſticke is not remoued, the meanes are yet continued, yet the chiefe of the faire may be ouer, that choice that we might haue had, we now cannot. Some truths there may be, which if we let paſſe the opportunity of informing our ſelues in, we may (perhaps) neuer haue it offered ſo againe: for as there is a prime of a mans life, ſo a prime of euery mans Miniſtery; Such as *Iob* ſpeakes of *Chap.* 33.23. and as *Eſay* 50.4. are not euery where. Or if in caſe the market be well furniſhed, yet the prices may be raiſed; For the price of truth varies as other commodities in the market; now deare, then cheape, then they riſe, againe ſo here: Now we may profeſſe the truth and haue grace for ſome paines taking, and ſtill keep our peace, enioy our liberties, our wiues, our children, our goods, our liues: But the prices may be vp, ſo that thou canſt not enioy it without thou wilt part with all: thy houſe, thy land, thy wife, thy childe, thy friends, thy honour, thy liberty, thy life, is the price of it, if thou wilt haue it: As in the daies of the perſecuting Emperours, when they cryed *Chriſtianos ad Leones*, and ſo in latter times in this our land.

Or ſay the prices are the ſame; yet the ſhadowes of the Euening may be ſtretched out vpon thee for thy owne particular: God may let looſe thy conſcience, and ſet thy ſinnes in order before thee, to the breaking of thy heart, and vexe thee with fearefull viſions which may for the time fruſtrate the life of the meanes; or elſe reſtraine thee from ſeeking out through ſickneſſe, weakeneſſe, &c. ſo that now thou mayſt weepe to remember *Sion*: It may pearce thy ſoule to remember how thou haſt gonne with Gods

2 Cor. 6.2. 1 Pet. 2.12.

Ezek. 7.25. 26. Am 8.12.

Or the chiefe of the market will be ouer.

Iohn 7.33.

Or the price raiſed.

Heb. 11.37.

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Motiues. *Opportunities will not alwaies be: The market not euer last*

First, this *Opportunity* is not obuious; it is not ordinary, not euery where to be had. Euery day in the weeke is not Market

Market day, nor doth the Faire laſt all the yeare. The time of thy *Viſitation* is but ſhort, it is but a *day*, and a day is ſoone gon (being one of the leaſt meaſures of time, booths may be vp, ſhops ſhut, commodities no where to be had fitting our neceſſities: We haue ſeene as bright and glorious Suns of the Church ſet, and fallen in the firmament, as that of ours in the light whereof we now walke: Or if market laſts ſtill, ſo that our candleſticke is not remoued, the meanes are yet continued, yet the chiefe of the faire may be ouer, that choice that we might haue had, we now cannot. Some truths there may be, which if we let paſſe the opportunity of informing our ſelues in, we may (perhaps) neuer haue it offered ſo againe: for as there is a prime of a mans life, ſo a prime of euery mans Miniſtery; Such as *Iob* ſpeakes of *Chap.* 33.23. and as *Eſay* 50.4. are not euery where. Or if in caſe the market be well furniſhed, yet the prices may be raiſed; For the price of truth varies as other commodities in the market; now deare, then cheape, then they riſe, againe ſo here: Now we may profeſſe the truth and haue grace for ſome paines taking, and ſtill keep our peace, enioy our liberties, our wiues, our children, our goods, our liues: But the prices may be vp, ſo that thou canſt not enioy it without thou wilt part with all: thy houſe, thy land, thy wife, thy childe, thy friends, thy honour, thy liberty, thy life, is the price of it, if thou wilt haue it: As in the daies of the perſecuting Emperours, when they cryed *Chriſtianos ad Leones*, and ſo in latter times in this our land.

Or ſay the prices are the ſame; yet the ſhadowes of the Euening may be ſtretched out vpon thee for thy owne particular: God may let looſe thy conſcience, and ſet thy ſinnes in order before thee, to the breaking of thy heart, and vexe thee with fearefull viſions which may for the time fruſtrate the life of the meanes; or elſe reſtraine thee from ſeeking out through ſickneſſe, weakeneſſe, &c. ſo that now thou mayſt weepe to remember *Sion*: It may pearce thy ſoule to remember how thou haſt gonne with Gods

2 Cor. 6.2. 1 Pet. 2.12.

Ezek. 7.25. 26. Am 8.12.

Or the chiefe of the market will be ouer.

Iohn 7.33.

Or the price raiſed.

Heb. 11.37.

Or the ſhadowes of the euening ſtretched out for thy owne particular.

Pſal 137. Pſal.84.

Gods people to the *Beauties of holineſſe*, and now depriued of that liberty, ſo that if thou haſt no ſtocke before hand thou art miſerable, *Iob* 19.31. *Pſ.*143.4,5. Or death it ſelfe may come vpon thee before thou be aware, and then if thou haſt no oyle in thy lampe, it will be too late to göe to ſeeke.

Oh! then let euery one that doth profeſſe himſelfe to be a childe of *Wiſedome*, prouidently foreſee their future neceſſities; eſpecially conſidering, ouer-ſight herein will coſt them ſo many teares, ſo much ſorrow, as that their ſpirits ſhall ſcarce be able to ſuſtaine them. Shall we not be as wiſe as men of this generation to lay hold on the opportunity? The *Merchant* obſerues his Mart; The Mariner his tide and gale; The Husbandman his Seaſons; And who hauing a leaſe for ſome terme of time, doth not breake vp his grounds and take what liberty his leaſe affords?

We ſhould be as wiſe as the men of this world

Nay ſhall we not be as wiſe as the Vnreaſonable creatures, the *Storke*, the *Crane*, the *Turtle*, the *Swallow*, the little *Waſh-diſh*? Theſe all know their ſeaſons, and appointed times, when to flie from the pinching cold of the *North*, for the warme beames of the Sunne in the *South*; And ſhall not we?

And as the Vnreaſonable creatures. Ier.8.

Oh! now if euer we lay hold on *Opportunity* while ſhe preſents her locks in Front; ſhee will at laſt turne a bald noddle, or at leaſt turne away the handle of the bottle, and preſent the bellie which (if poſſible yet) is hard to claſpe. Now *Manna* may be gathered while the ſixe daies laſt; but the time will come when it ſhall fall no more: In theſe ſeuen yeares of plenty, lay vp for the ſeuen yeares of famine, wherein the ſeuen leane kine ſhall eate vp the ſeuen fat, and be neuer the fatter: And with the brethren, hearing of a famine let vs prouide againſt it. Get thee a ſtocke before hand to ſpend vpon, leaſt thou bewaile thy careleſneſſe too late, and ſay; O the time was when I liued vnder the meanes, (the Word and Sacraments) whereby I might haue enriched my ſoule, and been able to helpe others

Acts 11.28.

others when now I am like to periſh for want of ſuſtenance: I had warning of theſe times that now I ſee are come vpon me: alas! that euer I ſhould ſo let ſlip the time: Oh that once I might but come to Gods houſe againe; that I might but heare one Sermon more; haue liberty to come to Gods Table once more; ſee but one ſhowre of *Manna* more; how would I gather? how would I heare? how carefull would I be to lay hold on ſo great ſaluation offered? oh then now ſtriue to become wiſe hearted, in entertaining the time and ſeaſon while it is offered.

[*Drew neere vnto him*] The vnquiet breaſts of theſe ſinfull followers of our Sauiour, boyled within them (it is like) with the conſcience of their foule ſinnes: They deſire comfort, and this is the courſe they take; they ſeeke to Chriſt for it [*Vnto him*] they come, whence note: *Text.*

True and ſolid comfort for afflicted Conſciences, is to be ſought and found in Chriſt alone. *Doctrine.* *True Comfort is onely in Chriſt to be found.*

I doe not ſay, there is no comfort to be found in other things, for meate, drinke, ſleepe, friends, recreation, &c. are comforts: I ſpeake of *ſound and ſolid comfort for diſtreſſed conſciences*, and that is no where elſe to be had, as may be proued by Scripture plentifully, out of which ſtore, we will bring a place or two: ſee *Eſay* 55.1,2,3. which place we know is an euident Propheſie concerning Chriſt and the graces and comforts to be found in him. There firſt is ſhewed what they muſt be; what kinde of perſons, that muſt come; ſuch as are *thirſty* [*Ho euery one that thirſteth*] that is, ſuch as are pained with a ſence of their ſinnes, and wants; whoſe ſoules apprehending the wrath and anger of God due for ſinne, and becomming thirſtie through the heate thereof, haue a vehement and feruent deſire after Chriſt: theſe, onely theſe, and all theſe haue a calling. Next is ſhewed what theſe muſt doe [*Come ye to the waters*] that is, to *Chriſt* as he is offered in his *Goſpell* according to that *Iohn* 7.37. *if any man thirſt* (ſaith Chriſt) *let him come vnto me and drinke*; for he is the water of life offered

offered vnto all that thirst, *Reuel.* 21. 6. (which places may be brought for further proofe of the point if need were.) Now that none might deceiue himselfe with a bare comming, there is further shewed; What is required on their parts that would partake of Christ and his saving grace [*Come buy and eate*] there must be paines taken; the place must be frequented whence these waters flow, there must be a comming, and (with those Creeples) a waiting about the poole if we would haue comfort. 2. There must yet be more, for we must [*Buy*] as those who are hungry and thirsty, if they cannot otherwise get supply, they will be content to part with money or monies-worth for supplying of their wants; so here (for the speech is not to be taken properly but figuratiuely, and by way of resemblance) men must be content to part with somewhat for Christ by way of exchange, and that is their sinnes, corruptions; the world and worldly lusts, which God will be pleased to accept of as good pay. Lastly, they must [*Eate*] that is, by faith apply; for that is our eating as our Sauiour shewes at large, *Ioh* 6. 50.—

It may be some might question, whether if they should be at the paines and cost, it would be worth the while: whether there would be for them if they should come to Buy? That is answered in the Repetition [*Come buy wine and milke, &c.*] as if the Prophet should say, here is in Christ sufficient, there is enough for euery ones turne, and fitting their necessities; *wine* for the *sorrowfull* and *deiected*, *milke* for *Babes* and *weaklings*, *&c.* vnder these, all other good things are comprehended.

And least this thought should creepe into the heart of any poore one, that these commodities (being so excellent and pretious) are high prized, and deare rated, therefore there will be no comming for them, though for others; the Prophet tells vs, that here *money beares no maistery*, these things are to be had [*without siluer, without money*] though a man be neuer so poore, and beggarly in regard of any worth or excellencie in himselfe, yet he need not be dis-

discouraged, for he shall speed neuer the worse for it. This he Illustrates by shewing the folly of such as forsake the course prescribed, seeking saluation either by *money* or *Marchandise*, by *desert* or *merit* of their owne (*wherefore doe you lay out siluer and not for bread, and your labour for that which satisfieth not*) as if he should say, it is a practise that bewraies much folly; and may well be wondered at, that any should be at cost and paines and spend siluer (for so the Prophet termes their labours and endeuours, not because God esteemed pretious thereof, but because in their owne eyes it seemed so to be) for things which are vaine, which cannot giue the soule any true satisfaction or filling: And so he goeth on with his Exhortation which he Reiterateth, Explaneth and Confirmeth in the words following, *verse* 2.3. euery word there hath his weight; but I passe them ouer for hast, hauing said and shewed enough out of this Text for confirming of the poynt.

Another Text for proofe, we haue in the New Testament, *Matth.*11.28. and it lookes the same way that the former did; our Sauiour had in the verse before declared in plaine termes, that all fulnesse was in him; there was no good thing neither corporall, nor spirituall, pertaining to this life or that which is to come; but to him they were communicated from the Father, yet not for this end (we must conceiue) that he should keepe it to himselfe, or hoard it vp, but that of his fulnesse we might all receiue euen *grace for grace* comming vnto him being called.

Now because that somtimes from the dignity of Christ's person, and sometimes from the excellencie of that grace that is in him; and sometimes from our own beggery and need, we are apt to gather arguments of discouragement vnto our selues, whereby we are much hindered from approaching to that fulnesse; therefore our Sauiour laboureth to remoue all such impediments; louingly inuiting all distressed consciences to himselfe; freely offering to make

make them partakers of his graces and to eaſe them of their burdens, *Come vnto me all you that labour and are heauie laden and I will giue you reſt*; as if he ſhould haue ſaid: Let not this diſcourage you from comming to receiue of my fulneſſe, becauſe you are burdened, and tyred with your loades; but rather be hence encouraged, for I will prouide a Shoulder for your burdens: it is for you that I am ſent; to you that I am come; It is you that I call vpon; you that I will eaſe, and therefore Come on. This was alſo ſignified vnder all the ſacrifices of the old Law, whether *Ordinary*, or *Extraordinary*; *Daily* or *Yearely*; all and euery of them in meaſure more or leſſe: As alſo by thoſe cures which we reade of in the Goſpell that were wrought by Chriſt, as Saint *Matthew* notes, *Matth.* 8. 16. who after he had ſaid and ſhewed that our Sauiour healed all that were ſicke, adds *verſe* 17. that it might be fulfilled which was ſpoken by *Eſaias* the Prophet, *he tooke our infirmities and bare our ſickneſſes*: As if he ſhould haue ſaid, this was done to ſignifie vnto men, and to aſſure them, that this was he by whom what was ſpoken by the Prophet, ſhould be fulfilled concerning the health and comfort of mens ſoules.

Reaſ. 1. *All comfort treaſured vp in him.*

The Reaſons we giue are theſe: Firſt, becauſe God treaſured vp all comfort in him as in a ſtore-houſe, as that ſpeech of *Paul* may ſeeme to imply, 2 *Cor.* 1. 5. our conſolation aboundeth through Chriſt. No comfort can we haue but from him; from his fulneſſe we muſt receiue it. All the promiſes of God made vnto vs, are in him, *yea and Amen*. Thus to our firſt Parents after the fall, the promiſe was, *the ſeed of the woman ſhould breake the Serpents head*: So to *Abraham*; *In thy ſeed ſhall all the nations of the earth be bleſſed*: which Saint *Paul* doth excellently expound in his Epiſtle to the *Galathians* ſaying, *In thy ſeed, as of one, which one is Chriſt*. Thus as God gathered the light of the two firſt daies, and placed it in the body of the Sun, as the originall veſſell of light; ſo ſince the fall hath God collected and ſeated the ſpirituall light of comfort in his

Gal. 3. 16.

his Sonne, that hee as the Sunne of Righteousnesse might bee the fountaine of ioy and comfort to the spirituall world.

And Secondly, as there is a fulnesse in Christ, so is there an emptinesse in all other things vnder the Sunne, the Creature is subiect vnto vanity (as *Paul* shewes) through mans sinne; yea it is *vanity* it selfe, as speaketh *Solomon*; yea more, for it is *Vanitie of Vanities*, there is an excesse of *vanity* in it, and vexation of spirit also: It is so farre from bringing sound comfort to a man in the day of his trouble, that it addeth to his sorrow, it doth vexe and galle him. And this a man shall finde in euery creature, as well as any in euery condition and estate, in all actions and affaires, as the wise man found: and therefore these things will rather cast downe then comfort.

Reas. 2. *All other things are empty.* Rom 8. Eccles. 1.2.

See then the reason, why so many distressed spirits lye (as it were) broyling in the flame, and fire, of a troubled and disquiet heart; alas! they seeke not for comfort in him, from whom it must bee had. Some seeke for it in pleasant walkes, or wanton Play-houses, or drunken cellars; Others in songs of ribaldry, witty iests, whiffes of smoake; but alas! How vainely? all these must say in the end, as the depth and Sea of wisedome: *It is not in mee.* These (with that *Cynick*, who hearing his friend in his paines cry out for ease) offer vs a knife to dispatch our selues withall, in stead of comforting they more lance and vexe. I deny not but *Dauids* Harpe may ease and refresh *Saul* for the present: worldly comforts may seeme to quiet conscience, troubled with the sence of sinne, but yet they make way but for a further violence. As fire that lies smothered with greene wood, so as that it cannot be discerned; yet hauing once mastered the moysture of the fuell, it then sends vp so much the greater flame, by how much it had before resistance. And as you see vpon the stoppage of some streame, it swells vp, and at last with roaring breakes ouer, and carries away the heape of rubbish wherewith it was resisted: so is it in this case: There is no making vp

Vse 1. Iob 28.12.14. 1 Sam. 16.23.

the breach that God hath made in the conſcience with ſuch turfes, or vntempered morter; It may a while bee ſtayed from throbbing, and a little ſtopped with vaine and worldly helpes, but in the end it will breake forth and that in a more vehement and intollerable manner then euer it did before. To ſuch then I may ſay with *Eſay*, *Eſay* 50. 11. *Behold all yee that kindle a fire, that compaſſe your ſelues about with ſparkes, walke yee in the light of your fire, and in the ſparkes that you haue kindled; this ſhall you haue of my hand, yee ſhall lie downe in ſorrow.* The Prophet had in the verſe before, promiſed light (that is, ioy and comfort) to ſuch as gaue eare to the voice of the Lord, now hee ſheweth how the Iewes reiected that light to walke in one of their own making: he taxeth their folly, and by a taunting permiſſion derides their vanity, ſhewing they ſhall both looſe their time and labour: thoſe ſparkes of their owne ſtriking (comforts of their own deuiſing) ſhall neither light them, nor warme them; they ſhall ſoone out, and when they haue moſt need of light (as in the day of their calamity, and on the bed of affliction) then ſhall they lie downe with horrour and remorſe; as you know *Iudas* did, who could haue no other comfort from thoſe ſparkes of his owne kindling, but *what is that to vs, looke thou to it.*

Caluin in loc.

Matth. 27. 4.

Next, let vs bee Exhorted in all our troubles to ſeeke to Chriſt for comfort: Hee is that *fountaine opened to the houſe of Dauid, and to the Inhabitants of Ieruſalem for ſinne and for vncleanneſſe.* There may bee other *ponds* and *pits*, but no other *Fountaine.* Thoſe *Pits*, thoſe creatures can haue no further comfort in them, then as this Fountaine feeds them: there is no ſpring in them, as of themſelues, therefore no truſting to haue comfort thence.

Vſe 2.

Zach. 13. 1.

Or ſay there were ſufficiencie in worldly comforts, yet it is no good truſting to them, becauſe a man cannot bee ſure of them when he ſtands in moſt need. You know how

God

God dealt with *Iacob*, he wreſtled with him in the night, and when hee was alone; ſo ordinarily doth *Conſcience* with a ſinner: It will fall fowle vpon him at ſuch a time, when neither his companions nor other meanes of worldly comforts are at hand. Gen. 32.24.

Or ſuppoſe a man ſhould haue abundance of worldly comforts in the day of his diſtreſſe, yet then hee ſhall not bee able to reliſh them, nor feele any ſweetneſſe in them. A *Dauid*, a man after Gods owne heart, can finde no taſte in the day of trouble, when his ſoare runnes in the night, and ceaſeth not; therefore much leſſe a *Saul*. In the day of anguiſh and ſorrow, when God ſhall caſt a man vpon the bed of ſickneſſe, and the ſnares of death ſhall compaſſe him; what will his abundance profit him? what comfort will wealth, or merrie company, or muſicke, or the like, bring to his tormented conſcience? ſet a harlot before his vnchaſte eye; prouide ſome ribaldrie ſong for his vnchaſte eare, &c. will he not ſay as *Iudas* by his thirty pieces, *It is the price of blood, away hence?* Surely as the Prophet ſpeakes of gold and ſiluer, that men ſhall take no comfort in them in the day of trouble, but caſt them vp and downe the ſtreets as vnprofitable rubbiſh; ſo ſhall the wicked one day doe by all other outward comforts whatſoeuer. Pſal. 77.2. Ezek. 7.19.

To conclude the point then in a word. Is there any here whoſe heart is daily gnawen vpon, with that helliſh worme of an accuſing conſcience, and the Vulture of ſecret guiltineſſe? I ſhall not need to aske ſuch if they would haue comfort, but rather to direct them of whom to ſeeke it, and where to haue it. Know thou therefore, thou maiſt trie all things vnder the ſunne with *Solomon*, and haue no other but *Vexation* for thy hire: thou maiſt flie about through all the wide regions of the heauens with *Noahs doue*; yet in the end thou wilt returne wearie and emptie, no where finding reſt for the ſoles of thy feete, but on this *Arke, the Lord Ieſus*.

You will beleeue there were many chests in *Ierusalem*, and yet there was but one Arke, that had the holy things and sacred monuments in it: so but one Christ in whom the promises are made, and from whom sound solid comfort for the conscience must bee had amidst the variety of other outward comforts. Oh then, bee no longer mockers, nor mocked, least your bonds encrease.

The *World* will not sticke to promise ease, comfort, and contentment, in following her directions; but for all her faire pretences, her word is *Deficiam*, I will leaue you.

The *Flesh* makes vs faire promises as the world; doe but follow the lusts thereof, hearken to her councell, you shall not misse of hearts ease; but her word is, *Inficiam*, I will infect you.

The *Deuill* comes not short of either in his proffers; As large, and faire promises, hee will make as any, as wee see he did vnto our Sauiour; but his word is, *Interficiam*, I will destroy you.

Matth 4.

Christ who is *verax, verus, veritas*, opposeth himselfe against all the former; hee calls vpon vs to come to him; his word is, *Reficiam*, I will refresh you. Say then to him, as *Peter* answered: *Master, to whom shall wee goe, thou hast the words of eternall life.*

August. de verb. Apost. Ser. 22.
Matt. 11. 28.

Text. *Drew neere*]. As they come to Christ for comfort, so they draw neere vnto him, that they might not misse of comfort; from whose practise this may be another lesson for our learning:

Doctrine. *If wee would haue comfort from Christ we must draw neere to Christ.*

There is no better way to haue comfort from Christ, then to draw neere vnto Christ: We must get as neere as possible wee can vnto him, if wee would haue comfort from him.

Matth. 9. 20. 21.

You know how it was with the woman that had the issue of blood; all her care was to get neere him, that she might touch him; *For shee said within her selfe, if I may*

but

but touch his garment I ſhall bee whole; ſhee had heard of *Ieſus* before, as Saint *Marke* ſaith, and by that hearing ſhee (as it is likely) was brought to that faith, which afterwards ſhee declared; but yet ſhee thinketh her ſelfe not neere enough; might ſhe but get ſo neere as to touch his veſture, then ſhe ſhould be well. It may be it was her fayling, rather to ſeeke health by touching of Chriſts garment, then by comming vnto him by prayer and entreatie; that might be a little erring out of the way, through her feare and frailtie, which Chriſt was gratiouſly pleaſed to paſſe ouer: but her drawing neere to Chriſt, and preſſing after Chriſt, was a worke of Gods Spirit, commendable in her, and by faith imitable in vs. For thus we are commanded, to *Come vnto him*, and *Draw neere*, *Eſay* 55.1. *Matth.* 11.28. *Iohn* 7.37. *Iames* 4.8. Mar.5.27.

But it may here bee queſtioned; ſeeing ſinners are ſaid to bee *farre off*, *Pro.* 15.29. and *Pſal* 119.155. how then, or in what reſpect did theſe Publicans and Sinners *draw nigh?* *Queſt.*

A word or two for Anſwer, (wherein we ſhall ſomewhat Explicate the point:) Drawing neere, is either *Locall*, or *Spirituall*; *Locall* in reſpect of *Place*, and ſo the moſt vile and impenitent, may draw neere, as did the *Scribes* and *Phariſees*, as well as *Publicans* and broken hearted *Sinners*: and thus the wicked are ſaid to be *neere to God*, and *God neere to them*; becauſe he filleth all places, and is euery where by his *Generall preſence*, as *Paul* ſpeaking to the Heathen *Athenians* telleth them, that *God was not farre from any of them*, and therefore not they from him. *Reſp.* *How we may draw neere to Chriſt.* 1. *Locally.* Pſal.139.7. Acts 17.17,18.

There is another kinde of drawing neere, and that is *Spirituall* in reſpect of *Grace*: And thus the *Penitent* onely drawe neere to God. This is ſpoken of *Iames* 4.8. 2. *Spiritually.*

And ſo God is ſaid to *draw neere to them* (that is, with his ſpeciall grace and fauour) and to be *nigh to all ſuch as feare him and are broken hearted.* In both theſe reſpects may theſe Hearers be ſaid to draw neere to Chriſt. And Pſal.145.18. Eſay 66.

onely in this laſt reſpect the wicked may be ſaid to be farre off from God.

Vſe 1. The point may Admoniſh, ſuch as deſire comfort from Chriſt in the day of trouble, to beware how they keepe aloofe as ſtrangers, as if they had no acquaintance with him. We know it in other things how it is, As with fire, there is no heate to be had, if we ſtand too farre of; If we come not to the fountaine, to *Iacobs well* with that woman of *Samaria*, we cannot fill our pitcher, and ſo in things of like nature. And the like here.

Iohn 4.

Matth. Iohn 7.34. But you will tell me, Chriſt is aſcended; he is not here, and where he is we cannot come.

I anſwered this before in Generall; but that nothing be wanting, I will yet more fully and particularly declare how ſuch as would haue comfort from him, muſt draw neere, as theſe *Publicans* and *Sinners* did, and had.

Draw neere: 1. *By Beleeuing.* And ſo Firſt, by *Beleeuing* in him we muſt draw neere vnto him for comfort, according to that of the Apoſtle, Heb. 10.22. *Let vs draw neere with a true heart in full aſſurance of faith.* His meaning is, that ſeeing the gate of heauen is open for vs, (as before he had ſhewed, *verſe* 19.) And ſeeing the way to heauen is prepared for vs, (as was taught, *verſe* 20.) And that we haue an High-Prieſt which is ouer the houſe of God to receiue vs, which is *Chriſt our Lord*, *verſe* 21. Let vs draw neere to this our High-Prieſt, not with the feete of the body, but with faith in the ſoule, in cleereneſſe of conſcience, in conſtant profeſſion of our hope according to his promiſe. And hence it is that Chriſt calls *beleeuing in him*, a *comming to him* as appeares, Iohn 6.35.

Heb. 10.22.

2. *Repenting.* Iam. 4.8. Secondly, by *Repentance* wee muſt draw neere; ſo we are enioyned, Iam. 4.8. *Draw neere to God, and hee will draw neere to you.* But how can this bee done? The Apoſtle ſhewes in the words following. *Cleanſe your hands you ſinners, and purifie your hearts yee double minded. Bee afflicted and mourne and weepe, &c.* Hereto tends that of the Prophet, *Eſay* 21.12. *Returne and come.* God is of pure

pure eyes, and therefore keepeth off all impure and filthy persons; he goeth away, and hideth himselfe from such as we reade, *Hos.*5.15. Now a sinner seekes him early, and drawes into his presence, when he humbleth his soule for sinne, as those did, *Hos.*6.1. who called one vpon another to repent, and *turne againe vnto the Lord*, that he might heale them.

Hose. 5.15. & 6.1.

Thirdly, we draw neere by *New-Obedience*; when wee endeauour to leade a holy life in all things. Thus *Enoch* is said to haue *walked with God*, as one familiar friend walketh and conuerseth with another: the like also was said of *Noah*; who though he were not without his faylings, yet endeauoring to keepe Gods Commandements, and walke before him in truth, is said to *walke with him*, so that this brings vs neere. It makes vs also *like him*, as well as *walke with him*, *Holy as he is holy*, and in that respect also may we be said by a *holy life* to come neere vnto him: For it is a thing ordinary with vs to say of things vnlike, they come not neere one the other. As of cloathes that lie vpon an heape of different colours: But of things like, we say they are neere though in regard of place, they may be many miles asunder.

3. *Obeying*, Gen.5.22. Gen.6.9. 1 Pet.1. *Propinquare illi, est similem illi fieri, &c. August. in ps.34. Concio: 2, Tom.8*

Lastly, we draw neere vnto him in his *Worship and Seruice*, being in a speciall sort present in the Congregation of his people: In which respect, the publike worship of God is called the *Face* and *presence of God*, as *Psal.*105.4. *Seeke the Lord and his strength, seeke his face euermore.* By *Face* and *Strength* the Prophet seemes to vnderstand one thing, the *Arke of the Couenant*; from thence the Lord gaue euident testimony of his power and might, and therefore called the *Arke of Gods strength*, as 2 *Chron.*6.41. and *Psal.*78.61. And from thence God gaue plaine testimonies of his fauour, and goodnesse towards his people: and therefore called his *Face*: and that is the reason of *Dauids* longing desire, *Psal.*42.2. that he might *appeare before God, and behold the beautie of the Lord*, *Psal.*27.4. And of *Cain's* complaint, *Gen.*4.14. that he was driuen from

4. *In his Seruice* Matth. 18.20. & 28.20.

the face of God, that is, from the presence of God in his Church as after followeth, *verse* 16. he being banished from his fathers house, the onely place where Gods publike worship was then to be had. So that when we come to worship him, we draw neere vnto him, and present our selues before his *Face*. God being as well present in our Assemblies now, as he was of old in the *Temple* or *Tabernacle*, *Mat.*18.20. *Reuel.*2.1.

So in Prayer we draw neere.

*Psal.*95.2.6.

*Psal.*65.2.

*Psal.*100.4.

And in Hearing.

Acts 10.33.

*Psal.*84.

And as this is true in the *Generall*, so most true in the performance of euery particular part of his seruice. As in *Prayer*, *wee* then *worship and fall downe and kneele before the Lord our maker*. We come vnto him when we call vpon him, according to that of *Dauid*, *O thou that heares prayers, vnto thee shall all flesh come*. This is to come so neere as to *his gates*, yea into his *priuie chamber*.

So in *Hearing* of the Word, we present our selues before the Lord; according to that of *Cornelius* to *Peter*, *Acts* 10.33. *Wee are heere present before God to heare all things that are commanded thee of God*. This is to come within his *Courts*, yea to run into his *Armes*, and to get vnder his *Wings*.

And in receiuing the Sacrament.

In comming to the *Sacrament*, we come neere vnto him, euen vnto his Table, and to feed at his trencher, *Pro.*9.1.2. *Luke* 14.17. *Matth.*22.

And by Meditating.

*Exod.*3.3.

*Cant.*6.2.

In *Meditating* vpon Gods *Word* or *Workes*, we come neere vnto him, as *Moses* did; who seeing the bush flaming, *drew neere to behold what that wonderfull apparition meant*. And this is to meete Christ in his *Garden amongst the beds of spices*. Thus we see how we may come to Christ, euen while we are on earth: And vpon these feete came these hearers in our Text; onely let our care be, that we approach to him aright: And the rather, because we reade of some who take a *delight in approaching vnto God*, and yet reproued. Great need then haue we to see, that what we doe, be done in *truth of heart*, *sincerely*, if euer we would finde comfort in our comming. And not as those *Israelites*, *Psal.*78.32.34. *who enquired early after God, but did*

Melanct. post. in loc.
Onely it must bee done in Truth.
Esay 58.2.

did flatter with their mouthes, and lie vnto him with their tongues, &c.

Now our ſincerity muſt be ſhewed; Firſt, by renouncing all other hopes in our drawing neere to *Chriſt*, as thoſe *Ier.3.22. Behold wee come vnto thee, for thou art the Lord our God; truly in vaine is ſaluation hoped for from the hills and from the multitude of mountaines, truely in the Lord our God is the ſaluation of Iſrael.* As if they ſhould haue ſaid, we haue depended along time vpon *hills* and *mountaines* (vaine gods) for helpe and deliuerance, but all in vaine; they haue proued like an *Egyptian reede*, but now we are growen to this reſolution, neuer to truſt to any of them more: wee will wholy rely vpon thee, our whole hope ſhall be in thee. Saluation is onely from thee, we haue choſen thee for ours, and we will depend on thee alone.

And manifeſted
1. In renouncing other Hopes.
Ier.3.22 23.

Secondly, in a reſolution to cleaue to Chriſt in a perpetuall couenant, hauing once drawen neere to him and laid hold on him, neuer to leaue him *till wee haue brought him into our mothers houſe into the chamber of her that conceiued vs.* And thus it is ſaid of thoſe that enquire after *Zion* with their faces thitherwards (that is, in ſincerity of heart and with a reſolution neuer to returne) *Come and let vs ioyne our ſelues to the Lord in a perpetuall Couenant that ſhall not bee forgotten.* A ſincere heart will ſay to Chriſt, as *Eliſha* to his maſter (who would faine haue ſhaken him off at the time of his Rapture vpon a pretence of a priuate meſſage from the Lord) *As the Lord liueth and as thy ſoule liueth I will not leaue thee*: well, he knew that the bleſſing was at the parting, and though he had diligently attended all his life, and if now ſlacked in the laſt act he had loſt the reward of his ſeruice.

2. With a Reſolution to cleaue to Chriſt in a perpetuall Couenant.
Cant.3.4.
Ier.50.5.

2 King.2.

Thirdly, In comming to him, notwithſtanding dangers and difficulties in the way, though it were with *Peter* to leape in the ſea after him, *Matth.*14 29. It is the firſt leſſon that is taught vs in the Schoole of Chriſt, *if wee will* draw neere vnto him and *be his Diſciples, we muſt denie our ſelues*

3. Notwithſtanding dangers.

Luke 9.24.

selues and take vp our crosse daily. The difference betwixt a sincere heart and vnsound herein, is like that betwixt *Ruth* and *Orphah*, when Christ puts vs to it as *Naomi* did them, will you follow me? why I haue nothing for you, Gods hand is gone out against me, I haue no more sonnes; or if I had, the time will be long before they come of age, &c. Now in this case an vnsound and insincere heart will turne backe againe with *Orphah* to her people; As we see in that young man mentioned in the Gospell, who rather then he would part with his worldly possessions, bids Christ farewell. But he that is indeed sincere, will answer as *Ruth* did: *Intreate me not to leaue thee, for where thou goest I will goe, thy people shall be my people, and thy God my God, where thou diest I will die, and there will I be buried.* She will not be driuen backe with a mothers perswasions, but like a tight vessell holds out against winde and tide. Beloued, be confident of this, the holloweſt heart can be content to follow one that prospereth; while Religion may be followed, and our peace, liberty, goods, life, kept; it is an easie thing to professe it. Persecution will be the onely furnace: If our loue to Christ will not abide both fire and anuile, it is but counterfet. And thus much of this point, we goe on to the next.

Ruth 1.16.

Matth 19.

Text.

All] A word that in Scripture is taken sometimes *Vniuersally* for all and euery one, as *Rom.* 5.12. 2 *Cor.* 5.10. or else *Indefinitely* for some of all, or many; as *Esay* 66. 23. *Matth.* 3.5. & 4 23 24. And so here in this place: And is to be referred both to *Publicans* and *Sinners*; of both sorts there were very many which reforted to him from all quarters. And this notes the earnestnesse and readinesse of these Auditors: And may teach vs thus much.

Aretius in loc.

Doctrine.

When we come to heare, come with forwardnes

When wee come to the hearing of Gods Word, to come with forwardnesse. A readinesse and forwardnesse there ought to be in people to Gods seruice. This was in these, and if in them *commendable*, then in vs *imitable*, according to that of *Paul*, *Phil.* 4. 8.

For

For further proofe: Saint *Iames* calles vpon vs for it, *Iames* 1.19. *Beswift to heare*; that is, let him that would carrie himselfe as he ought in time of temptation (whereof hee had spoken before) with all readinesse and forwardnesse attend to the Word of God, whereby hee is begotten.

This likewise is noted for a property of Gods people, to *come willingly to the beauties of holinesse at the time of the Assemblie* (as some reade it) *Psal.*110.3. And to *flie as a cloude, and as the doues to their windowes, Esay* 60.8. *i.e.* with great swiftnesse and alacritie, to runne and hasten to Gods Church, as a cloud carried with the winde, and doues making speed to their houses.

Which forward disposition we shall still finde to be in Gods children as these places shew, 2 *Chron* 29.36. *Esay* 2.3. *Psal.*122.2. *Matth.*8.1. & 13.2. *Marke* 4 1. *Luke* 5 1. & 12 1. *Iohn* 6.2. *Acts* 10.33. *Zach.*8.21.

The Reasons that may be giuen for the point, are these; First, *It is good to bee earnest in a good cause, to bee zealously affected alwaies in a good thing*; and is not this a good one?

Reas. 1. *It is a good thing so to doe.* Gal.4.18.

Secondly, our forwardnesse in comming, argueth the reuerence we beare to the word, and the delight we take therein; And so our backwardnesse argues the contrary. Thus *Hezekiah* made knowne his affection to Gods worship, and the Holy Ghost takes notice of it, and speakes of it to his praise, that when he was to come to the house of the Lord, *hee rose early in the morning*, 2 *Chron.*29.20. It may bee, he might haue excused himselfe (as some of our great ones in these daies doe) that hee could not be ready time enough, he had much to doe, many things to put on, more then an ordinary person: but he laies by all these excuses, and therefore riseth a little earlier that day then others. That we may therefore manifest our reuerent affection to the Word, we must be forward.

Reas. 2. *It argues our Reuerence and delight.* 2 Chron.29.20

Thirdly, In regard *of others* we should be forward in comming, who are much encouraged hereby; as *Danid* professeth

*Reas.*3. *Others are hereby encouraged*

professeth himselfe to be, *Psal.*122.1,2. our readinesse may be of great force, to correct sluggishnesse and drowsinesse in another: *Iron may sharpen iron*, so saith *Paul* to the *Corinthians*; *Your zeale prouoked many*, 2 *Cor.*9.2. When (on the other side) our backwardnesse is an offence and stumbling blocke (which none ought to lay) while some see such and such who are their betters, and haue more knowledge then themselues, to come late (if they come at all) they are encouraged to offend this way: Or if not so, yet late comming, especially of the greater sort, giues occasion of distraction and drawing away the minde from the worke in hand. Vpon these grounds it may be thought that the charge was giuen to the Prince, *to goe in when the rest goe in, and goe forth when the rest goe forth*, *Ezek.* 46.10.

Pro.27.17.

Ezek.46.10.

*Reas.*4. *We get more good.*

Fourthly, In regard of *our owne profit* and benefit, we should be forward, for by our late and backward comming, we depriue our selues of some good that we might haue had.

Euery piece of Gods Seruice concernes all and euery one,

There is no one piece of Gods Seruice but it concernes euery one, as well as any one, and all may receiue edification thereby: As by *publike prayers* and *Confession of sinnes* (which is Gods Ordinance, should be made whensoeuer Gods people are Assembled, 1 *Tim.*2.1,2.) So by *Reading of Gods Word* (which God hath also enioyned our publike Assemblies, *Deut.*31.11,12.) And *singing Psalmes* (which we finde commanded, *Psal.*95.1.2.) And by the *Word preached*, euen by the meanest Minister of Christ, may we receiue profit, if the fault bee not our owne, 1 *Cor* 12.7. and 14.31. Yea from the blessing pronounced at the end of all, some good may be receiued: For else why did God require his Ministers to dismisse them with it, *Num.*6.27. *Deut.*10.8. 21.5. by this cry of blessing the people shall be heard, and this prayer come vp to heauen to Gods holy habitation, 2 *Chron.*30.27.

2 Chro.30.27.

Now as he that is away from any part of the Sermon shall profit the lesse by that which he doth heare: So he that

that comes not with the first to begin Gods worship, shall profit the lesse by all that afterwards shall bee performed. Thus wee haue the Reasons. For the Vse briefely.

Use 1.

It *Reproueth* vs for our backwardnesse: at the last some come, but where are many? where most? where All? It is said of *Cornelius* (who yet was a great man and a Captaine) that when he had sent for *Peter, he called together his friends and kinsfolkes and waited for him*, Acts 10.24. And the conuersion of the *Gentiles* is noted by this signe, that they shall so loue Gods Word, as to *waite for his Law*, Esay 42.4. but if we should examine mens conuersion by this note, the number of true Conuerts would be few: What Minister in these times, but is faine to waite for his people, not they for him? Can you truly say vpon the comming of your Minister, as *Cornelius* to *Peter, we are all here present to heare all things that are commanded thee of God?* Alas! should we stay till all, or most were come, when should we beginne?

Acts 10.33.

For a goad in the sides of such slow-commers, let these things be well considered of by them.

Backward and late comming to Gods ordinances, argues first contempt.

First, So much contempt as we shew to any piece of Gods Seruice, so much contempt we shew to God himselfe: as we esteeme of that, we esteeme of him, it being his owne ordinance (as I euen now shewed.) This is that which *Paul* speaketh, 1 *Thes.* 4.8. *He that despiseth, despiseth not man, but God.* Now looke what part of Gods seruice we refuse to yeeld our presence vnto, and carelesly neglect, to that we doe a contempt, and make knowne to all men that we haue it, but in a base and meane esteeme. Consider it well.

2. Prophanesse.

Secondly, It argues a prophane heart, a diseased and distempered soule. That beast that is slow to feed, and beginneth not till the fellowes haue halfe done, we like not, we conclude it is sicke and in danger: So may we heere (if it be vsuall) I condemne not all that sometimes come late, or that sometimes depart before all be done; but those that doe

doe this ordinarily, and make no conſcience thereof, theſe I condemne, and ſay againe, that *there needs no Argument to proue their ſoules diſeaſed, themſelues prophane then this their vſuall practiſe.*

Gen. 4. 3. You may remember it is ſaid of *Cain*, that *in proceſſe of time he brought of the fruit of the ground an offering to the Lord*: that is, at length he came with his ſacrifice; it may be a reaſon is therein inſinuated why God accepted not his ſacrifice as well as *Abels*, becauſe it was not with ſo chearfull a heart, and therefore he made no more ſpeed in it, but came at length to doe it. Sure I am, that man that can riſe early to goe about his worldly affaires, that can goe with life and ſpirit to a *Faire* or *Market*; to an *Enterlude* or *Play*; and yet when the *Sabboth* comes, that he ſhould attend vpon Gods ſeruice, lies long a bed, and cannot get out of the dores, ſo as to ioyne with Gods Saints in *Confeſſion of ſinnes*, and other holy duties; making no conſcience of ſuch Omiſſions, may haue as much comfort, that God will accept that Sacrifice hee offers, as *Caine* had.

3. *A ſtriuing to out-bid for Gods curſe.* Thirdly, Let not the *Curſe* be forgotten, which is denounced againſt all ſuch as doe Gods worke *negligently* Me thinkes when I ſee our Hearers come dropping in one after another, I heare all bid for that curſe, but the laſt outbids the firſt, is not he like to haue it? Thinke of this thou that commeſt, when publike prayers are ended, the glaſſe halfe runne, Gods Seruice almoſt finiſhed, not being withheld by any extraordinary or neceſſary let: thinke (I ſay) how faire thou biddeſt for a Vengeance: Art not thou worthy of it? Let this ſerue for a firſt Vſe.

Vſe 2. It may next ſerue to ſtirre vp a care in all this way, that they be forward in holy duties. Good Hearers ſhould not be ſlow-paced to Gods Houſe: Our *Prayers* and *Prayſes*, and *Obedience* ſhould *waite vpon God in Zion*. You know how it was with the two Diſciples that had a deſire to ſee Chriſt, they did out-run one another towards the graue, and ſtriue who ſhould be firſt there; the ſame *Affection* ſhould

ſhould be in vs in comming to his houſe. As *Motiues* hereunto, Conſider

Firſt, Such hearers onely can comfortably expect a bleſſing, becauſe the promiſe is made only vnto ſuch, *Pro.* 8.34. *Bleſſed is the man that heareth mee, watching daily at my gates, waiting at the poſts of my dores.* Alluding (it may be) to painefull Schollars who watch the ſchoole dores, ſo as that they bee firſt in vpon the opening of them, and laſt out vpon the ſhutting; Such may comfortably waite for the bleſſing in the end, by vertue of this promiſe, as the people did vpon *Zacharie*, who would not away till they were diſmiſſed with it: as for others that doe not waite for the opening as it were of wiſedomes gates, that they may enter in with the firſt, they may happen to light vpon a bleſſing, but they haue neither ſcrip nor ſcrowle to ſhew for it; no promiſe by vertue whereof they can challenge it.

Motiues to forward comming
1 Such onely can expect a bleſſing.

Luk. 1.21.

Secondly, *Zealous* and *forward Hearers*, make *zealous* and *forward Preachers*. The *Apoſtles* had excellent gifts, and yet the forwardneſſe of their hearers did helpe to mend their gifts; It did ſet an edge vpon them, and cauſed them to doe their worke with more freedome of ſpirit. Yea, it wrought in *Chriſt himſelfe* great alacritie and readineſſe, ſo as that he would not ſpare time from preaching, not ſo much as might ſerue for his neceſſary repaſt, to eate bread; whereupon his friends ſought to lay hold on him, ſaying, he was beſides himſelfe, *Marke* 3.20.21. Now if *Chriſt* and his *Apoſtles* receiued helpe this way, through peoples zeale and forwardneſſe to heare, much more ſhall others? Doth not a fiſher take delight in angling when the fiſh bites greedily and quickly? if we had better ſport, aſſure your ſelues we ſhould be oftner at it: If with young pigeons you would cry, and follow after gaping for meate, we would empty our cropps to giue you ſatisfaction. How can *Archippus* but be watchfull in his miniſtery, when his people ſhall be ſo watchfull as to ſay, *Take heed to thy miniſtery that thou fulfill it?*

2. Forward hearers makes forward Preachers

Acts 13.42. 44 48. & 16. 9,10. Rom 18.10.

Coloſ. 4.

Laſtly,

3. *Others zeale should prouoke vs.*
2 Cor. 9. 2.

Lastly, The zeale of other of Gods seruants should prouoke vs to forwardnesse. O Remember the daies of old, looke backe to the first Christians, and there we shall see women (the feebler sex) running with their little ones in their armes for the preferment of Martyrdome, ambitiously striuing for the next blow. And what lesse courage was there in our memorable and glorious Fore-fathers of the last of this age? I know not whether we shall stand more amazed or ashamed to reade their stories; they were forward to meete Christ in the garden, there to suffer with him: Wee are backeward to meete him in his parlour, there to sup with him. They made haste to the stake in the bloudy daies of persecution, we make none to the Church or Temple in these daies of peace. They thought themselus in prison while they were in prison, we esteeme Gods owne House a prison to vs. They thought the feete of bloudy butchers beautifull, when they came to take away their liues; we count no mens feete nor face lesse beautifull then theirs, who desire vnfainedly the saluation of our soules. Oh let zeale and forwardnesse in them, stirre vp the like in vs: Euery iade will follow, though not lead; we are but iades in Christianity, if *hauing so great a cloud of witnesses* to goe before vs, we mend not our pace in holy duties.

Heb. 12. 1.

Text. Who Publicans were, and what their office.

The Publicans and Sinners] *Publicans* were such as gathered taxe and tribute, exacted of the Iewes by the Senate, after they became tributarie to *Rome*. Euery Prouince had his seuerall society of *Publicans*, or *Customers*, and euery *Society* his distinct gouernour: Such a one was *Zacheus*, who Saint *Luke* calles *the chiefe amongst the Publicans*, *Luke* 19. And euery such prouinciall Gouernour, had one chiefe Master residing at *Rome* to whom they gaue vp their accounts.

ἀρχιτελῶναι. Luke 19. 2.

Some haue beene of opinion, that all *Publicans* were *Heathens*, but that opinion vpon good grounds is reiected: For first, *Matthew* who was a *Publican*, was afterwards an *Apostle*, therefore vnlikely to haue beene an *Heathen*:

Tertul.

Secondly,

Secondly, *Zacheus* a chiefe amongſt them, whoſe name is a pure Hebrew name: And therefore it is generally receiued, that Iewes as well as Heathens, became Publicans, or Collectors of cuſtome-money and publike payments.

Which office in it ſelfe was not culpable, for as it is lawfull for *Caſar* to haue tribute; ſo queſtionleſſe it is lawfull for ſuch as are in Office to receiue it, elſe would not *Iohn* haue giuen allowance to it: For when thoſe *Publicans* that came to be baptized, asked him *what they ſhould dee?* that is, what fruits they ſhould bring forth worthy of Repentance; He ſaid vnto them, *exact no more then which is appointed you.* He wills them not to leaue the office, but forbeare exacting in it, which was the thing which made them odious. It is true indeed, the taxe it ſelfe impoſed on the Iewes, who were Gods free people, was grieuous to be borne, but that which made the Farmers ſo commonly hated by the people of the Prouinces, was their couetous exactions. Hence it is, that they are euer ioyned in the Goſpell with ſuch as are flagitious: Sometimes with *Heathens*, as *Matth.* 18.17. Sometimes with *Harlots*, as *Matth.* 21.31, commonly with *Sinners* as here and elſe-where. Luk. 3.12.13.

Sinners] As the former were hatefull for their trade, ſo theſe for their vitious life. Some thinke thoſe were counted *Sinners* who were excommunicated of the Iewes, as notorious offenders for ſome manifeſt crime. Others; ſuch as being of a more diſſolute life had familiaritie with euery Gentile, and Publican; which amongſt the Phariſees was counted a thing heynous; And it is likely that the *Gentiles* dwelling amongſt the *Iewes*, had many of the *Iewes* to aſſociate and keepe them company, not regarding the rites and ceremonies of the law, nor the traditions of the Fathers; which thing cauſed them to haue the publike and common reproach of other *Sinners*. Howeuer, it is certaine they were ſuch as were of a wicked life and infamous. *Text.* *Sinners who were ſo accounted.*

Thus we ſee the Perſons who they were that came to

Christ. Now for *Doctrine.* And first from the words ioyntly may be gathered:

Doctrine. *One Sinner desires the fellowship of another.*

One Sinner, couets the fellowship of another. Sinners and Publicans associate together. *Hand shall ioyne in hand,* as *Solomon* notes, *Pro.* 11. 21. yea so farre as to the very participation of their estates, as elsewhere hee shewes, *Pro.* 1. 14. reade for instance, *Gen.* 49. 5. *Psal.* 2. 1. 2. & 83. 3, 4.

Reas. 1. *Man is a sociable creature.*

The Reasons may bee these; First, man is a sociable creature by nature (as said the Philosopher) and therefore desires companie. Which way soeuer he takes; be it to Heauen or be it to Hell, he is loath to goe alone.

Reas. 2. *Like will to like.*

Secondly, *Sinne makes fooles to agree, Pro.* 14 9. for like will loue it's like; One lewd man loueth another for his sinnes sake, and desires his company for nothing more then his lewd conditions. Let a drunkard or a gamester bee alone, without the company of such as are disposed like themselues, and they are as chapmen without custome. It is neither meate nor musicke to them.

Reas. 3. *Sinne will be the lighter.*

Thirdly, It may be they thinke *sinne will lie the lighter vpon their consciences,* when many stand vnder the burden with them; or at the least, that the *blemish will lie lesse vpon their Names.* Hence ill mindes care not how many companions they haue in euill; the more with them the merrier: If they miscarry they could bee content if all the world were enwrapped with them in their misery.

Vse 1.

Hence the folly of such may be discouered and Reproued, who would be accounted good and yet vnnecessarily associate themselues, and entertaine familiarity with such as are lewd and infamous; like those at whom *Plutarch* laughed, who would be esteemed as wise as *Plato,* and yet be drunke in *Alexanders* company. Euery ones heart and disposition may be knowne by his company: that society wherein we take most delight, tells what manner of persons wee our selues are. *Dauid* takes comfort in this (as a speciall note of the vprightnesse and innocencie of his heart) that hee had not haunted with vaine persons, nor

Qualiscunque quis fuerit cum tali, se coniungit Amb. ad virg. deuot.

Psal. 26. 4, 5.

kept

kept company with the wicked. *Doues* assemble not with *Rauens*, nor *Lambs* with *Doggs*. And what fellowship can be amongst men of vnequall manners, of vnlike dispositions? Art thou then for the company of such as are infamous, and knowne to be of a loose conuersation? Thou hast then little cause to comfort thy selfe in thy sincerity; no not although thou art sometimes also seene to be in the presence of godly persons, and about holy actions. You see how it is with *Ducks* or *Partridges* hatcht vnder a *Henne*; a while they will remaine with her, and follow her, but not long; because it is not Naturall: they will soone take their flight or run into the water, and therein they doe according to their kind. So a Parat may be taught to speake but when it doth, it doth then but counterfet, anon it falls into it's owne wilde note and that is Naturall vnto it. So thou, who now heareſt, readeſt, prayeſt with Gods Saints, and to morrow, or shortly after, drinkeſt, gameſt, sweareſt, and art a companion with such sinners: Assure thy selfe thou doſt counterfet on one side. When thou commeſt amongst the beſt (conclude vpon it) thy cariage is but meerely artificiall, but then naturall when thou art amongst the worſt. Thou canſt not be a companion with *Saints* and *Swine*.

Saue thy selfe then from this froward generation. *Dauid* puts it into his Letanie (and so do thou if thou beeſt wise) From men of this world, Good *Lord deliuer me*. Full well he knew, no good, but much hurt was to be gotten in their companies: great danger is a man in, while he is amongst them, to be infeoffed both in their *Sinne* and *Punishment*. In their *Sinne* whilst by their speeches, or examples they corrupt vs; for it is no easie matter for a man to keepe his soule from infection, liuing amongst such as are infected, to keepe his heart in detestation of those sins which he daily sees practised before his eyes. If one grape of the bunch be blew, the reſt will soone change colour. See the danger of this in two remarkable examples, *Gen.*42.15. and *Esay* 6.5. yet holy men both, one had

Vse 2. Psal. 17.14.

Danger of bad company both in respect of the euill of sinne

learned to sweare *by the life of Pharaoh* through his riding in *Pharoahs* Chariot: and the other complaines, he was of vncleane or polluted lips, through his dwelling amongst a people of polluted lips. So then, it is no easie matter for a man to quit himselfe well, that hath fellowship with vngodly ones. You know this well, that if you put a good sure horse in a teame amongst a sort of iades, he will shuttle and soone become vntoward; as hardly can a *Dauid* put himselfe amonst the Philistines and come out innocent. And thus if these Publicans were not sinners, they were no whit beholding to their neighbours.

2. *Of Punishmẽt.* Pro. 20. 10.

Next in their *Punishment*; *the companions of fooles* (saith *Solomon*) *shall be inflicted.* And that first in their *Names*;

1. *On the Name.*

and so had good *Iehosaphat* his reputation blemished, of whom it is said, *he had riches and honour in abundance, but he was ioyned in affinity to Ahab.* Secondly, in their *Bodies* and *Goods*: So was *Lot* led away in that common captiuitie with the *Sodomites*; and full dearely bought the pleasures of the countrie by partaking in the punishment of the people.

2 Chron. 18. 1. Gen. 14. 12.

2. *Body and Goods.*

We reade in *Ecclesiasticall* History, that *Iohn* comming into a bath at *Ephesus*, and there spying the Heretick *Cerinthus*, leapt backe, calling vpon his company to flie from thence least the bath wherein that enemie of Gods truth was washing, should fall vpon their heads.

Euseb. lib. 4. cap. 14.

Thirdly, our *Soules* are in greatest danger which is worst of all, *Reuel.* 18 4. For if we partake with them in their sins, wee shall partake with them in their plagues, yea foule-plagues too, to which no plague is to be compared. Resolue then, though thou hast a bad acquaintance, yet neuer haue a lewd associate. And albeit vpon some vrgent and good occasion (which wee shall after see) thou maist come vnto the house and haue dealing with the wicked, or it may be, (as our Saviour often did) sit at a sinners board, yet rather then thou wilt needlesly dip thy hand in any wicked mans dish, resolue to goe supperlesse to bed.

3. *Soule.*

It

It may further ſerue for Comfort and Incouragement to ſuch as no vngodly one can fancie: Let a wicked man meete with one as wicked as himſelfe, one drunkard with another, &c. there is hugging and embracing, let a good man paſſe by, and he paſſeth not without a ſcorne or taunt, why ſhould this diſcourage any? Doth it not proue ſuch to bee, too godly-wiſe for fleſhly fooles to fauour, and their waies too righteous for ſinfull men to like of? *Sinners* will agree with *Sinners*, *Publicans* with *Harlots*; wert thou of the world, thou ſhouldſt finde more friendſhip at the hands of worldly ones; and wouldſt thou runne to the ſame exceſſe of riot with them, thou ſhouldeſt then be the leſſe traduced by them. *Vſe 3.*

Laſtly, Doe *Sinners* ioyne? Then much more let *Saints*. There is a *Right hand of good Fellowſhip* to be giuen, that Gods Word allowes, neither is there any ſuch good Fellowſhip in the world as Religion teacheth Chriſtians, and which we profeſſe we beleeue in beleeuing the *Communion of Saints*. *You haue Fellowſhip with vs* (ſaith Saint *Iohn*) *and our fellowſhip alſo is with the Father, and with his Sonne Ieſus Chriſt*. Hence *Nazianzene* tearmes Chriſtians, the *Right good fellowes*. Oh how doe we darken the glory of our Religion while we liue as if no good fellowſhip were amongſt vs? And how doth the world wrong our profeſſion when it giues out, that it allowes none? There is indeed a ſuppoſed good fellowſhip, to which *Religion* and the true profeſſors of it are profeſſed enemies; ſuch a good fellowſhip as that ſpoken of *Pro.* 1.10. But doe we therefore allow no fellowſhip, becauſe we condemne all drunken fellowſhip? or cannot a man bee a good fellow except he will leape into hell for company? As for the right good fellowſhip indeed, amongſt whom is it, if not amongſt the Saints (which all profeſſe they doe beleeue while they make profeſſion of their faith.) Here wee meete together in Gods houſe like ſpirituall Merchants on this *Royall Exchange*; here wee eate together, drinke together, ſing together, make merry one with another; *Vſe 4.* Gal. 2.9. 1 Ioh. 1.3. *Colenens.* 1 Cor. 10.16. Colo. 3.16.

another; And what fellowſhip can bee compared with this?

Another point we may here obſerue in the ioyning of *Publicans* with *Sinners*. Theſe ſeeing themſelues contemned, ſeeke comfort in that ſociety, which all others held loathſome and contagious. Had they not beene of all men hated and publikely defamed, they would not (ſaith *Caluin*) haue mingled themſelues with ſuch vitious perſons. Whence (as he well inferreth) we may learne:

In Mat. cap. 9. ver. 10.

Doctrine. Rigour doth rather hurt then helpe.

That a moderate Correction humbleth and ſhameth an Offender, ſo too much ſeuerity driueth him to courſes deſperate whereby he becomes more dangerouſly infected.

What great offence, what heynous fault was it to gather tole, that in that reſpect of all ſorts they ſhould be reiected as perſons prophane and deteſtable? This driueth them to ſeeke out for comfort by their ſociety, who (themſelues hauing an euill name) will not deſpiſe them for their infamie.

1 Kings 12. 4. For further proofe, remember that paſſage betwixt *Rehoboam* and his ſubiects. They deſire of him a remiſſion of exactions. Vpon his comming to the crowne, they craue his fauour in the weight of the impoſition which his father laid vpon them, that that heauie yoake might bee made lighter, and ſo they tender themſelues vnto his ſeruice. Verſe 6. This propoſition of *Iſrael* puts *Rehoboam* to a deliberation: He calls his Councell, euen the grey heads that ſtood before *Solomon* his Father, who wiſely aduice their new Soueraigne the ſafeſt courſe; Verſe 7. *If thou wilt bee a ſeruant to this people this day, and wilt ſerue them and anſwer them, and ſpeake good words vnto them, then will they be thy ſeruants for euer.* They had learned of their old maſter, that *a ſoft anſwer appeaſeth wrath.* A few good words would haue bound all his peoples hearts to his allegeance for euer. This Councell pleaſeth not, Verſe 8. the young heads are conſulted with; Verſe 9. their ſtomackes tells them, it becomes not Maieſtie to brooke ſo ſaucie an entreatie; Verſe 10, 11. they put words of greatneſſe and terror into their new Prince, *My little finger ſhall bee*

thicker

thicker then my fathers loynes. I wil add vnto your yoke, my Father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions. This vnſeaſonable auſterity and peremptorie reſolution of rigor cauſeth the ſmoaking Iſraelites to breake forth into a flame. Now the furious multitude flies out into a deſperate reuolt; *What portion haue we in Dauid, neither haue we inheritance in the ſonne of Ieſſe, to your tents oh Iſrael, now ſee to thine owne houſe Dauid.* Now let *Rehoboam* ſend his meſſenger to ſolicite the people with good words, it is too late, they will anſwer him with ſtones, the multitude is enraged, this profeſſion of rigour and ſeuerity hath made them vntractible, and violent. Verſe 16.

This euill effect of Rigour and auſterity, Saint *Paul* was not ignorant of, and therefore writing to the *Corinthians* concerning the releaſing or vnlooſing of the inceſtious perſon formerly excommunicate, but now ſeeming to giue ſufficient teſtimony of his repentance, he wills them to receiue him againe and comfort him, *leſt perhaps he might be ſwallowed vp with ouer-much ſorrow.* As if he ſhould ſay, the danger is great that may follow hereupon: If you continue your former ſeuerity againſt him, and receiue him not againe into fauour & loue, he may fall into deſpaire. Sorrow like a gulfe may ſwallow him vp to his vtter vndoing. 2 Cor. 2. Verſe 6.

And ſo in his Epiſtles to the *Epheſians* and *Coloſſians* directing parents in their duties, aduiſeth them to be carefull how they exaſperate their children, or prouoke them vnto wrath, through an extremity in the vſe of their authority, or ouer-great ſeuerity; which hardens oft-times the heart of the childe; and not ſeldome, cauſeth euill thoughts to ariſe of doing ſome miſchiefe either to the *parent* or *himſelfe*. Epheſ. 6. 4. Coloſſ. 3.

Let this ſerue to Admoniſh all wiſely to proceed in cenſures. There is a holy-craft and Cunning to be vſed in reprouing of offenders. What Saint *Paul* was vniuſtly charged withall in another caſe muſt be true of all (Gods Miniſters eſpecially) in this, we muſt be *craftie and take with guile.* The nature of the *Offence* and diſpoſition of the *Vſe* 1. *There is a craft in Reprouing which muſt bee vſed.* 2 Cor. 12. 16.

The Nature of the Offender and Offence to bee considered in Reproofe.

Offender would be considered. All sinnes are not of one size and sort; There is a sinne of *Ignorance*, another of *malicious wickednesse*; there is a *secret sinne*, and a *sinne* more *open*; there are *freckles* and there are *spots*; Neither doth he steale alike, who steales to *satisfie his hungrie soule*, as he that robs to *spend vpon his lust*; Learne wisely then to put a difference, and fit the plaister to the wound. What *Surgeon* will lay a fretting corasiue to a light soare; or bring a sharpe knife to make incision for curing a little wheale? Will any wise *Physition* for euery little qualme tumble vp and downe the stomacke with the strongest potions? are not such iustly counted bunglers and mountebankes? Let the nature of the fault then be truly vnderstood.

And so withall the nature of the *Offender*, For all Sinners are not of alike temper: Some may bee compared to *Thornes*, if easily touched they hurt not, but if hard or vnwarily they fetch blood. Others are like *to Nettles*, if they bee nicely handled they sting; but if hard and roughly pressed they are pluckt vp without harme; Some are as *wax* to worke vpon; others are *stonie* and stifnecked; here likewise must be wisedome and compassion shewed in putting difference. The *Husbandman* (saith the Prophet) *beateth out fitches and cummin with a staffe or rod.* Not with a cart wheele or threshing instrument as he doth the more stiffe and stubborne graine. Thus some must be saued with loue and others pulled out of the fire with feare. Euery bridle is not fit for euery beast, one thou rideſt with a bit, another with a snaffile; a hard and heauie one for this, and for that a lesse and lighter; neither is a like heate made for the melting of all mettalls, leade hath one, yron another and a hotter. According to the dropping of thy Still or Limbecke, thy fire is either lessened, or encreased: Thus wisely obserue the temper and disposition of the *Person* thou art to deale withall, see whether he be a Nettle or a Thorne; *Gentle* and *tractible*, or more *Stout* and *stubborne*; *Lead* or *Yron*; *Tender-hearted* and *dropping*, or more *Hardned* and *Obdurate*.

Iude 22. Esay

Such

Such as exercise *Spirituall* or *Ciuill Iurisdiction* might do well to applie this. The *Magistrate* saith, one should alwaies carry in his hand a paire of scales, and in the one put *Iustice* and in the other *Mercy*. Sinne must be sentenced, and yet the punishment wisely moderated. Thus *Dauid* will sing of Mercy and Iustice, *Psal.* 101.1. *Isodorus.*

We reade of *Nero*, that in the beginning of his Reigne, when he was requested to set his hand to the execution of an Offender, would wish that he knew not letters, and that procured him great loue; but after the first fiue yeares, hee began to write his lawes in Blood, which (as *Apollonius* told *Vespatian*) was his ruine: for albeit (said he) he could tune the harp well, yet in his gouernment he would winde vp the strings too high, or let them downe too low. Authority preised too farre, or relaxed too much is dangerous.

Gods *Ministers* of *Word* and *Discipline*, may likewise be put in minde hence. A great part of their wisedome stands in this, wisely to wrap vp a peele as *Nathan* did, and to mitigate or allay the bitternesse of a Reproof or Censure with words of Comfort: To bee continually vpon Iudgement is not so profitable nor safe. The noise to which we are accustomed (though lowd) wakes vs not; when as a lesse, if vnusuall, stirreth and affrighteth vs. The next way to make our threatenings contemned, is to make them common. That rod I shall euer count profitable, that *strikes sparingly*, and *frights* somewhat *ofter* then it smiteth. 2 Sam. 12.3.

In a word, let all Gouernours of Families bee admonished, that they be not Lyons in their houses, least they destroy their household folke, oppressing those that are vnder them. It is good sometimes to blow the nose and yet (saith *Solomon*) *if a man wring it too hard hee may make it bleed.* Rigorous courses hath ordinarily produced sad effects. Thou seest that those drops that fall easily vpon the corne, ripen and fill the eare, but the stormie showers that fall with violence beate the stalkes downe flat vpon the earth,

earth, which being once layed, are afterwards kept downe without hope of recouerie through weeds embracements. Haue you neuer knowne any that haue beene sent faultie to the iayle who haue returned flagitious and vile?

Further, in that these *Publicans* are ioyned with *Sinners*, both here and so ordinarily elsewhere; the Holy Ghost, it may be, would giue vs to vnderstand thus much:

Doctrine. *Where the Publican is, there is the sinner.*

To bee a Publican and not a Sinner, is somewhat rare. Vsually where one is, there is the other: Shew mee the *Swearer* (thou sayest) and I will shew you the *Lyar*: so shew me a *Publican* and (ordinarily) I can shew thee the *Sinner*: For when hee is mentioned in Scripture, there is either the *Heathen* with him, or the *Harlot* with him, or the *Sinner* which he seldome goes without. You know *Matthew* was a *Customer*: *Zacheus* a *Customer*; both were Collectors of publike payments, and both griping Extortioners before Christ called them, *Luk* 5.27. & 19.2. But I doe but note the point.

Matth 18.17. Mat.21.31,32. Mat.9.10,11. & 11.19. Mar 2.15,16. Luk.5.30. & 7.34.

Reas. 1. *Because strong temptations in such places.*

Reason may be giuen; For such places and conditions of life haue stronger temptations to euill: They haue greater and stronger inducements to sinne then others, 1 *Tim.*6.9,10. the glory of the world is continually before their eyes, *Matth.*4.8. and he is a rare bird that will not stoope to the golden lure.

Vse 1.

Let then such as sit at the receipt of Custome, or follow any other gainefull trade, or calling, be most watchfull. Let such keepe in with God, and seeke strength from him to preserue them from such temptations as are incident to their lawfull callings, and which they cannot auoid, vnlesse they would forsake their calling. *The way of the Lord is strength to the vpright man* (saith *Solomon*) as if he should say, the man whose heart is vpright and sincere towards God, shall finde strength enough against euery temptation incident to his calling (or otherwise) *while he doth obserue Gods way*, that is, obserue his commandements and carefully take notice of the course of his prouidence: but if men will not keepe in with God, but fill their baggs with

Pro 10.29.

Vsurie,

Vsurie, Extortion, &c. then (saith *Solomon*) *Destruction shall be to such workers of iniquity*; Such gaine may be hony in the mouth, but it will be grauell in the throate. What is thus deuoured, God will cause men either to vomit vp here, or to digest in hell hereafter. For *the getting of riches by a lying tongue is a vanity tossed to and fro of them that seeke death. And the robbery of the wicked shall destroy them because they refuse to doe iudgement.*

Multi in hac vita manducant que postea apud inferos digerunt. Aug.

Pro. 21. 6, 7.

It may serue to worke *Contentment* in our hearts in regard of a Meane estate and calling. The Poets feigne that when *Plutus* is sent from *Iupiter*, he limpes and paces slowly; but when he is sent from *Pluto* he runs, and is swift of foote, meaning (as it seemes) that riches gotten by honest and good meanes are not soone obtained, but when they come from the deuill either by vnlawfull callings, or the abuse of lawfull, they come with speed. Seldome doth a good man become rich vpon the sudden; wealth comes not with hast to the honest mans doore; but he that will extort, oppresse, sweare, and forsweare, serue the time, swallow any wickednesse, make his conscience poore to make himselfe rich, shall soone obtaine what he seekes for. But neuer grudge the thrift of these; Enuie not their gainefull trades, great gettings, &c. which it may be is more in an houre, then thine is in a moneth. Their coyne is *Guilt*, and the Guilt will with them, when the Siluer shall be left behinde them: Rather put thou on the Resolution of *Abraham*, that none but God shall make thee rich.

Vse 2.

Gen. 14. 23.

It may serue likewise to *Comfort* and *Encourage* those (poore few) that sitting at the receipt of Custome, I meane being in any gainefull Calling, endeauour with Saint *Paul to keepe a cleere conscience towards God and men*: Surely God himselfe is the protector of such. *He hath giuen his Angels charge ouer them, to keepe them in their waies* which are so full of temptations and snares) *that they hurt not their feete against a stone.* And let them haue the honour that *Sabinus* a *Publican* had, who for his honest managing

Vse 3.

Acts 24. 16.

Psal. 91. 11, 12

naging of that office, had certaine images erected vp in remembrance thereof, with this superscription, Καλῷ πλωτῆσαντι, *For the Faithfull Publican.*

Sueton in Flau. Vesp. c. 1.

Lastly, in that these *Publicans* are ioyned with *Sinners* by way of disgrace, we may obserue:

Doctrine. Sinne makes Persons and Callings infamous.

Sinne makes persons and callings infamous. Be the calling in it selfe neuer so lawfull; the Person professing it, otherwise neuer so well deseruing, yet sinfull practises powreth contempt and disgrace vpon it, and them.

We haue seene before, that no fault could be found with the calling it selfe; some of them professing it, were Iewes. And yet of the Iewes themselues, they scorned, and it loathed, because of the oppression therein committed.

What calling more excellent then that of the *Priest-hood?* What greater honour then to serue at Gods own Altar? and yet Sin hath powred shame vpon that, as appeares by *Nehemiah's* prayer, *Chap.* 13.29. *Remember them oh my God, because they haue defiled the Priest-hood*; and how they did defile it, is shewed by their taking strange wiues, contrary to Gods law; So *Hosea* 4 7. *As they were encreased, so they sinned against me, therefore I will change their glory into shame.* Those he there speakes of were the *Priests*, whom God had honoured with that function, together with other benefits belonging to the *Priest-hood*: These are charged with horrible Ingratitude, manifested by those sinnes of theirs committed against God; As *Idlenesse, Voluptuousnesse, &c.* for which God threatens, to *turne their glory into shame*: that is, to strip them of all those blessings wherein their chiefe glory consisted, and so expose them to be scorned and derided of all that had seene their former excellencie and glory, which accordingly was inflicted, when the Lord exposed their ignorant Priests to the contempt of the people, but especially when they were led into captiuity, at what time, not onely the glory of the Priest-hood but the Priest-hood it selfe ceased.

The

The Calling of the *Magistrate*, a high and honourable calling, whose dignity and excellencie aboue others, appeareth in this; that God hath put his owne name vpon them, *Psal.*82. *I haue said you are Gods*: And yet by sinne so stayned and blemished, as that *Seates of Iustice* are esteemed but as places of *Robberies*; and *Rulers* themselues but as *Theeues* and *Murderers*; according to that of *Esay*, *Chap.*1.21,23. For albeit they stood not by the way side, saying to passengers, *Deliuer yee*, yet they would in the priuate chamber say, *Giue yee*, *Hos.*4.18. They would take a Bribe, though not take a Purse. *Euery one of them loued gifts and followed after rewards*, *Esay* 1.23. Now if Sinne doth power contempt vpon these Persons and Places; you may then conceiue what it will doe on others, see *Pro.*14. 34. *Iosh.* 2.1,2.

The Reason hereof may be this; *Sinne hath a polluting and defiling nature with it*, as was 1. Signified by all those washings and purifications in the old law; 2. Set out by sundry comparisons in Scripture, and amongst others, in comparing it to a *Leprosie* which was most ignominious, and disgraced man aboue any other disease, *Num.*12.14. *Leuit.*13.45,46. It infected wooll, and walls; garments, and houses; made man loathsome to man. And as 3. these expresse Texts of Scripture proue, *Leuit.*18.22. 24. *Isay* 4.4. *Matth.*15.19,20. 2 *Cor.*7.1. *Heb.*12.15. *Tit.*1.15. *Hag.*2.14. So that no worke of our hands, nothing belonging to vs, whether within vs, or without vs, but Sinne defiles, and makes loathsome; it leaues a staine and a blot vpon.

Reas. *Sinne hath a defiling nature.* Numb.19. Esay 1.5. Psal.38.5. Esay 64.6. Ezek 16.6,9.12 2 Pet.2 21. Matth 23.27.

The point may serue to direct vs in a course how to bring our *Persons* and *Professions* into Credit. We know the complaint is generall, that no *Calling*, being be it neuer so excellent, nor honourable in it selfe, is had in that esteeme it doth deserue. Men are despised, and their callings passed ouer without respect; they are not regarded according to their worth and excellencie. See the way to helpe this: For can it be otherwaies?

Vse. *How to bring our Persons and Professions into credit.*

While

Esay 33.15.

While Magistrates follow not noble *Isays* directions, to *walke righteously, speake vprightly, to despise the gaine of oppression, and shake his hands from holding of bribes*, as Saint *Paul* did the viper off; but tread in the tract of those, *Amos* 5.12. *Esay* 1.23. it is no wonder if they be despised, if they goe without the veneration that is due vnto their Persons. Let *Sampson* loose his eyes, (and a bribe will put them out) then shall he become a scorne vnto the *Philistines*: Hee who was their *Terrour* will bee their *Sport*. Euery wit and hand will play vpon him: Who is not ready to throw his bone and iest at such a Iudge?

While *Ministers* deale not plainely and faithfully in their places, but either forbeare to reproue sinne, or else sooth and flatter men in their sins, as those *Ezek.* 13. *sowing pillowes vnder mens arme holes, daubing with vntempered morter, speaking vanity and lies.* Whilst as those, *Mal.* 2.8. they depart out of the way themselues by a lewd and loose conuersation, and thereby cause many to stumble at the law, *corrupting the couenant of Leui before spoken of, verse* 4,5, no maruell if God according to his threatning in that place, *verse* 9. makes them contemptible and base before all the people, yea the calling it selfe basely esteemed of by the iniudicious multitude through such personall scandals.

While *Lawyers* with *Ahab* will sell themselues to worke wickednesse, and let out their tongues to any Client that comes to them, as *Baalacks* Messengers to *Baalam*, with the reward of diuination in their hands, bee their cause neuer so vniust nor dishoneſt; and like a Theeues lanthorne they will onely open one way, abusing their talents of wit, vtterance, &c. to make falshood haue more shew of truth, then truth it selfe: so blinding the eyes of the *Iury* with varnish, as that the native face of the cause cannot be seene: While they deale with others of their Clients, as we doe with men at Chesse, set them backward and forward at pleasure, yet still encouraging to proceed in the suit, telling them (as they doe all others that come) that their cause is good, like *Absolom* whereby he stole away

2 Sam. 15.3.

the

the hearts of the people and ſo theſe their monies (for their hearts they looſe) no wonder if euery man put's a Lawyer in his Letanie. Oh! this this is that that eates and canker-frets that noble ſcience and profeſſion, till thoſe things bee amended, neuer expect neither on Place nor Perſon due honour and eſteeme.

While *Tradeſmen* make no conſcience of Lying and deceit but with thoſe, *Amos* 8.5.6. they falſifie the balances, making the *Ephah* ſmall, and the *Shekle* great, ſelling, refuſe commodities for the beſt, and principall: Whilſt they add miſtery to miſtery, a miſtery of iniquity, to the miſtery of the calling they are of; euery man hunting his brother with a net, inſinuating themſelues into the ſimple buyer with faire and pleaſing words, thereby to ouer-reach and circumuent them. No wonder if God doth blaſt their reputations ſo as that their words and proteſtations dare not be credited. Mich 7.2.

In a word, whilſt euery man in his Calling (be it what it will be) ſeekes rather to liue of the ſin of the Calling, then of the Calling it ſelfe; whilſt they abuſe an honeſt calling by their diſhoneſt practiſes, and ſinfull courſes; there is no cauſe of wonderment, if the mouthes of all bee open to ſpeake euil; So that no profeſſor thereof can bee named without a ſtile like that of *Ieroboam* the ſonne of *Nebat*, who made Iſrael to ſinne; Something added to the name by way of contempt, ſo we ioyne Craft with the Lawyer, Flattery with the Courtier, Bribery with the Officer, Knauery with the Bayliffe, and Promoter; Baſeneſſe with the Prieſt, or Miniſter; and here in our Text, with the *Publican* is ioyned the *Sinner*, To conclude.

If it be obiected that the calling ſome are of, cannot bee followed (as the times are) without corruption: Except they take the courſes others do, they cannot liue nor maintaine their charge. I anſwer:

Ob. *Some mens callings cannot bee followed without corruption.*

Reſp. *No lawfull calling but may* Mar. 2.27.

First, No lawfull Calling of Gods ordaining and warranting, but may bee followed without ſinne; For as Chriſt ſpeakes of the *Sabboth*, ſo may wee of Callings:

man

1. Because the duty of no lawfull calling, is in it selfe euill.

man was not made for Callings, but Callings for man; that is, for his good, and not hurt neither of soule nor body. And therefore when wee speake of the sinnes of a mans Calling, you are not so to vnderstand vs, as if the worke or duty of any lawfull Calling, were in it selfe euill or sinfull; but that vpon each Calling or course of life, there is (through mans corruption) some speciall sinne attending, which those that follow it, are subiect to fall into.

2. The euill that accompanies it may be auoided.

Psal. 91.11,12.

Secondly, There is none but may auoid that euill of corruption if he will be watchfull, *Pro.*10.29. For such haue a promise from God, of his gratious protection in All their waies, as well as any, if they be faithfull. (As I haue noted in the former Doctrine.)

3. God will be good to them that doe auoid it though to their losse.

1 Sam 1.5. Gen.28.11. Dan.1.15.

Thirdly, Though such as in their callings by auoiding the deceit and sinne thereof, haue not so much worldly gaine as others, yet God will be as good to them another way, and make it vp with peace of conscience. You know how *Hannahs* barrennesse was made vp with her husbands Loue; *Iacobs* hard pillow, with a sweet sleepe and blessed vision: *Daniels* pulse, with a goodly and cheareful countenance.

4. If the calling it selfe be vnlawfull then leaue it.

Fourthly, If the calling it selfe bee vnlawfull, the best way is, to exchange it for that which is lawfull, though meaner and poorer. Better not to liue at all, then to liue in sinne; better our bodies should pine and famish in this world, then that our bodies and soules should for euer be tormented in hell flames, when this life is ended. And so much for this point.

Text.

Sinners] By *Sinners* here, we are to vnderstand enormious persons, vitiously giuen, so as that they were reputed vile. So then we may inferre:

Doctrine. Those who giue themselues to Sin are Sinners.

Those who so giue themselues to euill as that they become vile, may iustly be called and esteemed Sinners.

A point that may abundantly be confirmed out of Scripture, as *Gen.*13.13. *Psal.*26.9. & 104.31. *Matth.*9.10. 13. & 26.45. *Luke* 7.35. & 19.7. *Ioh.*9.16.31. But it is

is a point I intend not to dwell vpon, therefore I haſten to Reaſon and Application.

Wee know euery denomination is from the greateſt part: we call not him a drunkard which hath once beene ouercome with drinke; nor him an Adulterer who hath once offended, but if one continue in that courſe, and amend not, him wee ſo account: In like manner, wee eſteeme not euery one a Sinner that ſinneth, (for then euery one ſhould be ſo eſteemed, becauſe *there is no man liuing that ſinneth not*, and yet we know in Scripture ſome men are called *Juſt* and *Perfect*) but him we ſo account, that keepeth a tract in ſinne: He that continueth in his wickedneſſe letting ſinne raigne in his fleſh, giuing the raynes to his corruptions, driuing therein (as it is ſaid of *Iehu's* march) ſo furiouſly as *if hee were mad*. This man ought to haue his name from hence and bee called a *Sinner*.

Reaſ. *Euery denomination is from the greateſt part.*

1 Iohn 1.8. Matth.1.19. Iob 1.1.

Which Reproues ſuch as defie the name, though their courſe claime it. They are *Sinners* at *Large*, but that they are Sinners more then others they denie. Let ſuch know, men are to be diſtinguiſhed by name as they ranke themſelues in euill, *Pſal.*1.1,2. and the deeper they are in ſinne, the greater diſgrace muſt they looke for, in hauing titles giuen anſwerable thereunto. But ſuch times are we fallen into, that we are ready to deale with this Text, as, I haue read, the Gloſſe doth with a piece of *Gratians Decretum*, whereas the Text ſaith, ſhee is a whore that ſerues many mens turnes, the Gloſſe ſaith, the word Many is to be vnderſtood of three and twenty thouſand; And ſhe is not to be called a whore, till ſhe hath lien with ſo many: So till our ſinnes are multiplide vnto thouſand thouſands, wee thinke we deſerue not the name of Sinners.

Vſe 1.

Secondly, It may teach vs to put a difference betwixt *hauing of Sinne*, and *being a Sinner*. *There is none that doth good and ſinneth not. And if we ſay we haue no ſinne, wee deceiue our ſelues, and the truth is not in vs. If we ſay we haue not ſinned, we make God a lyar, and his word is not in vs.* And

Vſe 2.

Eccleſ.7.22. 1 Ioh.1.8.10.

yet though all haue sinne in them, all are not in their sinnes. Wherefore (as the word Sinner is vsed in opposition to the good man) let those only be accounted *Sinners* as haue the course of their liues euill, so as that a man may say here is this mans walke, his daily path, this lewd course his ordinary practise; this is he that doth euill with both hands (as the Prophets phrase is, *Mich.*7.3.4.) earnestly. Let him haue the stile.

Eccles.9.4. 1 Sam.5.18.

In the next place, in that these vile and infamous ones, are they that resort to Christ, and follow after him; when others (as the Scribes and Pharisees) contemned and despised him, we may gather that

Doctrine. The vitious person neerer heauen then the Pharisaicall.

The vitious and most contemptible, are neerer heauen then the Pharisaicall.

For the Confirmation of which truth we will produce onely two Texts of Scripture; the first is, *Luke* 7.29.30. *The Publicans iustified God, being baptized with the Baptisme of Iohn: But the Pharisees and Lawyers reiected the Councell of God amongst themselues, being not baptized of him:* Whether we vnderstand the words as the words of the *Euangelist* (as some doe) or as the words of *Christ*, spoken concerning *Iohn* (as others doe) yet they confirme the point in hand. *The Publicans* (that is, those who were contemptible) *(when they heard)* whether *Iohn* preaching Christ, or Christ preaching of *Iohn* *(they iustified God)* acknowledged him to be righteous and iust, true and faithfull in his promises and threatnings, and themselues base and vile, deseruing hell *(and were baptized with the baptisme of Iohn)* adding to their outward profession that symbole, as a signe of their true repentance: *But the Pharisees and Lawyers*, those who were well conceited of themselues, and righteous in their owne eyes *(they reiected the councell of God amongst themselues)* *i.e.* when they were together derided such holy counsell as had beene giuen them, whether by *Iohn* or *Christ* in their Ministery *(being not yet baptized of him)* they despised the doctrine, and so also the signe and symbole, by the last manifesting their contempt of the first.

A second place we haue, *Matth.21.31. Verily I say vnto you, that the Publicans and Harlots goe into Gods kingdome before you.* Where wee see our Sauiour deliuers the point in hand, and strengthens it with an earnest assеueration (*Verily I say vnto you*) and therefore you may beleeue it (*that the Publicans and Harlots*) persons base and infamous (*Goe in the kingdome of God*) *i.e.* of grace here, and glory hereafter; they are more ready to repent, and beleeue and shall be saued (*Before you*) High Priests, Scribes and Pharisees, who iustifie your selues and boast of your owne righteousnesse. And thus doth the verse following teach vs to expound it. *For* Iohn *came vnto you in the way of righteousnesse and yee beleeued him not, but the Publicans and Harlots beleeued him: And yee when yee had seene it repented not afterwards that yee might beleeue him.* As if he should haue further said, I haue reason for that I speake, for those despised ones agreed to the word of righteousnesse, which *Iohn* spake, preaching me to be the *Messias*, and with an earnest affection embraced that which they heard; but you neither beleeued him preaching, nor yet when you saw these *Publicans* and *Harlots* enter into the kingdome of God before you by their Repentance and change of former life, were nothing at all moued thereby to Repent and Beleeue. Verse 32.

Sundry Reasons may bee giuen of the point; as first, God will sooner looke vpon such, with the eyes of mercy, and blesse his own ordinances to such then to others, more righteous and worthy in their own eyes and esteeme; because by these, and from these, hee shall haue most glory. We are apt to thinke, oh if men of wealth and credit were religious and forward, what good might such doe, what honour would they bring to God. When the truth is, God receiues most honour by calling such as are most base and vile: For herein Gods power and mighty hand is best discerned, and the glory of mans conuersion is hereby vnto him wholy ascribed, which otherwise, and in others, would not so readily be. In which respect our *Reas.1. Because from these hee hath most glory.* 2 Cor.12.9. 1 Cor.1.29.

Luk.10.21.

Saviour giues thankes for this, *Matth.*11.25. and (as Saint *Luke* hath it) *reioyced in spirit at it, that God had hid these things from the wise and prudent of the world and had reuealed them vnto babes.*

*Reas.*2. *They haue more prayers made for them then the other.* Iob 1.4.5. 1 Sam.12.19. Gen.43.14.

Secondly, The sinnes of one sort are more conspicuous, and apparant vnto others, then the sinnes of the other are: whereupon it followes, that those most vile haue more prayers made for them, more admonitions and aduise giuen them; (which whosoeuer giues, if he be wise will second with a blessing) These and other helpes the other sort want, and therefore not so neere the kingdome of heauen as these are.

*Reas.*3. *Such are soonest conuicted, therefore soonest conuerted.* Luke 19.

Thirdly, Greatest and grossest Sinners, are soonest brought to a sence of their misery, and of the want of a Christ, then those who are well opinionated of themselues; Ciuill persons (as *Luther* speaks of an hypocrite) are a sinlesse kind of monsters, who by no meanes will bee borne downe to be guilty; when Adulterers, Drunkards, Swearers, &c. are easily conuinced. Their consciences thump them on the brest, and helps forward the labour and worke of Gods Minister, whereas the other sort put of all that is spoken with a word of defiance, as the Iewes did, *Iohn* 8.

Vse 1. Let this *Admonish* vs to despaire of none how prophane soeuer; So long as God is pleased to giue them the meanes of grace, and makes them willing to heare, so long there is hope, yea and more hope of doing good on such, then on others, of a more smooth carriage to the world-ward. Art thou a Minister, whose lot God hath cast amongst a people of a lewd and loose behauiour? yet bee not ouermuch discouraged, we may see more profit one day, then had we liued amongst a more ciuill and sober people. I know not how, nor why, but so it is; we would faine be our owne carriers; and might we haue our choice, wee would dwell at least amongst the *Ciuill*: but if the outward shew and fashion of our people, be not such as wee desire: If there be drunkards, whoremongers, and such as

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we finde in that Catalogue, 1 *Cor.*6.9,10. we (as *Nathaniel*) deſpaire of ſucceſſe through fooliſh preiudice; deſire to ſhift our charges, ſurceaſe our paines, &c. Now learne a Secret; more apparant fruit and comfort thou ſhalt finde (if conſcionable and diligent) in a yeares paines amongſt ſuch in conuerting and winning ſoules, then in thy many yeares ſore ſweating labours amongſt a people onely morally ciuill, and righteous in their owne conceits.

If we ſearch the Scriptures, we may finde many that haue beene infamous in the world for their lewd life, conuerted for one Phariſee: And experience teacheth it, to be an eaſier taske to teach a colt ſtrike true that was neuer backed, then to bring a horſe vnto it, that hath got a ſhuffling pace: Or to teach a ſchollar to write well that was neuer entred, then one who hath beene taught to frame his letters after an ill and contrary faſhion. Wherefore according to that of the *Apoſtle*, let vs *Inſtruct* (euen the worſt) *with meekneſſe, proning if at any time God will giue them repentance.* And be encouraged according to that of *Solomon* (though giuen in another caſe and to another purpoſe) *In the morning to ſow our ſeed, and in the euening, not to withhold our hand: for we know not whether ſhall proſper, either this, or that; or whether both ſhall bee alike fruitfull.*

Luk.19.5. Mar.16.9. 1 Cor.15.10. 2 Cor.11.23. *Amongſt many conuerted in the Goſpel, but one Phariſee that we reade of.*

2 Tim.2,25.

Eccleſ.11.6.

Priuate Chriſtians might doe well to take notice of the point in hand. Tell me, is thy husband, wife, childe, ſeruant, lewd and diſſolute? Oh yes moſt vile and infamous: Why how vile? Alas! it is a ſhame to ſay; yet ſpeake; what is he, an *Adulterer*, *Blaſphemer*; or is he worſe, a *Drunkard?* If ſo, yet know it hath beene proued, that no ſuch diſeaſe is paſt Gods cure. White paper is made of dunghill raggs: God can ſo worke the heart of the vileſt wretch, with beating and purifying, as it ſhall bee fit to write his lawes vpon: Yea their groſſe failings, (if they bee not to farre ſpent and gon) may be a meanes to put them on with more life and eagerneſſe to ſeeke a

Sauiour (with theſe Sinners in my Text) and that before many other, of a more faire and ciuill conuerſation.

In a word, I could wiſh that all proud *Iuſticiaries* would bethinke themſelues. It may be thou ſtroakeſt thine own head, and thankeſt God thou art not like thy neighbour ſuch a one; no drunkard, no extortioner, nor vſurer as he: Thou defraudeſt not thy Miniſter of his tythes, thou paieſt to a Cummin ſeed, &c. Well, all this is good, and happy were it for many that profeſſe well, if they could ſo glory: Yet let me tell thee, Opinion of this Righteouſneſſe is one of the greateſt impediments to a mans ſaluation: And whilſt thou art thus righteous in thy owne conceit, there is more hope of a foole then thee. That *Publican*, that *Harlot* which thou ſcorneſt, may poſſibly get to heauen before thee: therefore ply thee hard.

Pro.26.12.

Text. *For to heare him*] The end of their comming was not to murmur, nor entrap, but to heare; And that they did not onely with the outward ſenſe the *Eare*, as thoſe, *Matth.*13.19. but with the *Heart*, being as deſirous to receiue it and obey it, as *Iohn* 8.47. & 10.27. Whence in Generall we may learne:

Doctrine. *The right end is to be aimed at in all holy performances.* *In Holy performances, to aime at the right ends*: For want hereof, God ordinarily hath reiected thoſe Seruices which he himſelfe hath required, as *Eſay* 58.2. That people did ſeeke God daily, and would know his waies euen as a people that doth righteouſly, *they faſted, verſe* 3. and tooke great delight to draw neere to God: But it was *worldly profit* and *ſafety* which they hoped to merit therby, that was the *white* they ſhot at, as appeares by their *Challenge*, and Gods *Anſwer* thereunto, *verſe* 3,4,5. In which reſpect, God commands his Prophet to cry out againſt them. See for further proofe, *Hoſ.*7.14. 1 *Cor.*11.17. *Iames* 4.3.

Reaſ. *The goodneſſe of each act is in reſpect of the end.* The Reaſon may be this, in that the goodneſſe of each act is in reſpect of the end. A good end is eſſentially required

quired to the goodneſſe of a worke. True it is: A good Intention doth not make good a bad action; And yet as true, that no act can be good, if there be not a good Intention in the doer, *Hoſ.1.4.*

Such then are hence to bee reproued, who reſt in the worke done as ſufficient; they tend their Church, ſay their prayers, receiue the Sacrament, and what would you more? Surely that which God expects more, the *How* and *Why*. While we come for *no End*, as that Aſſembly at *Epheſus*, the moſt part whereof knew not wherefore they were come together: Or for a *wrong End*, as thoſe *Iewes* who followed Chriſt to fill their bellies; it is ſome outward benefit and carnall contentment thou ſeekeſt after: Happily thou ſeeſt an *Outward bleſſing* accompanies Gods *Arke* whereſoeuer it reſts: Or elſe thou findeſt *Profeſſion* to be commodious, and vſefull to colour thy wickedneſſe withall, as thoſe wicked *Scribes*, who vnder long Prayers couered theeuery and oppreſſion. Thou deſireſt to be well thought of amongſt thy neighbours, therefore thou frequenteſt the company of Gods Saints, when it is for by reſpects: like the Hare which being hotly purſued, gets amongſt a flocke of Sheepe, that ſhe may caſt of the doggs by their looſing of her ſent, and not for any loue ſhe hath vnto that company: Or it may be thy comming is to take a nap, or elſe to prate, and plot, and practiſe Villanie, as did theſe *Phariſees* who followed our Sauiour. And thinke you then, that God is well pleaſed with your comming?

Use 1.

Acts 19.32.

Ioh.6.14.15.

As *Ahaſhueroſh* ſpake once to *Haman*, will God one day ſay to ſuch; *Will hee dare to force the Queene before mee in my houſe?* Durſt you be ſo impudent as come into my preſence and deuiſe miſchiefe, to luſt after a woman, practiſe wickedneſſe in my Temple?

Eſter 7.8.

The like failings are to be found in other duties. Some receiue the Sacrament, but it is as *Sichem* and his ſonne receiued it, hoping thereby to effect their purpoſe. Some pleade charitably in the poores behalfe, but no otherwiſe

then *Iudas*, because they beare the bagg and are Collectors. Some will be bountifull and giue; but as the *Phariſees* ſo they, a trumpet muſt firſt be blowen, they dare not truſt God except they haue witneſſe to the bargaine. Some will reuerence Gods Miniſters, but it is to keepe their credits with the people, as *Saul* honoured *Samuel* to be honoured againe of him, or elſe it may be with thoſe, *Luk.* 14.19. to bee excuſed. Diuers ſuch like ends are aimed at, all indirect and ſinnefull. Say not then the worke I doe is good, therefore I deſerue no reproofe, nor blame, for if the end bee not right and ſtraite, God will reproue thee for it. Beleeue it for a truth, there are many actions which haue ſmooth foreheads, holy and religious appearances; which receiue their bane from the intentions of the Agent, and more prouoke Gods wrath then many other workes, which carry more abomination in their faces.

Vſe 2. Be inſtructed therefore next in all our holy vndertakings, to haue the right end in our eye. Let vs in the doing aske our owne ſoules as Chriſt doth *Andrew* and the other Diſciple, *Ioh.* 1.38. *What ſeeke you.* For better helpe therein, ſee that thou enformeſt thy ſelfe well about the true and proper ends, why holy duties are ordained; And count that worke loſt wherein the right end is not (at leaſt in thy intention) reached.

Ad nihilum valet quod non valet ad finem ſuum. If thy knife be not good to cut withall; thy penne to write, thy plough to breake vp ground; thou ſaiſt they are good for nothing (though yet they may be put to ſome other vſe) becauſe they are not good for that end for which they were made. So maiſt thou ſay of all holy actions where the true end is wanting.

In *hearing* of the Word make this thy ſcope, that thy vnderſtanding may be rectified, thy life reformed, for theſe be the principall ends of preaching, *Acts* 26.28 If thou beeſt not thereby either gathered into the true Church, or built vp to further perfection; thinke thy hearing was as good as nothing. *Ephes.* 4.12.

In

In *Prayer* see thy aime be to auert and turne away some euill, either felt, or feared; temporall, or spirituall; or to procure some good blessing, either for soule or body, vpon Church or Common-wealth, for vs or ours; or to returne praise and thankes for fauours receiued or expected, in any of the forenamed kindes: For these bee the Ends of Prayer. And that Prayer is good for nothing where they be wanting. 1 Kings 8.33. Ioh 16. 23.24. Psal.50.14.

In *Receiuing the holy Sacrament*, of the body and blood of Christ, forget not the ends for which it was ordained. As to *Confirme* our *Faith*, and strengthen all sauing grace within vs; to make vs with a fresh remembrance apprehend Christs loue and goodnesse in his death vntill his second comming; and to testifie our vnfained loue one to another. If these be not the ends by thee propounded, I must tell thee thy comming is as good as nothing. 1 Cor.10.16.

Singing Psalmes is not without its ends: *Gods glory, our own and others edification and comfort.* If other ends be aimed at and these forgotten, thy singing shall be good for nothing, but to encrease thy score. Colos.3.16. Ephes.5.19.

Lastly, (to omit other) *Good-workes* are ordained of God for diuers ends and purposes, which would bee knowne and learned, and to our selues propounded; lest our workes be lost, and appeare in his eyes who should reward them, to be but glorious sinnes and beautifull deformities. Tit.3.14. Mat.5.26. 1.Pet.2.12. 15. Iam.2.18.

To heare him] The Collection hence is this: *Text.*

Christ was a Teacher. He himselfe taught doctrine amongst men. How could they heare if he did not teach? And that he was so, these Scriptures witnesse, *Deut* 18.18. *Ioh.6.1.1. Matth* 23 8. *Rom.*15.8. 1 *Pet.*2.25. Neither was he a *Minister* in name, and title onely; but he most painefully did discharge his office, in praying, preaching, watching, fasting; And with a holy life adorned he his Ministery, as witnesseth these Scriptures, *Isay* 17. *Mat.*5. *Luk.*4.18. *Matth.*4.2. 1 *Pet.*2.22. *Isay* 53. *Doctrine.* *Christ was a Preacher.*

Shall

Vse 1. Shall any then dare to caſt contempt, vpon that calling which the Sonne of God himſelfe did not deſpiſe? Time was when Princeſſes did not ſcorne the bed of thoſe that ſerued at the Altar. Such reuerence did *Iehoram King of Iudah* (though degenerated into the Idolatry of his Father in law *Ahab*) beare to that ſacred function, as that he married his daughter to *Iehoiada* the Prieſt. Why ſhould the *Goſpell* powre contempt vpon that which the *Law* honoured? Beleeue it brethren; there cannot be a greater Argument of a foule ſoule, then diſlike of this ſo high, ſo heauenly a calling.

Vſe 2. Next; Admire we Gods mercy in giuing ſuch a Preacher to his Church. A great bleſſing we account it (as indeed it is) to haue a learned, painefull, conſcionable Paſtor; but to haue the *wiſedome of the Father* giuen to vs, how great a bleſſing is it? Highly we thinke we haue deſerued, if we giue any of our children to the Churches ſeruice; much more if with *Hannah*, we giue our firſt and eldeſt: now that God ſhould ſend his eldeſt and onely Sonne to preach good tidings to vs, it is the wonderment of *Angels*. Oh how inexcuſable ſhall we be if we turne away our eares from him that ſpeaketh?

Heb,1.1.2.

Heb.12.25.

Vſe 3. *Encouragement to heare Chriſt teaching:* 1. *Becauſe hee teacheth Freely.* Laſtly, Let the Church of Chriſt reioyce in this their teacher, of whom we may truly ſpeake, as *Iob* 36.22. *who teacheth like him*; For

1. Cor. 9. 19.—23.

Firſt, He teacheth *Freely*; Many Miniſters ſhould bee regarded and oftner heard, were it not that they call for tythes and maintenance, and make a buſſling amongſt their people for their Rights; in which reſpect, Saint *Paul* was faine to denie his maintenance that he might doe more good; See heere a teacher that will giue vs his labour freely, for ſo he ſaith, *Iohn* 17.8. *I haue giuen them the words that thou gaueſt me*, he Reades vnto his Church without Tuition.

2. *Fully.* Secondly, He teacheth *Fully* as well as Freely; He will take neuer the leſſe paines with vs, becauſe he giues vs our learning: For *all things that hee hath heard of the Father*

hee

hee makes knowne vnto vs, *Iohn* 15.15. that is, whatsoeuer pertaineth to our saluation, or which was necessary for vs to know, those things (as Mediator) he did fully and faithfully dispense, euen as he had receiued them of the Father.

Thirdly, He teacheth vs *Familiarly*: Though he be a profound and learned Preacher, yet hee conceales Art, and hides his learning; teaching vs as wee are able to beare by *Comparisons, similitudes, &c.* yea as a mother her childe at home, *Cant.* 8.2. so hee will teach his. 3. *Familiarly.*

Fourthly, He teacheth *Compassionately*: with maruellous great tenderneſſe, beſeeching vs, pittying vs, weeping ouer vs as he did many times ouer the Iewes: *Oh Ieruſalem Ieruſalem, oh that thou hadſt knowne, oh that thou wouldſt learne*; he conſiders our nature and mould, and fits himſelfe to it. He will by no meanes breake a bruiſed reed, nor quench ſmoaking flax. *Hee feeds his flocke like a ſhepheard, hee will gather his lambes with his arme, and carrie them in his boſome, and doth gently leade thoſe that are with young.* 4 *Compaſſionately.* Luke 19. Pſal. 103. Eſay 40.11.

Fiftly, He teacheth *Comfortably*: Hee ſpeaketh comfortable things; *Peace to his people*, *Pſal.* 85.8. *the Goſpell to the poore, deliuerance to captiues, recouering ſight to the blind*, *Luke* 4.18,19. he comes with the Oliue branch of peace in his mouth. A true *Bar-Ionah*, the Sonne of *Conſolation.* 5. *Comfortably.*

Sixtly, He taught and ſo ſtill teacheth his *Effectually*: He will engraue his words *in the fleſhly tables of our hearts*, 2 *Cor.* 3.3. yea though our hearts were dead within vs, yet he will make them liue, *Iohn* 5.25. other Miniſters may require goodneſſe, but cannot make vs good; he can as well make vs ſo, as will vs to be ſo. 6. *Effectually.*

Oh how happy they then that be vnder his Charge, as all the Elect are, of what Country, Condition, Age, or Sex, ſoeuer? he hath not as other Miniſters haue particular charges, all Pariſhes are within his Charge: not one Elect Iohn 17. Eſay 54. Ier. 31.34. Ioh 10.29.

Elect vnder heauen but is of his Flocke and Cure: And those he will not loose, but feede and nourish to life eternall; onely our duty the next point will shew.

Text. *Heare him*] From whose example we take vp this Instruction:

Doctrine. *Christ teaching must be heard.* Deut.18.18.19 *To heare Christ when he teacheth*: He speaking should be heard, *Matth.*17.5. God from heauen by an audible voice calleth the Church to a dependance vpon the words of his mouth, *Heare him* (saith God) euen this my beloued Sonne, whom I haue now installed into his office, and worke of mediation and ministery: seeke from his mouth for the doctrine of saluation, depend wholly vpon him, hearken to his voice speaking. Hereto tends that Caueat of *Paul*, *Heb.*13.25. *See that you refuse not him that speaketh*, who was that? Why, *Iesus the Mediator of the new Couenant*, of whom hee spake in the verse foregoing.

For better opening, and more profitable explaining of the point; Consider wee these Particulars: First, who must heare him; Secondly, why wee must heare him; Thirdly, where we must heare him; Fourthly, how wee must heare him.

And that by All For the first, It is a duty imposed vpon all: *Hee that hath an Eare to heare must heare*, whether hee bee *Iew* or *Gentile*, *Iohn* 8.47. & 10.16. *Matth.*13.43. *Reuel.*2.7. 11.17. In Particular, Kings must heare him, as *Dauid* did; Queenes, as *Ester* did; Noblemen, as *Obadiah* did; Gentlemen, as *Sergius Paulus* did; Yeomen, as *Elisha* his hoast did; Labourers, as *Apollos* did; Women, as *Mary* did; Children, as those who cryed *Hosanna* did. In a word, all such as hope to haue a part in his blood, must attend vnto his voice.

2 Sam.12.1. Ester 4.16. 2 Kings 18,15. Acts 13.6.7. 2 King.4.10.11 Luk.10.39. Mat.21.9.

*Reas.*1. *Hee hath the words of eternall life.* Next the Reasons would bee giuen, why wee must heare, and so First, because hee onely hath the words of eternall life, *Ioh.*6.66. his words onely *are life and spirit*, till wee heare him wee abide in death, 2 *Tim.* 1.10.

Secondly,

Secondly, the Holy Ghost maketh it a marke of a sheep of Christ to heare his voice, *Ioh.* 10.27. and giueth it for a testimonie that we are of God, if we be willing to heare, and the contrary for a signe of a reprobate, *Iohn* 8.47. Also it proues vs to be of Christs kindred, *Luke* 8. 20. which stands vs much in hand; for no comming into heauen for any, that cannot reckon their pedigree from Christ, as there was no comming into the Temple for any Priest who could not count his Genealogie from *Adam*.

Reas. 2. *It is a marke of a sheepe of Christ.*

Thirdly, It is necessary that we should heare him, if we consider our own blindnesse and ignorance in the things of God, our proneneſse to error, heresies; our aptnesse to seduction and delusion. Now seeing God hath in mercy sent him to preserue vs from these euills, our vnthankfulnesse must be great and detestable, if we turne away our eare from hearing of him.

Reas. 3. *We are blinde and ignorant in the things of God.*

Fourthly, Heauie vengeance abides such as refuse to heare, *Acts* 3.23. *Euery one that will not heare that Prophet, shall be cut off.* Yea soarer Iudgement abides those that despise him, then befell the Israelites that despised *Moses* speaking, *Heb.* 12.25. Now whose eares tingle not to reade of Gods wrath on them for their obstinacie? and is it like that they should be so seuerely plagued that despised the seruant, and not they much more who despise the Sonne, in turning away the eare from him? These are the Reasons.

Reas. 4. *Danger is great if we doe not heare.*

Thirdly, If wee would know where we must heare him? I Answer: in his House especially: First, in his *Materiall Temple*, speaking to vs in his *Word* and *Sacraments*, by his Ministers, calling to *Repentance* and *Obedience*, *Cant.* 1. 7. 8. there hee exerciseth his propheſying, and feeds his kids besides the shepheards tents.

He is to be heard in his Temple.

Secondly, Speaking to his, In his *Spirituall Temple*, we must heare him. When by inward Inspirations and heauenly motions, he stirreth vs vp to holy duties: when he comforts, confirmes, perswades, let vs giue an eare. This is

Cant. 5 2. & 2.8.

is that *knocking at the dore* spoken of, *Reuel.* 3.20. *now if any man* (saith Christ) *will heare my voice and open the doore, I will come into him and sup with him, and hee with mee.*

And so to be heard as to be obeyed.

Lastly, How we must heare him would be taken notice of: And that in a word is, so to heare him as to *Follow him, Iohn* 10. 27. *my sheepe heare my voice and follow me*: They frame all things after the prescript example of the Shepheard, vpon whom they alone depend. This is to heare not with the *eares of the body* onely, (for so did these wretched Pharisees as well as Publicans) but with the *eares of the minde* also, obseruing and doing *all things that he commands, Matth.* 28.20. And thus when we *Repent* and *beleeue* the *Gospell* we heare him, for this was the Sum of his preaching, *Matth.* 4.17. *Iohn* 12.36. So when we become *meeke* and *lowly*, taking vp the Crosse quietly, and patiently, we heare him; who in a speciall manner hath commended that lesson to vs, *Matth.* 11.29. Also when we *Loue* one another; Hee gaue a speciall charge concerning this, willing vs to approue our selues for his hereby, *Iohn* 13. & 19.12. 1 *Iohn* 3.23. now when we doe thus, then we heare him. The like I might say of other duties enioyned vs from his mouth: But I come to the Vse.

Vse 1. *Such reproued as heare* 1. *The voice of the Church before Christs.*

And first, diuers are to be Reproued as heare him not: As 1. *Papists*, who are willing to lend an eare to the voice of the *Church*: Traditions, Reuelations, false Miracles; yea to Antichrist himselfe; but to this Prophet they will giue no heed. What the Church saith (I will not say what Church) that they will hearken to, and beleeue; euen in those things wherein the Scripture (the voice of Christ) giues no testimony to it at all: but let the Scripture teach any thing, though neuer so plainly and clearely, that they will not receiue vnlesse it haue the testimony of the Church. The Church we denie not is to be heard as the Spouse of Christ: Her testimony doth first encline vs to thinke that the Scripture is Gods Word, and make vs

willing

willing both to heare and reade it; but after we by hearing and reading of it, attaine to further certainty and assurance; God himselfe speaking to vs in the Scriptures, and that so clearely, as that the faithfull are vndoubtedly assured it is hee that speaketh in them, and to him, they especially giue eare as to the onely Master and Doctor of his Church.

Secondly, *Atheists*, these lend an eare to *Carnall reason* and *fleshly wisedome*: Scripture will not serue their turne, they must heare *Reason*. I deny not but a Christian may desire to know the reason of that he holds and heares: For euery one is bound to *answer them that demand a reason of him of the hope that is in him*, 1 Pet. 3.15. neither is the *Virgin Mary* blamed for asking, *How can this thing bee*, Luk. 1.34. prouided that it be with a desire to be further confirmed in the truth, and with a Resolution to yeeld to that Reason God hath reuealed in his Word. But for a man to giue himselfe liberty to cauill, and oppose such truths as are clearely reuealed in the Scripture, holding it a high point of folly to beleeue such things as bee aboue the ordinary course of nature, and vnto which reason cannot attaine, it is a damnable and detestable sinne.

2. *Carnall Reason.*

Thirdly, *Carnall Protestants*, who hearken to *Lawes of men*; the *voice* of *Profit*, *Pleasure*, *Carnall Friends*, and to the voice of the Serpent in all these, perswading to taste of the forbidden fruit; no whit regarding the voice of Christ, be it neuer so loud, perswading to the contrary: But the Apostles thought it fitter to obey God then men, *Acts* 5.29. and *Hierom* put on this resolution, that if father or mother or child stood in his way to hinder him from Christ, he would trample ouer them, rather then to be kept from his Sauiour. The voice of these things should no more keepe vs from hearing Christ, and following him, then did the bowing, and crying of the calues of those two milch kine, which did carry the Arke of the Lord to *Beth-shemesh*, hinder them.

3. *The lawes of men, and voice of Profit, &c.*

1 Sam. 6.10.

Vse 2.

A second Vse is to stir vs vp so to hearken to the voice of Christ, as that we cleaue to the Councells, Reproofes, Doctrines and Exhortations, deliuered to vs in the execution of his office, *Iohn 6.68.* receiuing the truth with all full Assurance, *Heb.3.6. 2 Pet.1.19.* And that wee may truly profit by his preaching, see that we bring broken hearts and poore spirits with vs, for to these doth he looke especially, *Isay 60.1.* These hee doth delight to teach. Call we also vpon others, whose conuersion we doe desire, that they would goe vp vnto his house to heare, *Isay 2.3.* So did the woman of *Samaria* call vpon her neighbours, *Iohn 4.30.* And *Elkanah* his family, *1 Sam.1.21.* And *Cornelius* his kinsmen, and speciall friends, *Acts 10.24.* there is a maruellous power in Christs voice, to preuaile with the heart of man. *Saul* sent messengers to *Naioth* to lay hold on *Dauid*; God laies hold on them, and turnes them from *Executioners* to *Prophets.* We know not how God may worke while we bring them to the house of God. Many a one hath come to Church to carpe, and scoffe, to sleepe or gaze, that hath returned a Conuert home. Let it therefore be the chiefe care of a Christian, to plant him and his, where Gods ordinances may be enioyd, *Psal.27.4.* And let Parents take heed how they place their children in seruice or in marriage. It is often seene, that they of all other proue most vngratious who haue had best education, when once they loose the benefit of a powerfull Ministery. And so much for this Doctrine: It followeth.

Text.

And the Pharisees and Scribes murmured saying, this man receiueth sinners and eateth with them]

Verse 2.

Pharisees a name of Sect, what their employment. Luk.11.45.

Pharisees] It was a name of *Sect*, so saith Saint *Paul*; The *Sect* of the Pharisees, *Act.26.5.* Their employment was expounding and interpreting of the law: Saint *Paul* calls them in the place before quoted, ἀκριβεστάτην αἵρεσιν the most exquisite Sect. They were of chiefe repute, and counted the Profoundest Doctors. When these Lectured, the people were wont to say, *The wise expound to day.*

Touching

Touching their Originall, thus we reade. There were in the old Iewiſh Church, before the times of *Haſmonei*, two kinds of *Dogmatiſts*, holding differing opinions and conceits about Gods Seruice; the one accepting the *written law*; the other *Tradition* or the Addition to the law, thinking it ſmall thanke to doe onely what was bidden, vnleſſe they did ſupererrogate of God, by doing more then was commanded. Yet at the firſt theſe both pleaſed themſelues, and did not by oppoſition of Science, diſpleaſe each other; diſagreeing in opinion, they yet agreed in Affection. Now (ſaith *Scaliger*) as long as *Supererrogation* onely was vſed, there was no Sect in Gods people; but when theſe voluntary ſeruices were brought into *Cannons*, and committed to writing, and ſo that which was before *Arbitrary* became *Neceſſary*; then aroſe many doubts, diſputations, and queſtions growing and ſucceeding daily: And two Sects differing in opinion ſprung vp; the one admitting onely the written law of *Moſes*, the other the Traditions, Interpretations, and Expoſitions of their *Rabbines*, and theſe were called *Phariſees*.

Their originall. Iſ. Scal. elench. trihar.

Concerning the Etymologie of the name, there are ſundrie opinions, by generall conſent (though it might admit of other probable deriuations) it is fetcht from *Separation*, by the Greekes they were termed ἀφωρισμένοι, wee may Engliſh them *Separatiſts*.

The Etymologie of the name.

The Particulars from which they ſeparated themſelues, were theſe; Firſt, from *commerce* with other people, not onely of different Religion (for to conuerſe with ſuch, they counted a thing abominable, and hee that did eate a Samaritans bread was with them, as he that did eate ſwines fleſh) but from their owne vulgar alſo, with whom no familiarity might be ſuffered. Thoſe they called *The people of the earth*, and when they ſpake of them, they would ſpeake of them with great contempt and ſcorne, as we ſee, *Iohn* 7.49. *This people who know not the law are accurſed*, and all but themſelues by way of diſgrace they called *Other men*. Of ſuch as theſe the Prophet *Eſay* ſpeaketh,

The Particulars from which they ſeparated: 1. From commerce with other people.

Arius mont. in Euang. Mat. 23. Luk 18.

Isay 65.5.

they cry *Stand apart, come not neere mee, I am holier then thou.*

2. *In their Habits.*

Secondly, They Separated in their *Habit*, hauing a peculiar sort of Apparrell which they vsed, different from the cloathes of common people, and whereby they were distinguished from others: Hence it was vsually said amongst them in a common Prouerbe: *The Cloathes of the people of the earth, are the footstoole of the Pharisees.*

Vestes populi terra conculcatio Pharisæorum.

3. *To an extraordinary sanctity of life in outward shew.*

Thirdly, They Separated (at least in shew) to an *extraordinary cleanneſſe* and *sanctitie of life* aboue others. *Luke* 18.11. *God I thanke thee I am not as other men are*, Extortioners, Vniust, Adulterers, &c. Cups, Pots, Platters, and themselues they washed often. Had they beene abroad, least they should haue beene touched by any Sinner (which they iudged a kinde of Pollution,) they would scoure themselues at their returne, and not eate before they had washed, iudging it to be a greater sinne to eate with vnwashen hands, then to commit Fornication. This they held to be a matter of such importance, as that they taught their Disciples, if in case they should come to some water, but not enough both to wash and drinke, they should rather chuse to wash then drinke, though they dyed with thirst. Thus we see what these Pharisees were, and whence. Next for the Scribes.

Mark.7.3.4.

Luk.7.39.

Matth 15.2.

Drusius præf. Matth.15.in addend.

Scribes] This was a name of *Office*, and more Ancient: It was giuen to two sorts of men, some *Popular*, others *Legall*; some meerely Laicks; others Clergy men. The one sort were Secretaries, Recorders, Notaries; attending either on the King, or else were employed in publike Courts and Consistories. These are not heere meant. The other sort, were Doctors of the law of God; whose Office was to write, reade, and expound the same vnto the people: such a one was *Ezra*, and such were those wee reade of, *Ier.*8.8. These ioyned themselues to the *Pharisees*, as the purer Iewes, and differed not from them in attire and fashion. The chiefe difference betwixt them, lay herein,

Scribes a name of Office.

Who were Scribes.

2 Chron 24.11.

Matth.2.4.

Luk.5.17. & 7.30.

Ezra 7.6.

herein; the one ſort in their preachings preſſed *Traditions*, the other ſort claue to the *Written Word*, whence they were termed *Text-men*, or Maſters of the Text. In a word, the *Phariſee* bare moſt ſway amongſt the people, and exceld for *Piety*, but the *Doctors* amongſt the Scribes exceld for *Learning*. With admiration of both ſorts, were the poore Iewes ſo taken, as that they were perſwaded, if but two men ſhould goe to heauen, one would be a *Phariſee*, and the other a *Scribe*, theſe

Druſ. de trib. Sect. l. 2. cap. 13.

Murmured] *Murmuring* is a ſinne, betwixt ſecret backbiting and open rayling; A ſmothered malice which can neither vtterly be concealed, nor dare openly be vented. It is either againſt *God* or *Man*: Againſt God, ſo it is *That Grutching and diſcontent of minde, whereby wee are diſpleaſed with Gods diſpenſation and dealing*, 1 *Cor.* 10. 10. Againſt *Man*, ſo it is *A ſecret grutching of our brother, cloſely ſeeking their diſcredit, whiſpering againſt them whatſoeuer euill they can deuiſe*. Thus did theſe learned *Rabbines*, euery where murmur againſt Chriſt and his Diſciples, ſeeing multitudes daily flocking after them and falling to them.

Text.

Murmuring what, and the Kinds.

This man] In the word οὗτος, there is great Emphaſis (as well noteth a iudicious Expoſitor on the Text) it is as much as if they ſhould haue ſaid this great Doctor and holy man, who requireth and profeſſeth ſuch ſanctimony of life, euen *this ſame man*.

Text.

Aretius in loc.

Receiueth Sinners and eateth with them] For as I before noted, they held it to be a kinde of pollution to bee touched by ſuch; therefore they concluded he was ſuch a one himſelfe, as the company was with whom he was conuerſant. Thus hauing cleared the words, and found the ſenſe, we come to obſeruation from each part, according as in the beginning we haue deuided them. And firſt for the Parties accuſing our Sauiour, who were,

The Phariſees and Scribes] Thoſe σοφοὶ wiſe men (A title either arrogated by them, or elſe by the people appropriated to them, from an opinion of their extraordina-

rie learning. These were the men, who out of their deepe reputed iudgement, would cast a foule aspersion vpon the Sonne of God for this worke of mercy. So then we may hence inferre:

Doctrine. *The learnedst Doctors not euer the wisest men.*

The learnedst Clarkes are not alwaies the wisest men. Sound grace doth not euer accompany great learning; we reade, *Luke* 7.29,30. that when Christ preached, the common people that heard him and the Publicans, iustified God, and were baptized with *Iohns* baptisme; but the Pharisees and Lawyers reiected the councell of God amongst themselues, and were not baptized, so *Iohn* 7 48. those learned Doctors who boasted of their knowledge yet professed that none of them, nor any Ruler beleeued on Christ, so 1 *Pet.*2.7. we reade of the builders, that they refuse the corner stone, *i.e.* Learned men, such as are of great note in the Church, as the *Scribes* and *Pharisees* were, such as are Master Builders, and professe eminent places, prime men in managing the affaires of the Church: these may disallow and oppose Christ and his truth: these may be deceiued and that in *Capite*, *Iob* 32.9. we haue it in plaine termes, *Great men are not alwaies wise, neither doe the aged vnderstand iudgement, saith Elihu.*

*Reas.*1. *Humane learning is not the proper instrument of spirituall discerning.*

The Reasons may be; First, because *Humane Learning is not the proper instrument of spirituall discerning*; It is the spirit of God whereby alone the darke minde of man is illuminated to vnderstand the things that are of God. And this is the reason the Apostle renders, 1 *Cor.* 2. 14.

*Reas.*2. *God in iust iudgement punisheth their Pride, Enuie, and blinded of the truth.*

1 Cor.1.23.

Secondly, This often happeneth through the iust iudgement of God vpon such as are learned; punishing thereby, First, their *Pride*, with which they are often puffed vp, 1 *Cor.*8.1. so as that in the ouer-weening conceit of their owne excellencies, they grow to contemne others (as these Pharisees did) and which is worse, to despise the simplicity of the Scriptures, esteeming it no better then foolishnesse. Whence ariseth a neglect of the meanes by God ordained for obtaining grace, and a laying aside the study of the

the Scriptures, which alone are ſufficient to make men wiſe vnto ſaluation: no maruell then, if God withhold his gifts from thoſe who doe contemne them.

Secondly, Their *Ennie*, ariſing from the former, *Gal.* 5. 26. they thinke themſelues ſo worthy, as that they enuie all other that ſeemes to eclipſe their glory. We ſee it in theſe Phariſees, they fret at the credit and fame of Chriſt; all the world follow after him, which they cannot brooke. And as it was with them, ſo with other in like ſort.

Thirdly, Their *wilfull hatred of the truth*, ariſing from their Enuie; So farre doth that carry many learned men oftentimes, as that they fall into a loathing not onely of the veſſell but of the liquor that is in it; So was it with thoſe learned *Rabbines*, it boare ſuch a ſway in their hearts, as that it brought them in the end to fall into the ſinne vnpardonable, wilfully and malitiouſly to deſpight the ſpirit of grace. Theſe things conſidered, wee need not wonder if God ſo giue them vp, as that hauing eyes, yet they cannot ſee, nor vnderſtand: As we ſee in ſome of theſe Phariſees, who could not apply what themſelues ſpoke, we ſee it in that particular paſſage, *Matth.* 2. 4, 5. they being asked by *Herod* concerning the Meſſiah, could anſwer directly out of Scriptures, and giue ſuch ſignes of him as did euidently agree vnto him. And yet theſe learned Doctors were ſo infatuated, that when they ſee the man to whom their owne ſignes agree, yet they reiect him, and will none of him. And thus much for the confirmation of this doctrine. Now for Application.

Vſe.
A Popiſh plea met with.
No good Argument to proue their Religion to be trueſt, becauſe profeſſed by greateſt Clarkes.
Iohn 7. 48, 49.

First, This ouerthrowes a Popiſh plea, often vſed by Papiſts vnto the Ignorant. Our Religion ſay they cannot be, and their Religion cannot but be the true, becauſe the one hath beene oppoſed, and the other ſo long maintained by ſo many Popes, Cardinalls, and Doctors, who haue excelled in learning. An Argument not much vnlike that, wherewith the Iewiſh Doctors oppoſed Chriſt; For was not this their grand reaſon they vſed againſt him? *Doe*

ny of the Rulers or Phariſees beleeue in him? but this people who know not the law are curſed. The like reaſon is brought to proue our Religion not to be the true Religion; Why? Doe Kings, or great men; Do Doctors or learned Fathers of the Church beleeue ſo? If then the former Argument were weake to proue what they went about, this latter cannot be of force.

But that we be not deluded with ſuch ſhadowes, we anſwer more fully, and particularly: Firſt, that wee reuerence and highly eſteeme of the Antient Fathers, and Doctors of the Church for their great learning; and indeed giue them more reſpect by many degrees then doe the Papiſts, who in many points renounce their authority, and haue by their *Indices expurgatorij* (whereof they haue made fiue already, as being neuer ſatisfied with the correcting of them) altered and quite put out many of their ſentences, and that not onely out of their prefaces and margents, but of the very Texts themſelues, as is euident to the world.

Patres in maximis ſunt noſtri, in leuioribus varij, in minutiſſimis veſtri.

Secondly, That we are ſo farre from deſpiſing *Authority*, or flying the triall of our religion by the iudgement and conſent of the Churches Doctors, (as Papiſts would make the world beleeue) as that we challenge them in the maine controuerſies to be wholly ours; neither are they able to bring one Father, who liued within a thouſand yeares after Chriſt, for proofe of diuers points of Doctrine taught by them, and denyed by vs; As that it is not meete and expedient to haue the Scriptures tranſlated into the knowne languages of common people. That the holy Scriptures may not be indifferently read of all men, no not of any other then ſuch as haue expreſſe licence thereunto. That there are ſeuen Sacraments. That it is vnlawfull for the common people to receiue in both kinds. That a woman may baptize. That λατρεία may be giuen to Images. That a Prieſt ſinnes more grieuouſly if he marry, then if he keepe a whore. That he who hath vowed chaſtitie is not guiltie of breaking his vow by whoring, but onely

onely by marrying. That none may determine a point of Faith, but the Pope. That the Biſhops bleſſing will purge a man from veniall ſinnes. Theſe and diuers moe which might be named, let them ſhew of what Father they learned them, or of what Doctor within a thouſand yeares after Chriſt they had them.

Thirdly, That (notwithſtanding this) we are not to haue the faith of Chriſt in reſpect of perſons, nor to iudge of truth and falſhood, by the multitude, greatneſſe, and learning, of them who are with it or againſt it. There are many great in the world who are yet of ſmall account with God; very learned in humanity, who are ignorants in Diuinity, *Matth.* 11.25. *I thanke thee O Father that thou haſt hid theſe things from the wiſe and prudent of the world, and haſt reuealed them vnto babes*: God hath oftentimes diſcloſed that to a babe and nouice, which hath beene cloſed vp to the moſt wiſe and iudicious. In naturall ſpeculations the greateſt wit and deepeſt iudgement carries it; but in the Reuelations of God, the fauour of his choice ſwayes all, not our apprehenſions; therefore next:

Vſe 2.

Be Admoniſhed in matters of Religion, not to be ſwayed with this inducement, nor haled (as thouſands haue beene) out of the path of righteouſneſſe with this Cable. *It is the opinion of ſuch and ſuch learned men*; the *Rulers and the Phariſees doe thus or thus*. Such a great Schollar is of opinion, that Vſury is lawfull. And ſuch a Doctor, that quarterly or monethly preaching is as much as needs. And that weekely Lectures bring propheſie into contempt. And ſuch a Learned man giues liberty to his flocke, to bowle, to ſhoote, to dance, after euening or morning prayer on the Sabboth day. And why ſhould wee ſtand ſo ſtrictly or preciſely vpon it, ſeeing they allow it?

For Anſwer hereunto, let the Doctrine in hand be well remembred: *The learneſt Clarkes are not alwaies the wiſeſt men.* Things are not therefore to be beleeued, or done, becauſe they are graced with the authority of ſome great ones: Seldome hath there beene any great error in the

Magni rarò errores niſi ex magnis prodiêre ingenijs.

Church which hath not beene the of-ſpring of ſome great wit. Againe, the learnedſt Doctors, are men ſubiect to infirmities; no man vpon earth hath his vnderſtanding perfect. *Chryſoſtome* may be tainted with an opinion of *Free-will*, and *Peters primacie*. *Origen* maintaine *vniuerſall ſaluation* of men and diuels. *Cyprian* hold *rebaptization*. *Auguſtine* write doubtfully about *Purgatory*, and (awhile) hold confidently, that vnleſſe children receiued the Supper of the Lord, they could not be ſaued. *Illyricus* about *originall ſinne* may faile. *Hierom immoderately* extoll *virginity* aboue *marriage*. *Euſebius* be an *Arrian* and defend *Peters* abiuring his Lord. *Luther* may alſo faile and haue his error, in maintaining *Conſubſtantiation*. The night of our ignorance while here we liue is not wholly ſpent, nor the day of our knowledge wholy come; and this remaining ignorance in the beſt, bringeth forth falſe opinions, and expoſitions.

Queſt.
How the ignorãt may be ſetled in the truth amidſt ſo many different opiniõs of learned men.

But how ſhall the ignorant be ſettled in the truth, if the wiſe and learned may thus miſtake? or who may a man beleeue, if our learned Clarkes may not be beleeued and followed? It may ſeeme to be the ſafeſt courſe and quieteſt way, to giue eare neither to one nor other, but to ſerue God with a good intent and meaning, and to profeſſe one religion no more then another, till thoſe who be counted learned agree amongſt themſelues.

Reſp.
1. There is but one Religion a man can be ſaued by.

Firſt, you muſt know, that is a damnable conceit, that man may bee ſaued in any Religion. *Scripture* teacheth otherwiſe, as that there is but *one Faith*, *Epheſ.* 4.5. *one way* and *one gate to life*, *Matth.* 7.13. And God promiſeth *one heart and one way* to his Elect whom he meanes to ſaue, *Ier.* 32.39.

2. That muſt bee enquired after.

Secondly, It is Gods Commandement, that we ſhould *ſtand in the waies, behold and aske for the old way, which is the good way and walke therein*, *Ier.* 6.16. Though there be diuers waies, and broad ones too; many opinions, and ſome of them plauſible, and pleaſing, which moſt take vp; yet we may not be careleſſe but enquire after the truth:

As

As the Traueller doth when he comes to diuers turnings, that he may not goe out of his way (as many it may be did before him) seeing his businesse is important, we know how it is with vs being sicke, we doe not neglect all physicke because there are many cousening Impostors, and Empericks, who kill instead of curing; but this causeth greater care in chusing out a Physition skilfull and learned: so should it be in this case.

Thirdly, Though there bee many opinions, yet all the godly agree together in the maine: In matters the knowledge whereof is necessary to saluation, they all agree: In the conuincing of the *vnbeleeuer*, and such careless professors as thy selfe art, we all agree, 1 *Cor.*14.24.

3. *All the godly, learned, agree in the maine.*

Fourthly, As for the corrupt iudgement of such as are vngodly (the wise and learned of this world) a simple and single hearted Christian may bee helped against, and that;

4. *The vnsound may be discouered.*

First, By obseruing the Liues of them, for their fruits doe vsually discouer them, *Matth.*7 20. they being not more vnsound in the *Theory* then in the *Practise*. This rule the Apostle giues, *Rom.*16.17,18. *I beseech you brethren marke them which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoid them: For they that are such serue not our Lord Iesus Christ but their owne bellies, &c.* And thus our Sauiour in diuers instances, *Matth.*23. detects these *Pharisees* of prophanesse. When thou heareſt therefore the credit or learning of any Diuine spoken of, to discredit any truth of God; see whether they bee not such as are proud, couetous, licentious and dissolute; If such, then know that it is a very vnlikely thing that these men should bee of any great iudgement in matters of God and his Religion. Neither bee thou any whit moued with the credit or authoritie of such.

1. *By their liues.*

Secondly, If they should so transforme themselues into Angels of light, as that this doth it not: Yet thou hast the sure Word of the Prophets and Apostles, which is the touchstone

2 *By the word.*

1 Pet 2.

touchstone to try all opinions by *Esay* 8.20. And if it should be obiected, that they also bring Scripture to maintaine their errors; I answer, it may bee easily discerned, that their exposition is vnsound, and no lesse corrupt then themselues by this, in that it is not consonant to other places of Scripture that are plaine and euident; this might be shewen in diuers particular quotations of Papists, brought for defence of their errors, but I passe them.

3. By Prayer. Psal. 25.9. Ioh. 7.17.

Thirdly, Let such seeke to God by *Prayer*, who hath promised to teach such as seeke vnto him. *God will giue his spirit* (vnto such) *which indited the Scriptures* and that shall bee a witnesse, and worke much assurance in the heart of euery beleeuer, and leade him into all truth, *Iohn* 14.

Vse 3.

For a last Vse, let none boast of their great learning, nor be puffed vp with a high conceit of their owne wisedome, seeing *the greatest Clarkes are not euer godlyest*. Except thy knowledge and learning be sanctified to thee, thou art neuer the neerer heauen for it, nay it may bee further off through thy abuse, and thou thereby becommest a fitter instrument for the diuell; for what creature will he so soone make choice of to deceiue by, as, by the Serpent? The more wisedome and learning, if it be fleshly, the more enmity against God, his Word, and Church. Who were Christs greatest enemies, but these learned Scribes and Pharisees? Who resisted *Paul* at *Athens*, The learned Epicures and Stoicks? Who was his greatest enemie before *Festus*, but learned and eloquent *Tertullus*? What bred the *Arrians*, *Donatists* in ancient times, but a priding themselues in their owne wits? What hath brought forth amongst vs, our *Separatists* or *Pharisees*, and other troublers of our Church, but a conceit of their own worth and learning? All ages haue proued, that there was neuer any that did so much mischiefe in the Church of God, as those who for wit and learning haue beene most eminent. Others may be spitefull enough, but they want power to accomplish their malice. Their learning and wit makes them

Rom. 8.7.

Acts 17.18.32.

them able to contend, and their pride impatient of receiuing any foyle.

There was ſometimes a *Philoſopher* among the *Lacedemonians*, who boaſted that he was able through his wit and learning, to hold Argument, and diſpute of any poſition, whether true or falſe a whole day together. The *Magiſtrates* conſidering how dangerous ſuch a one might be amongſt the common people, to diſturbe the peace of ſtate, thought fit to baniſh him. An enemy that hath both ſtrength and truſt is worthily to be feared.

Tell mee not then, what learning, wit, knowledge, thou haſt, but what grace: honeſt ſotiſhneſſe, is better then prophane eminence. Yea the time is comming, when thou ſhalt wiſh, thou hadſt beene borne a dullard, or an ideot, thou finding by wofull proofe, that thy wit and learning (it being vnſanctified) hath barred thee out of heauen. For it is not *Policie*, but *Piety*; not *Wit*, but *Wiſedome* eſcapes damnation. The Diuell was Crafty, hee had wit enough, but for all that, he could not eſcape it; be as wily and ſubtile as thou wilt, yet (without grace) eſcape hell and thou canſt.

We reade in that ſame rich Storehouſe of Story, the Acts and Monuments, of an excellent and ſweet anſwer or reply, that one *William Tinns* made to thoſe bloody Biſhops, *Wincheſter* and *Bonner*, being conuented before them: *Tinns* (ſaid the Biſhops) *thou haſt a good freſh ſpirit, it were well if thou hadſt learning to thy ſpirit. Yea my Lords* (ſaid *Tinns*) *and it were well alſo, that as you bee learned men, ſo you had a good ſpirit to your learning.*

Haſt thou knowledge, learning, &c. pray hard for a good ſpirit from God to guide thee, and direct thee in thy proceedings. To the *Serpent* ioyne the *Done*; both together will doe excellent; but if ſeuered, then let the world ſay what it will, *A dram of holineſſe is worth a pound of wit.*

And Scribes] It is like the Phariſees were chiefe in this buſineſſe: For when the Scribes ſought to faſten an accuſa- *Text.*

tion

tion vpon our Sauiour, it was for some breach of the *Law*, as we reade, *Matth.9.3.* they accuse him of *Blasphemy*; but the Pharisees accusation was still a breach of some *Tradition*, as eating with vnwashen hands, and with Publicans and Sinners, as wee reade there also, *verse* 11. And therefore that may be some reason why they haue the first place here: For so long as the law was kept, the *Scribes* passed not for *Tradition*: And so long as their *Traditions* were obserued, the *Pharisee* passed not much how the *Law* was broken. But how euer they thus differed in opinion, yet in practising against our Sauiour they well agree; So it be to fasten an accusation vpon him, bee it for what it will be, they will be at one. Right *Simeon* and *Leui* (of whose Tribes they came) brethren in euill.

Doctrine. The wicked agree, against the godly.

The wicked (how euer otherwise iarring amongst themselues) *will bee at vnity to persecute the good.* They can well accord in doing mischiefe, though otherwise they be most opposite. Were those nations which the Prophet, *Psal.*83.3.4.&c. mentions in a Prayer for making a confederacie against God and his Church, neuer at any difference amongst themselues? Yes questionlesse: And yet about such a wicked worke they differ not. The *Saduces*, *Herodians*, and *Pharisees*, were Sectaries of diuerse, and aduerse factions; All differing one from another. And yet against Christ they ioyne as one. The *Libertines* and *Cyrenians*, and *Alexandrians*, and *Cilicians*, and *Asians*, all dispute against Saint *Stephen*. Thus these as Hounds, which though they are by the eares fighting for some bone, yet vpon the sight of some stranger at the dore they part, and with one accord runne full cry vpon him.

Matth 22.

Acts 6.

Reas. The Diuell doth attone them to doe mischiefe.

This must bee so; For the Diuell will attone his seruants to doe a greater mischiefe. Like *Sampson*, he will tie his foxes by the tailes, to set fire where they go. Which being so:

Vse 1. Exod.32.3.

Vnity cannot bee an inseparable note of a true Church. Bryars and thornes embrace the one the other, the like do sinners. Israel said all with one consent, *These are thy gods*,

and

And was there not an vnity in those murdering voices, Crucifie him, Crucifie him? Those fauourers and factors of Antichrist, that make warre against the Lambe, are all said to haue one minde. Yea it is necessary for the Diuels (saith *Chrysostome*) to hearken one vnto another, and to haue some mutuality in their very mutinie; an vnion in their distraction. All the praise of concord is in the subiect; if that be *holy*, the consent's *Angelicall*; if *sinfull*, *Diuelish*. Reu. 17. 13. *In Mat hom. 29*

As for our Aduersaries the Papists, who plead so much for *Vnity*, and thinke it to bee the glory of their Church, let them but remember what Vnity hath beene amongst their Popes, nine of them one after another. *Stephen* the Sixt, abrogated all his predecessor *Formosus* decrees, takes vp his body, cuts two fingers of his right hand off, and then buries him againe. After him succeeds *Romanus Theodorus* the Second. *Iohn* 10. and they ratifie and confirme the acts of *Formosus*. After all comes Pope *Sergius* and he disannulls all their acts, takes vp *Formosus* his body againe, and cuts off his head, and then commands his body to be cast into *Tyber*. The like Vnity hath beene amongst their Councells, what one hath decreed, another hath gainesaid. The like amongst their *Authors* might be shewed in sundry instances, if it were as necessary as easie; but that hath already bene done by many, & the labour saued by one witnesse without exception. Cardinall *Bellarmine* himselfe vnder his own hand, acknowledgeth to the world, and reckons vp 237. contrarieties of doctrine amongst the Romish Diuines. To conclude then; As for that seeming Vnity that is amongst them, *Idolatry* and Superstition; *Treachery* and Treason are the foundations of it. Doe they loue one another dearely? Why, it is because one knoweth another to hate Religion, Prince and Country deadly. Ex Polychron.

Next, let vs learne to be at one for goodnes as the wicked are one for wickednes. It is said of *Pilate*, he deliuered Iesus to their *Will*, not *Wills*. There were many sinners, yet they had but one will in wickednes. Shall then ye sonnes of grace iarre? the children of Peace be mutinous? what do we but build a Babel while we differ? *Vse* 2. Luk. 23. 25.

It

It was a good ſpeech of *Iudah* vnto *Simeon* his brother. *Come vp with me into my lot, that wee may fight againſt the Cananites; and I will likewiſe goe vp with thee into thy lot,* ſo (ſaith the Text) *Simeon went vp.* Thus ſhould brethren ioyne againſt the common enemy, and bend all our ſtrength for the weakening of his forces. Excellently ſpake Biſhop *Ridley* to *Hooper* in a letter which he wrote him. *Howſoeuer* (ſaith he) *wee in times paſt in certaine by-matters and circumſtances of religion* (about blacke and white, &c.) *haue a little iarred each of vs, following the abundance of his owne ſence and iudgement, &c. Let vs ioyne hands together in Chriſt, and if we cannot ouerthrow, yet to our power, and as much as in vs lies, let vs ſhake thoſe high altitudes, not with carnall but with ſpirituall weapons.*

Iudg. 1.3.

Text.

Murmured] They could not altogether conceale their hatred, and openly to vent it they durſt not, they murmur, therefore ſecretly grudging, and priuily whiſpering againſt him. And this *Murmuring againſt others for good actions is a vice.* And frequently dehorted from, *Phil.*2.14. 1 *Pet.* 4.9. *Rom.*1.29. 1 *Cor.*10.10.

Doctrine.

Murmuring is a ſinne.

Matth. 12.34.

This will further appeare, if wee conſider the Cauſes and Effects thereof. The Cauſe of it. For the moſt part it is the daughter of *Pride* and Highmindednesſe. *Maſter, in thus ſaying thou rebukeſt vs alſo.* Sometimes of *Ennie*, as heere. Euer it proceeds from an Ill nature and kankered diſpoſition, and is the filthy fruit of the fleſh, *Gal.*5.

The Cauſes and Effects of it.

The Effects are many and vile: It leaueneth all other good gifts, and graces, and embitters them. It maketh vs malicious and contentious: It cauſeth vs to prouoke and backbite, and practiſe euill againſt our neighbours: It is ioyned with rebellion againſt God, and draweth downe his iudgements, as we ſee in Iſraels caſe murmuring againſt *Moſes* and *Aaron.*

Num. 14.9.

Vſe.

Let this worke our hearts to a deteſtation of this ſinne, which whether more vile or more common is hard to ſay: (For who from the higheſt to the loweſt, murmur not at their brethrens good.) A ſinne (or rather an heape of many

many sinnes compacted together, as *Pride*, *Disdaine*, *Vnthankefulnesse*, *Infidelity*, *Impatience*, Tempting of God) that strongly and forcibly pleads a mans vnregeneracie (it being most vsually in naturall and vnconuerted ones) *Iude* brands such with a note of great infamy or reprobation who were subiect to it. Count thy selfe dangerously diseased if thou beest with this vice poysoned: especially if guilty of the aggrauation; as to grudge and whisper against thy brother for good actions, or his preferments: maligning him for his graces, good name, estimation, and repute amongst the godly.

Rom. 1. 19. Iude ver 4. 16. Psal. 95. 10. 11

Remedies against murmuring.

Remedies against this euill: First, keepe thy heart from Pride, Enuie, Passion; For from hence flowes, murmuring, malignity, whispering; Seldome doe we murmur at those below vs but aboue vs.

Secondly, Consider God is the wise disposer of all; Let not thy eye be euill because his is good. Remember thy murmur redoundeth vpon him, and he is list of hearing. Nothing more prouokes him then a speechlesse repining of the soule against his proceedings.

Will not this helpe? then (lastly) goe to God by *Prayer*: strong *Prayers* and *Confessions* before him, will make a strange alteration in thy soule, and notably purge out this leauen. But against whom murmur they? And for what? (This man Receiueth Sinners and eateth with them.)

Text.

This man] Christ Iesus the Sonne of God, who was indeed true man (which might be also noted hence) is hee they murmur at: so then,

Obs.

Doctrine.

None so good that can escape the murmures of the bad.

Exod. 15. 24. 16. 2. 17 3. Num. 14. 2. & 16. 1. Iosh. 9. 18. Mat. 11. 18, 19. Luk. 5. 30. Matth. 20. 11. Exod 16. 7. Num. 14. 27.

No person so high, so holy, can escape the murmurs and vniust calumnies of the wicked.

Moses could not, who yet was the *meekest man vpon the earth*. His brother *Aaron* could not: Nor the *Princes of the Congregation*. Nor *Iohn* the *Baptist*, then whom was not borne a greater amongst women. Nor could Christ a greater then he: No nor can God himselfe, *Exod.* 16. 7. 8. *Psal.* 2. 2.

For

Reaſ. 1. The wicked reſpect not Perſons.

Reaſ. 2. The beſt are their eye-ſoares.

For the wicked reſpect not perſons: All Fiſh are alike that come vnto their net.

Such ſtand moſt in their way and are greateſt eye-ſoares to them. They are like a great hill, which giueth a faire proſpect, and are more ſubiect to the thundering and lightening of cenſures then the lower valleys.

Vſe 1.

Conclude not then all faulty whom the people doe accuſe and murmur on; neither greatneſſe, nor goodneſſe, are exceptions from cenſures and miſinterpretations. The Multitude is a beaſt of many heads; euery head hath a ſeuerall mouth, and euery mouth hath a ſeuerall tongue, and euery tongue a ſeuerall tone; Euery head hath a ſeuerall braine, and euery braine thoughts of their owne. And therefore wonder not at it, neither thinke the hardlier, eſpecially of our Gouernors for their murmurs.

Vſe 2.

And let it teach ſuch patience, euen the beſt haue had their portion in this kind of ſuffering. High towers muſt looke for lightenings; and thoſe walls we cannot ſcale we ſeeke to vndermine.

Next, the manner how they doe accuſe him, doth adde an aggrauating circumſtance to their fault. It was done Cloſely and Cunningly: They could not vtterly conceale, and they durſt not openly vent their malice, therefore

Text.

They murmured, Saying] Hence it may eaſily bee gathered:

Doctrine. The wicked doe not euer make the greateſt ſhew when they intend the greateſt miſchiefe.

The wicked make not euer the greateſt ſhew, when they intend the greateſt miſchiefe, Pſal 10 9,10. & 64.5. Hence in Scripture they are compared to *Fowlers, Fiſhers, Hunters,* and their meanes and inſtruments to *Snares, Nets,* and *Ginnes,* which they ſet ſecretly in the way of the godly to take them by, *Ier.* 5.26.27. *Micah* 7.2. *Pro.* 1. 17,18.

Reaſ. 1.

For hereby they thinke the better to ſhunne the ſhame and puniſhment, if their plot takes not.

2.

And is not ſinne a worke of darkneſſe? What maruell then if it ſhuns the light?

3.

Beſides, *Secreſie* is a great helpe to ſpeed a plot; the ſafeſt

safest gard of any designe, whether good or bad. Disclosed proiects are either frustrated or made needlessely difficult.

What great need then haue the godly to carry themselues warily, and reseruedly, and not euer trust the faireſt shewes: Where the water runs stilleſt, it is often deepeſt: wade not too farre, leſt you complaine too late. *The simple beleeueth euery word, but the prudent man looketh well to his going.* Nakednesse is vncomely, as well in minde as body; and it addeth no small reuerence to mens manners and actions, if they be not ouer-open. Credulity is the fault of honeſt hearts, because they be single themselues, they looke to finde all like themselues, and so too often trust themselues too farre vpon some shewes of fauour they receiue from wicked ones, to their great dammage: our blessed Sauiour hath taught vs prudent warinesse by his owne practise, hee would not trust before hee had good tryall.

Vse 1.

Pro. 14. 15. *Nakednesse is vncomely, as well in minde as Body.*

Iohn 2. 24.

And what great need haue we also to get into that secret into which their secrets cannot come: *The secret of the Almighty* vnder the *shadow of his wing.* Euery creature hath its Hiding place, whereto it runs in time of danger: The *Lyon* hath his *denne*; The *Fox* his *hole*; The *Conie* his *burrow*; The *Doue* her *locker* and clefts of the rocke; The *Bird* her *Neſt*, yea the *Wilde Asse* hasts to the *woods* and *mountaines*, being in pursuit or chase: And shall the godly either be without a Refuge, or not hast to it when dangers are neere. *The name of the Lord is a strong tower, and the righteous flie vnto it. In the time of trouble hee shall hide mee in his pauilion: in the secret of his tabernacle shall he hide mee. Thou art my secret place, thou preseruest mee from trouble, thou compassest me about with ioyfull deliuerance. Selah.* Oh in what safety are they who are vnder Gods couerture? Beasts may be hunted out of their dens and burrows, but who can hunt a godly one out of so sure an hold?

Vse 2.

Psal 91. 1. 3.

Pro. 18. 10. Psal. 27. 5. Psal. 32. 7.

As they would not openly vent their malice against our

Sauiour; so neither could they altogether conceale it: Their tongues betray their hearts, they *murmur* [*Saying,*] whence in briefe obserue we:

Doctrine. The wicked mans tongue is his hearts blab.

The wicked are not so close nor secret in their designes, but that their own tongues doth many times disclose their proiects. *Psal.*64.8. *Gen.*27.41. 1 *Sam.*19. *Nehem.*3.11.

Reas. From Gods good prouidence, for the good of his.

This comes to passe by Gods speciall prouidence, for the good of the godly, and their owne confusion. Many a fearefull designe had prospered if wickednesse could haue beene silent.

Vse 1.

Let *Atheists* learne then, that their tongues are not their owne, but that there is a God that ouerrules them, making them the Instruments of his glory in their sinnes discouery. Thus was the secresie of the Papists in that powder plot, reuealed by their owne tongues and pens.

Vse 2. *Sermo est imago animi Qualis est vir, talis oratio.*

Againe, it Reproueth and Discouereth the folly of such as say their hearts are good, when their speech is naught: but here we see, by the tongues language, we may guesse at the hearts meaning. Were not the wheeles disordered within, the bell and hammer would not strike false without. And hadst not thou swallowed Egyptian garlike, thy words would not be so vnsauorie, nor thy breath so strong when thou openest thy lips.

Mat.12.34.35.

Secondly, As they were Close, so Crafty; secretly insinuating thus much vnto the people, that Christ was a sinner because he conuersed with sinners, and therefore his Doctrine not to be receiued; their Argument we will anon examine; In the meane time obserue:

Doctrine. The wicked are cunning, as well as close.

The wicked are not onely Close, but likewise Cunning in furthering their attempts.

1 *Sam.*18.17.25. 2 *Sam.*15.7. & 16.21. *Nehem.*6.2,4,5,10. *Matth.*2.8.

Psal.57.4. Luk.13.32. Matth.7.15.

In this respect, Scripture compares them to *Serpents, Foxes,* and to *Wolues in sheepes skinnes, &c. Psal.* 57.4. *Matth.*7.15.

Reas. Gen.3.15. Iohn 8.44.

This also they haue by Kinde, being of that Serpentine brood, the seed of that old Serpent the Diuell, who lends them

them as his *Hand* in *Practising*, so his *Head* in *Plotting* mischiefe, sitting with them and amongst them as president of the Councell in all their consultations.

Vse. 1. Iam.3.16,17.

Be we then stirred vp, to seeke after that *pure and peaceable wisedome which descendeth from aboue*, to incounter and oppose that *earthly sensuall deuilish* craft of theirs. Religion allowes vs as much of the *Serpent* as of the *Doue*. There is a necessity of their vnion to our peace: whosoeuer hath the one and wants the other, must needs be either guilty of folly or of dishonesty. *Craft* without *Innocence* will offend others; *Innocence* without *Craft* will not defend our selues. Least we proue too *Craftie* and Circumuent others, keepe we the *Innocencie* of the *Doue*: Least we be too *Simple* and others circumuent vs, keepe we the *wisedome* of the *Serpent*. Matth.10,16.

Vse 2.

Beware we also of their companies; auoid we as much as may be both Conuersation and Conference with the wicked: Their heads are forges of wicked wiles, they are plentifully furnished with store of stratagems, and haue mischieuous fetches to bring their purposes to passe. Of receiuing harme we stand in great perill; of effecting good there is small hope. It is no hard matter for the *Fox* or *Wolfe* to make the *Lambe* to feele their wilines or violence, but it is not easie for the *Lambe* to teach the *Wolfe* or *Fox* his Innocencie, and Harmelesnesse.

Text.

This man receiueth Sinners and eateth with them] Heere is the ground of their *Accusation*. He receiueth Sinners and eateth with them; thence they Inferre he himselfe to be no other. The *Antecedent* is granted. The *Consequent*, they endeauour to make good after this manner; *Such is euery one as his companions are with whom he doth conuerse*: But *this man is a companion with sinners and conuerseth with them: Therefore as they are so is hee.* The *Maior*, Christ denies; For it is not simply true in all. The *Physitian* is conuersant amongst diseased persons, but from thence it cannot necessarily bee inferred that hee is like them diseased and infected. Now as the Physitian with those, so Christ with

Est maior particularis vnde non recte sequitur conclusio in prima figura cuius maior semper est vniuersalis.

theſe; It was his office to receiue ſinners and to bring them to repentance. He came into the world for this very end, to *ſeeke and ſaue what was loſt*, and therefore conuerſing with them, he did not, as the *Scribes* and *Phariſees* imagined, infect himſelfe but effect their happineſſe and welfare.

Thus much in the Generall; hence obſerue:

Doctrine. *The beſt act is ſubiect to miſconſtruction.*

There is no act ſo worthy but is ſubiect to a falſe conſtruction and misinterpretation. Let *Anna* moue her lips in prayer and vnloade her cares in the eares of God; let her poure out her teares, and ſupplications before the Lord, in the day of her trouble and diſtreſſe; this her deuotion ſhall be (vncharitably) miſconſtrued and ſhe cenſured for drunken, 1 *Sam.* 1.13.14. Let *Dauid* ſhew kindneſſe to *Hanun* and ſend meſſengers to condole his loſſe in the death of his father *Nahaſh*, he ſhall be vniuſtly ſuſpected of flattery, and falſhood; his meſſengers miſtruſted for Spies, and entertained with a ſcornefull diſgrace; their beards halfe ſhaued, their garments halfe cut off, and ſo being deformed in the ornaments both of *Nature* and *Art*, and ſo ſent home with ſcorne, being openly expoſed to the deriſion of all beholders, 2 *Sam.* 10.3.4. Let *Nehemiah* put his hand to a good worke, for the behoofe of Gods Church, there will not want a *Sanballat*, or a *Tobiah*, or a *Geſhem*, ſome enuious neighbour or other to taunt, and ſcoffe, yea deepely charge him with rebellion againſt the King, *Neh.* 2.19. Let the Diſciples of our Sauiour vtter eloquently the great workes of God, not out of their owne wit nor will, but as the ſpirit ſhall giue them vtterance, yet ſome ſhall be found ready enough to caſt this aſperſion vpon them, they are full of new wine, *Acts* 2.13. Let the auſtere forerunner of Chriſt come neither eating nor drinking, and ſome will ſay hee hath a diuell. Let the Sonne of man come eating and drinking, and others will ſay, this man is a friend of Publicans and Sinners, *Matth.* 12.24. *Luke* 7.33.34.

Vſe. 1. Put we on therefore (my beloued) that heroicall reſolution of that Choſen veſſell, *I paſſe little to be iudged of you.*

Profeſſe,

Profesſe, ſome will ſay it is *Hypocriſie*; *walke acurately*, and then it is but ſingularity: *Giue Almes*, then ſee his *Vaine-glory*; Giue not to ſome (it may be vnworthy) then there is your *Faith without Charity*: *Preach* Gods Word *plainely*, and it is but *Careleſſe ſlubbering*; If *elaborately*, then ſee his *Affectation*. And maruell not if it fare thus with thee, ſeeing Chriſts own actions are ſubiect to miſconſtructions. Doth hee forgiue ſinne, why then hee blaſphemeth: Doth he caſt out diuels, then it is through *Beelzebub* the prince of diuels. Oh ſhall the greene boughs be burned, and yet thoſe ſpared that neuer beare? will men ſeeke to eclipſe the Sun, and will they not puffe at a farthing candle? that may not be expected, nor hoped for. Beleeue me brethren; there is no way ſo ſafe for a man, as to ſquare all his actions to the rule of righteouſnes and Iuſtice. And ſo may we giue the world leaue to gloſſe vpon the text at pleaſure.

And yet before I part, let me take leaue to Admoniſh wicked ones; Firſt, that they would beware of that ſame vice, which Saint *Paul* makes a fruit and conſequent of a reprobate minde, peeuiſhly to wreſt to an ill conſtruction and meaning whatſoeuer is well ſaid or done; or ſo done as in a fauourable conſtruction may be well taken. It is far ſafer offending on the other hand in making a charitable conſtruction (if it may be giuen) of ſome euill action: For to conſtrue an euill act well, is but a pleaſing and profitable deceit of ones ſelfe; but to miſconſtrue a good thing (as one ſpeakes well) is a treble wrong, *To my ſelfe*, The *Action*, The *Author*.

Vſe 2.

Rom.1.29. *Words that may be well conſtrued are not to bee wreſted.*

We haue a notable paſſage to this purpoſe, *Deut.22. verſe* 23.24.25.26. If one were found lying with a betrothed virgin in the city, both of them were to be brought forth and ſtoned with ſtones, but if it were in the field, then the man onely was to be put to death; the Damoſell was to be ſpared, becauſe ſhe cryed (ſaith the Text, *verſe* 27.) and there was none to ſaue her. How was it knowne that ſhee cryed not in the city, and yet cryed in the field? ſurely had ſhe cryed in the Citie, Towne, or any ſuch reſort

of people, she must needs haue beene heard, and so rescued; but in the field she might cry and not be heard: there, and in such like solitary places there were none neere to rescue nor ouer-heare; and therefore it is taken for granted, and presumed in *Charity* that she did cry: The best, God would haue vs to iudge in matters doubtfull. As the mother by her child, so doe thou by thy brother: when her little one is distempered, or froward, she imputes it's waywardnesse either to wind, that gripes it, or pinne that pricks it, or else it is some tooth vpon cutting, or some such like thing that troubles it; It doth not vse to be so froward: meere necessity must driue her to say, tis frampole. Loue alwaies hopes the best, sayes the best, is not suspitious.

2. Iudge not of actions by some mens interpretations.

Secondly, Beware how thou iudgest of actions, by the interpretation and construction that some men giue thereof; for in so doing thou maist iudge amisse and speake amisse. Know thou assuredly, that Emulation and malice from the best person or act will raise dust: It will finde something to cauill at.

Further, in that they take occasion from Christ's receiuing of sinners and eating with them, to murmur and censure, we may note:

Doctrine. *The wicked take offence at the pouerty of the Gospels Clients.*

The baseneſſe of Christs followers is a great offence and scandall to wicked persons. This was that we see these stumbled at, they were *Publicans* and *Sinners* that Christ receiued, see *Iohn* 7.48.49. that speech of the Pharisees shewes how they disdained the simplicity of the Clients of the Gospell, so *Luke* 5.30. our Sauiour calls *Leui* from the Tole-booth, and inuites him to a Disciple-ship, he inuites Christ againe by way of thankfulnesse to a Feast, the guests were *Publicans* and *Sinners*, who as it may be thought, came to be partners of that grace which they saw their fellow was made a partaker of; these (though Christ disdained not yet) the Pharisees disdained at, and tooke occasion to slander Christ and his Disciples for: see another instance, *Matth.* 21.15. Children seeing the wonderfull

things

things that Christ did, cry *Hosanna to the sonne of Dauid*, this the chiefe Priests and Scribes were sore displeased at, and speake disdainfull of, *Heareſt thou what theſe ſay*, insomuch that Christ was faine to make an Apologie for them, *verse* 16. see *Matth.9.11. Luke 7.39.*

The Reason hereof may be, First, because a wicked man is highly conceited of his owne worth, and cannot brooke that any (especially an inferiour) should bee thought to be in a better estate then himselfe; that he should be more in Gods fauour or thought to serue God better. You know what it was that moued *Iosephs* brethren to hate him, they saw that Israel loued him (he being the youngest) aboue all his children, and made him a coate of many colours, wherefore (saith the Text) they hated him, and could not speake peaceably vnto him.

Reaſ. 1. Because they are highly conceited of themselues and worth

Gen. 37.3.

Secondly, They see many infirmities to be in such, and that makes them thinke it is a great discredit to the Gospell, to be professed by such: demand of many the cause of their dislike and backwardnesse in Religion, and they will be as ready (if they speake out) to giue this for a reason as any, they see but a company of poore men, headie youth, simple women, that runne after Sermons, that are Professors; and they are void of Iudgement, vnconstant and vnstable, carryed by affection rather then good reason, &c.

Reaſ. 2. They see many infirmities in such.

For Vse, Let it Admonish all, carefully to take heed that they stumble not at this stone; that they like not the worse of true Religion, for the meanenesse or baseneſſe of the persons that doe professe it. Our *Sauiour* giues a *Caueat* to *Iohns* Disciples concerning this, who hauing told them that the poore receiues the *Gospell*, adds presently, *Blessed is he that shall not be offended in me, Matth.* 11. 5,6. let not this lie as a blocke in our way, or cause vs to goe on more vnchearefully in holy duties, because our company is no gayer nor better; It shall neuer repent vs to go to heauen with the vulgar, whiles the great ones of the world go in state to perdition; For this end: Consider,

Vſe 1.

We ought not to like the worse of the Gospell because of the poueriy of its clients

1. *It is the Lords doing to chuſe ſuch.*

Firſt, Whoſe doing it is to chuſe ſuch, is it not the Lords owne doing; *Thou haſt hid theſe things from the wiſe and prudent of the world, and reuealed them vnto babes* (ſaith our Sauiour, *Mat.*11.25.) *God hath choſen the fooliſh things of the world, he hath choſen the weake things of the world, the baſe things of the world hath God choſen*, ſaith Saint *Paul*, 1 *Cor.*1.27,28. *Hearken my beloued brethren* (ſaith Saint *Iames* 2.5. *hath not God choſen the poore of this world that they ſhould be rich in Faith.* Seeing then it is Gods doing, whom repineſt thou againſt? with whom art thou offended? ſhall thy eye bee euill becauſe his is good? *Matth.* 20.15.

2. *He thereby doth manifeſt the freenes of his grace.*

Secondly, Conſider for what End it is; Why doth God vſually make ſuch a choice as this, to paſſe by thoſe who in the eye of fleſh and blood are the more worthy, and to receiue ſuch, and reueale himſelfe to ſuch as are meane and baſer perſons? but principally that his grace may be the more glorified: the freeneſſe of his grace, and the glory of mans ſaluation wholy aſcribed vnto him, and not to any thing of excellencie in man, as is plainely taught vs, 1 *Cor.*1.29. & 4.7. *Rom.*9. &c. And ſhall we repine or take offence at this? our bleſſed Sauiour giues thankes for this very cauſe, and reioyced in ſpirit at it, *Luk.*10.21. ſo ought we.

And confound the wiſedome of the wiſe hereby.

Another End God hath herein (which is leſſe Principall and more remote) *viz.* to Confound the *wiſedom of the wiſe and the things that are mighty*, 1 *Cor.*1 27 Oh how will it one day confound Great men, Rich men, Antient men, Ciuill perſons, &c. to ſee ſo much knowledge, grace, zeale, in young ones, in ſuch as haue beene noted ſinners, and wicked perſons; in the meaneſt ſort of people who haue had but few helpes in compariſon of themſelues, and yet themſelues who owe more to God (as hauing receiued moſt wages) remaine vtterly void of grace and goodneſſe? How ſhall many a husband be confounded to ſee his wife the weaker veſſell choſen, and himſelfe refuſed? to heare himſelfe vpbraided from the mouth of God with her forwardneſſe

wardneſſe to Gods ſeruice, zeale, and feruencie in it, whom hee himſelfe hath ſo often vpbraided with ignorance ſimplicity and folly.

Thirdly, Conſider it is a fearefull ſigne of reprobation to ſtumble and take offence at this, reade *Ier.* 6.21. *Behold ſaith the Lord, I will lay ſtumbling blockes before this people, and the Fathers and the Sonnes together ſhall fall vpon them, the neighbour and his friend ſhall periſh.* Where we ſee, that ſuch as are ordained to deſtruction ſhall in Gods iuſt iudgement ſtumble and periſh. Theſe things well digeſted will be good helpes againſt this corruption.

Secondly, Let it *Exhort* all that Profeſſe the truth ſo much as lies in them, to remoue this blocke (Not by their forſaking Chriſt, and withdrawing themſelues from Sermons, or neglecting holy duties, &c. but) in watching againſt thoſe infirmities which ſo ordinarily cauſeth the wicked to take exception againſt their perſons. As in the younger ſort *Pride* and Raſhneſſe: In ſuch as haue beene of the looſer ſort, *Inconſtancie* and *Relapſe*: In the common ſort of Profeſſors, *want of Iudgement*, and *Negligence* in *their callings*, *&c.* Theſe and the like faults in them that doe profeſſe, cannot chooſe but giue ſome occaſion to the wicked, to thinke that it is no credit to accompany ſuch as theſe in profeſſion of the truth. *Vſe 2.*

If wee weigh the words yet more Particularly, wee may thence gather other profitable Inſtructions; as Firſt, this:

There is none that comes to Chriſt for mercy that he reiects. Who were thoſe that Chriſt receiued and ſhewed moſt kindneſſe vnto in the Goſpell? If we looke, we ſhall finde them to be as notorious and infamous ſinners as liued in the world. See it in ſome inſtances, as *Luke* 19.5. *Zacheus* a notorious extortioner, yet Chriſt ſhewes kindneſſe to him, and bids himſelfe to his houſe (which we reade not that he euer did to any other) and brings Saluation with him to be a gueſt: ſo *Luke* 7.38,39, we reade of a woman that had beene a notorious ſinner, who came behind Chriſt *Doctrine. Chriſt reiects none that come for mercy.*

Christ as he was sitting at table, and washt his feete with her teares, and wiped them with the haire of her head, and kissed them, and annointed them with ointment, all which kindnesse Christ accepted at her hands, insomuch that the Pharisees tooke offence thereat: Reade likewise 1 *Tim.* 1.13. what *Paul* testifieth of himselfe, that he was a *blasphemer*, a *persecutor* and *iniurious* (as he was indeed, *Acts* 9.1.) yet he obtained mercy at the hands of Christ. This is that the Lord giues vs to vnderstand, *Esay* 65.1.2. *Ezek.* 16.6.

Vse. Are we then as great Sinners as these Publicans and their Consorts? yet despaire not of a roome at his table; Who can despaire (saith *Bernard*) when such great Sinners obtaine mercy? What Sinner can feare to kneele before him, when Sinners sit at Table and eate with him? Who can feare to be despised of his meeknesse and mercy, which did not abhorre to conuerse with the outcasts of men?

In the Genealogie of our Sauiour there are but foure women mentioned, *Thamar*, *Rahab*, *Ruth*, *Bathsheba*, and neuer a one of these vpon whom the Scripture hath not set a marke of infamy, one for Incestuous copulation, *Gen.* 38. 18. the second for loose conuersation and life, *Heb.* 11.31. the third for an Incestuous seed for shee came of *Moab*, whom *Lot* begat of his owne daughter, *Gen.* 19.37. the last for Adultery, 2 *Sam.* 11. Now why are not *Sarah* and *Rebeckah* mentioned, women famous for godlinesse and piety? surely as the Holy Ghost would manifest Christ his glory hereby, in that hee tooke no holinesse from his parents; so also he would lay it as a ground of comfort for penitent sinners, though before notorious; If such turne to God, they shall finde neuer the lesse acceptance, nor haue neuer the lesse honour for that which they haue beene before. Be not then discouraged; No exception shall bee taken against thy person or condition. There was a time indeed that some sort of people were banished the Temple: *Caecus* and *Claudus*, the *Halt* and *Blinde*, by an order amongst the Iewes might not enter, (Which law seemeth strange

ſtrange (ſaith one) not onely ſeeing that *Cæci* and *Claudi* amongſt the Romans were the Surnames of chiefe Families of note, but alſo for that the Iewes themſelues deſcended originally from the *Blinde* and *Lame*; For *Iſaac* (the ſon of the Father of the Faithfull) was blinde: And *Iacob* (the ſonne of *Iſaac*) the Father of the Patriarchs was lame) but now not onely the dore of the Temple is open, but the vaile of the Temple is rent, and the maſter of the Feaſt hath ſent gratiouſly to inuite and call Strangers, and thoſe that are farre off, *Eſay* 49.12. Simple ones; All that are loaden; And all that are a thirſt, yea the Blinde and Lame that lie by the high way ſides may come and welcome.

Plut. in vita Coriolani.

Gen.27.1.
Gen 32 31.

Eſay 49.12.
Eſay 56.4.
Pro.9 3.
Matth.11.28.
Ioh.7.37.
Luk.14.
Luk.23 42.
Luk.7.39.

Nor is there any exception that ſhall bee taken againſt mens ſinnes: The *Thiefe* confeſſing on the Croſſe, was not deſpiſed: Nor the *Sinner* weeping vpon his feete: Nor the *Cananite* crying to him in the way, nor the *bluſhing Adultereſſe*, nor the *Odious Publican*, nor the *forſwearing Diſciple*, nor the *Perſecutor of Diſciples*, no nor his bloudy executioners.

We reade that when *Baſil* asked *Ephreem* why he would not be a Prieſt, *Ephreem* replyed, becauſe he was ſo great a Sinner; I would to God ſaid *Baſil* that I were ſuch a ſinner: Well were it for vs my brethren if wee were ſuch ſinners as thoſe, then ſhould we queſtionleſſe finde Chriſt ſuch a Sauiour: but alas! though his boſome is euer open vnto vs, our breaſts are ſhut too too often againſt him.

Againe, from our Sauiours practiſe, wee may learne this truth:

Doctrine.
In ſome caſes it is lawfull for ſome perſons to cõuerſe with Sinners.

It is not vnlawfull for ſome perſons and in ſome caſes to converſe with Sinners. Some *Perſons* may, as thoſe who haue a Calling: ſo *Miniſters*, who are tyed to their people by a ſpirituall band, *Matth.9.13.* So *Children*, *Wiues*, *Seruants*, *Subiects*, with thoſe to whom they haue relation in regard of Naturall and Ciuill obligation, 1 *Cor.* 7. 12. 13.

In

In ſome caſes, as Firſt, in caſe of *Negotiation*, in things of neceſſity, as Trade, Publike Seruice, &c.

1 Cor. 10. 27. Secondly, In caſe of *Common ciuility* and *neighbourhood*; ſo Saint *Paul* doth allow vs to feaſt at the table of an *Vnbeleeuer* though not to frequent it.

Acts 17. 17. Thirdly, In caſe of *Religion*: ſuch as intend to Admoniſh, Confute, Perſwade, or Winne others to the loue of the truth, may for that end conuerſe with them.

Vſe 1. Let not then all Conuerſing with ſuch, ſimply be condemned; Amongſt the wicked are many of Gods elect, which are to be won by our Conuerſation. So to conuerſe with theſe (within the compaſſe of our callings) as that we neither be Infected by them, nor they further Infected by our Confirmation, nor the weake Chriſtian by vs Infected with iuſt Offence, nor the Goſpell Infected with iuſt Reproach cannot be other then an holy courſe. If neither we nor they, nor the weake, nor the name of God be wronged, who can complaine.

Vſe 2. *Caueats in conuerſing with Sinners.* Yet Secondly, let me adde a *Caueat*, that this our liberty be not abuſed: Firſt, ſee that we make not an holy end, onely a pretence to couer needleſſe ſociety with ſuch.

Secondly, That we haue a Calling to Conuerſe with ſuch, and be able to admoniſh, confute, exhort, &c.

Thirdly, That ſuch be frequent in prayer, reading, meditation, &c. vſing holy exerciſes as wholſome preſeruatiues to keepe from ſpirituall infection, ſo. *Obadiah* liuing in *Ahabs houſe* made vſe of Gods Prophets in priuate, and *Daniel* liuing in the Court of *Darius* gaue himſelfe much to ſecret prayer. In a word, come not neere ſuch ſtinking carrion except thou take the winde thereof, if thou wouldſt be ſafe from infection.

1 King. 18. 4. Dan. 6. 10.

And ſo much for the words *Poſitiuely* conſidered. Now conſider we the Inference, theſe *Scribes* and *Phariſees* made thereon; *viz. Therefore he is a Sinner.* As if they ſhould thus Reaſon. This Phyſitian accompanies ſuch as are diſeaſed and infected, therefore he himſelfe cannot but be diſeaſed and infected. From which reaſoning of theirs let vs obſerue thus much:

The

The wicked from good premiſes draw bad concluſions. Though the *Antecedent* bee ſound and good, yet their *Conſequent* ſhall be naught, *Pſal.* 50.21. *Eccleſ.*8. *Rom.* 3.5.6. & 9 19.

And no wonder; For Firſt they are men of peruerſe iudgements and corrupt minds.

Secondly, This kinde of reaſoning they haue learn't from *Sathan*; it is his Sophiſtry. Chriſt was the Sonne of God; Therefore hee muſt needs turne ſtones into bread; and caſt himſelfe from the pinacle of the Temple.

Let all ſuch take notice of their vile corruption, and bewaile it. Wittie *Sophiſters* they are to deceiue their owne ſoules, and depriue themſelues of heauen. What Propoſition ſo true, that they will not ſpider-like ſucke poyſon from, and draw a falſe Concluſion out of? God is mercifull, ready to forgiue what ſinner ſoeuer repenting of what ſinne ſoeuer, and that at what time ſoeuer. Therefore ſaith the obdurate and impenitent, I may put of repentance and liue licentiouſly. God hath Predeſtinated all men to life or death, ſaluation or damnation; therefore I may be careleſſe, neglect meanes, and haue leaue to liue as I liſt, ſaith the Libertine. Freely we are iuſtified by Faith without workes of the law. Therefore (ſaith the idle Proteſtant) good workes are of no vſe and may be neglected, ſpared. He that prouides not for his familie is worſe then an infidell; hence inferrs the *worldling*, a couetous earthlineſſe in ſcraping and ſcratching together any thing by any meanes. Thou ſhalt ſweare in truth, righteouſneſſe, and iudgement: therefore ſaith the Blaſphemer I may, and will ſweare ſo long as I know it to be true. The Sabboth was made for man, not man for the Sabboth: therefore I may buy a good bargaine on the Sabboth, or take my pleaſure on that day, ſaith the Sabboth-breaker. God looks to receiue his owne againe with vantage: hence concludes the Vſurer, that vſury is lawfull. Sundry like inſtances might be alledged; But theſe onely for a taſte: wherein we ſee what miſerable and pernicious inferences the wicked

Doctrine.
The wicked from good premiſes draw bad concluſions.
Reaſ. 1.
They are corrupt of iudgement.
*Reaſ.*2.
They are taught by Sathan.
Matth. 4.3.6.
Vſe 1.

Ezek.

Rom 9.

1 Tim 5.8.

Ier. 4 2.

Matth 25.27.

ked make vpon holy and good grounds. They cannot for their liues make a true Syllogiſme thence, all their thoughts, ſpeeches, actions are dangerous fallacies, little reaſon then haue ſuch to boaſt of their great knowledge, high learning, or profound ſchollerſhip.

Vſe 2. And let the godly be wary and Circumſpect, how they entertaine any thing in groſſe that is deliuered by wicked ones, as ſound and good from true principles. Falſhood caries often a ſhew of truth, and truth often couers falſhood. And through a generall ſhew of truth, our nature is prone to take in with it error and falſhood, hand ouer head, without tryall or diſcerning. Hence is it that the whore of Babylon offereth the wine of her fornication in a Reuel. 17.4. cup of gold, at the gliſtering whereof, while the great ones of the world gaze, neuer looking what is within, they are entiſed to drinke. Did not that Antichriſtian ſtate, colour all their abominations with ſome generall truths, and lay their leauen in ſuch a lump; did they not in word hold and recite the Articles of Faith, and principles of true Religion (when yet by conſequence they ouerthrow the whole foundation thereof) doe wee thinke it had euer ſo preuailed in the world, or ſhould haue beene ſuffered and endured by any Chriſtian ſtate? Not poſſible. Beware we then (as of all other ſo) eſpecially of theſe. 1 Theſſ. 5.18. *Try all things*: 1 Ioh. 4.1. *Proue the ſpirits, whether they be of God.* For though ſome generall truths may be laid downe by them, yet their Inferences are dangerous and full of poyſon.

Text. Verſe 3. *And he ſpake this Parable vnto them ſaying*] That the mouth of wickednesſe might be ſtopped: Three Parables are by our bleſſed Sauiour Propounded, wherein he hath a threefold ſcope or drift.

Firſt, Whereas they ſought to faſten an accuſation on him, he cleares himſelfe, and iuſtifies his practiſe.

Secondly, That he might (if it were poſſible) bring them to Repentance; he firſt endeauours to conuince them of their

their ſinne in murmuring and repining againſt him for entertaining ſinners.

Thirdly, That no true penitent might be diſheartned, he encourageth ſuch, by ſhewing them their mercifull and gratious entertainement.

Thus as ſo many Inſtruments of muſicke, theſe playing one and the ſame tune: In this of the Loſt Sheep; the next of the Loſt Groat; and the other of the Loſt Sonne, is taught one and the ſame Doctrine. Parables of excellent vſe to the Church and children of God; ſetting forth vnto vs our decayed and reſtored eſtate (matters of moment.) In a word, there is no one bed in the Lords *Eden*; no place of holy Scripture in the Bible, that yeeldeth more ſauorie or comfortable Doctrine then this Chapter, and theſe Parables therein contained.

Something from our Sauiours Scope in Generall (before wee come to Particulars) would bee noted. As firſt:

Doctrine. *Miniſters are to maintaine their credits.*

Miniſters are to maintaine their credits againſt the falſe calumnies of wicked ones. Thus did Chriſt here, and ſo elſewhere, as *Iohn* 8.48.49. & 18.22. And this hath beene the care of Gods ſeruants, both Prophets and Apoſtles in elder and latter times, *Acts* 22.1. & 23.1. & 24.10. & 25.8. & 26.2.

Reaſ. 1. *A good name is pretious.* Pro.22.1. 1 Cor.9.15.

For, *A good name is a pretious ointment*, and to be regarded more then riches, and valued aboue ſiluer, yea before life it ſelfe. Whence Saint *Paul* thought it better for him to die, then that any ſhould take his glorying away from him.

Reaſ. 2. *Elſe their doctrine will be deſpiſed.*

Otherwiſe their doctrine, (be it neuer ſo ſound) will be contemned and deſpiſed. The ſtomacke loathes good meate brought in a ſluttiſh platter: ſo an ill name giues diſtaſt to a good Sermon.

Reaſ. 3. *Elſe beare falſe witneſſe.* Exod.19.21.

Elſe they ſhall beare falſe witneſſe againſt themſelues: Now *Moſes* deſcended the Mount, and ſtood amongſt the people while the Law was deliuered. God hath charged miniſters as well as others with that Precept,

Chap 20.16. Precept, *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

Vſe 1. Eph. 5.15. Oh! then let vs here haue care; Let vs *walke circumſpectly and wiſely, becauſe the daies are euill.* The world is full of caitiues, who ſticke not to traduce vs, heaping vp all the ſlanderous imputations againſt vs, that either *Suſpitionſneſſe* can ſurmiſe, or *Malitionſneſſe* inuent: well knowes their Tutor, *Sathan*, how hard a matter it is for him to doe good vpon others, who is not reputed for a good man by thoſe whom he is to do good vpon: who euer ſaw good done by ſuch a man who was contemned in his name and perſon?

Verſe 10. We reade, *Num.* 12.1. of an vnkinde mutinie made by *Miriam* and *Aaron* againſt their brother *Moſes*. Both ſinned, and yet *Miriam* onely was ſtriken, *Aaron* eſcaped. Why he was not ſmitten with his Siſter, was in reſpect of the dignity of his Prieſthood (as iudgeth *Chryſoſtome*) God ſpared him, leſt the inflicting of ſo loathſome a diſeaſe vpon his perſon might redound to the diſhonour of his office. Is God ſo carefull of the credit of the Prieſthood, and ſhall we be careleſſe? what, the leproſie of prophaneſſe appearing in our foreheads who are to iudge of leproſie in others? God forbid it; God forbid it: heedfully auoid we, whatſoeuer may bring the leaſt aſperſion of *Blot* or *Blemiſh* vpon our Perſons or Callings. Let our whole liues make *Reall* Apologies for vs, ſo as none may ſpeake euill of vs, but that all the world may ſee hee lieth. And as need requireth, vſe *Verball* alſo, remembring that ſaying of our worthy *Iewell*. For men (much more for Miniſters) *to be careleſſe what is ſpoken of them, be it neuer ſo falſly ſpoken, is doubtleſſe the part of diſſolute and retchleſſe perſons, and of them which wickedly winke at the iniuries done to the name of God.* But of this more in the laſt Parable.

Hom. 3. ad Coloſſ.

Vt nemo de nobis male loqui abſq; mendacio poſſit. Hier. Epiſt ad Cæl.

Apolog. part. 1. Cap. 3. Diuiſ. 5.

Next, In that a part of our Sauiours ſcope in propounding theſe enſuing Parables is to Conuince theſe Phariſees and Scribes of ſin, the better to reclaime them from ſinne. Note we:

Conuiction

Conuiction is the ready way to conuersion. The best method in Reformation, 1 *Sam.*12.17. 2 *Sam.*12.7. 1 *King.* 18.18. *Iohn* 4. 18.19. *Acts* 2.23.27. Many such like examples.

Doctrine. *Conuiction is the ready way to Conuersion.*

Ezek.16.2. Isay 58.1.

Hence was it that the Lord did charge his Prophets to cause Ierusalem to know her abominations; and to shew Israel her transgressions and the house of *Iacob* their sinnes, *Ezek.*16.2.

Reas. *Nihil in voluntate quod non prius fuerat in intellectu.*

For till the *Iudgement* is soundly Informed, the *Will* will not be inclined, nor Affections Rectified. These depend vpon the direction of the vnderstanding, either in choosing, suspending, or refusing, and accordingly are ordered and directed.

Vse 1.

And surely this is one reason (worthy to be taken notice of) why so many goe boldly on in sinne and turne not: Alas! as yet they are not throughly conuicted that they doe euill; their particular courses are not yet proued to be sinnes, therefore they persist in their lewd practises, fearing nothing. Let one goe ouer some narrow bridge, vnder which runneth some deepe gulfe or violent streame, if it be at midnight, feareth not, because the danger is vnseene; but let him come next morning and see the narrownesse of the bridge, the fearefull downfall and furious violence of the streame running vnder it, then he shrinkes for feare, and wonders at his owne foole-hardinesse, and wil not by any means be perswaded to do that now which the night before he so blindly and boldly ventured vpon. Thus is it with a sinner while he is in the estate of Nature, he seeth nothing worthy to be feared; the narrow-bridge of his life (by reason of a false paire of spectacles which the diuell puts vpon his nose) seemeth broader then it is. And the fearefull gulfe of hell vnder it (into which if hee slide off, he falls immediatly) is altogether vnseene (the God of this world blinding his eyes through Infidelity) But when his eyes are opened, his mind enlightened, and he brought to a knowledge of his estate, then he sees how little a step there was betwixt him and death: He wonders

1 Cor.4.4.

ders at his desperate boldnesse; Admires the riches of Gods mercy in preseruing, and deliuering him from such a danger; And now all the powers and Craft of hell cannot bring him backe that way, nor fetch him in for a customer to euill; His *Infirmitie* may yeeld, but his *Resolution* neuer.

Vse 2. It may next serue for our *Direction* who are the Ministers of the word in a course, if we desire to see any comfortable fruit of our labours. *Prepare* we *the way of Christ by throwing downe of Mountaines, Esay* 40.3. Endeauour we to bring our people to a true sight of sinne, which must be, First, by Holding before their eyes the glasse of Gods law: so dispensing the word in that power and euidence of Gods spirit, as that the vnderstanding being informed, the Conscience may be conuicted, the Affections gained, and the life redressed. Rhetoricall descant may please the eare, and tickle that; but it leaues the Conscience vntouched, it little helps to this businesse: Reade 1 *Cor.* 14. 24.25. It was not shew and ostentation of humane gifts, as *Wit, Reading, Eloquence* and the like, that doth conuince an Vnbelieuer, and lay open the secrets of his heart; but the euidence and power of the spirit which is seene and felt in godly simplicity and plainnesse.

Iam. 1.

Ruffinus hist: Eccles. lib. 2. cap 3. Memorable is that we reade of in *Ruffinus*, which happened at the Councell of *Nice*; where many Learned being assembled about *Arrius* his opinion, amongst the rest there was one whom all the Learned *Bishops* with their skill and eloquence could not perswade: A Christian of no great learning in esteeme (knowing nothing else but Iesus Christ and him crucified) standing by and seeing the Philosopher insulting ouer the rest, and boasting himselfe vpon the skill he had in reasoning, desires leaue to talke with that Philosopher; which hauing obtained, hee thus began: *In the name of Iesus Christ heare thou those things which are true. God that made the Heauens and Earth, and gaue man a spirit, whom he framed of the dust of the earth is one: hee hath by virtue of his Word created all things, both visible*

visible and invisible, and strengthened them by the sanctification of his Spirit. This word and wisedome whom we call the Sonne, taking pitty vpon humane errors, is borne of a Virgine, and by the Passion of his death hath deliuered vs from euerlasting death, and by his Resurrection hath giuen vs euerlasting life whom we looke for to come to be iudge of all we doe. Beleeuest thou this oh thou Philosopher? The man being amazed with the words that were spoken, stood mute, and as if he had neuer learned the Art of contradiction, was able to make no other answer but this, that it seemed so to him indeed. And that there was no other truth then that deliuered. Why then replied the other; If thou beleeuest these things to be true, arise and follow me to the Church, and receiue Baptisme the seale of this thy faith. Hereupon the party wonne, turnes himselfe vnto his followers, and breakes forth into these speeches: *O you learned men, hearken, while this matter in hand was performed by words; I also opposed words to words, and those things spoken I ouerthrew by the Art of speaking; but now that instead of words, Power is proceeded from the mouth of him that speaketh, words cannot withstand the truth, nor man stand out against God.* Assuredly beloued; not with trumpets of Gold or Siluer, but of *Ramms hornes* were those high walls of *Iericho* laid flat: Meane and Homely meanes God commonly vseth in his most glorious workes.

Secondly, Desire we the Assistance of Gods spirit for this end. Christ tells his Disciples when hee sent them forth to preach, that he would send his spirit with them, and he should conuince the world of sinne; as if he should haue said, when you goe abroad into the world, you shall finde men possessed with strange opinions; and a hard worke you shall haue to Reproue or Conuince them, and bring them to a true sight thereof; but I will send my spirit along with you, (without which you shall doe no good) and he shall helpe you in the worke. Content not thy selfe then with the *cloake of Eliah* (the office and ministery) but call for the *god of Eliah*, the assistance of his

Iohn 16.

ſpirit, without which thou ſhalt do nothing to any purpoſe, in this hard and weighty worke; but when that comes and accompanies our labours, it will ſoone ſhew men what natures they haue, what liues they haue liued, and what courſes they haue led: And conuince them of this, that they are farre more miſerable euery manner of way then they conceiued themſelues to be. Wee may propound Arguments and Reaſons, but to make the heart capable and apprehenſiue thereof, is aboue our power. And ſo much for that Vſe.

Vſe 3. Laſtly, I may adde a word by way of *Apologie*, for ſuch Miniſters as ſpend paines this way; endeauouring faithfully to diſcouer vnto men their miſerable eſtate by ſinne. Theſe are they who vſually are ſaid to haue a ſpirit of gall and bitterneſſe within them, and to be the onely men who driue their people to deſpaire, &c. Sure I am, till we are brought to deſpaire in our ſelues, there is no comfort to be had from Chriſt. *Iohn Baptiſt* (whoſe tongue was as his rayment rough) muſt prepare the way before him in euery heart. *Plauſibility* is no fit preface to *Regeneration*; Violence muſt be offered to our corruptions ere we can haue roome for grace. Neuer will Chriſt come into that ſoule where the Herald of *Repentance* hath not beene before him. And yet what wiſedome muſt herein be ſhewed: our next point which may be gathered from our Sauiours drift in propounding the enſuing Parables doth teach: The point of Doctrine is this:

Doctrine. *The wicked are ſo to bee reproued as that the godly be not too much diſheartened.*

Wicked and vngodly are ſo to be reproued and warned, as that the holy and penitent be not too much diſheartened. We ſee, that as our Sauiour by theſe Parables would Conuince the Phariſees; ſo alſo hee would comfort and encourage Penitents.

Iſay 10.11. & 40.1. 1 *Theſſ.*5.14. This is that which Saint *Paul* calls, a Cutting or deuiding the word aright, 2 *Tim.*2.15. and that giuing the houſhold their portion which our Sauiour ſpeakes of, *Matth.*24.49. *Luke* 12.42.

For

For theſe are of a tender diſpoſition and ſoft temper, the leaſt noiſe of any thing that ſounds fearefull, melts their hearts, and ouerwhelms them with feare; Their belly trembles; Their lipps quiuer at the terrible voice, yea rottenneſſe enters into their bones. Gratious *Ioſiah* vpon the hearing of the Law was Humbled. Oh the tenderneſſe of Gods Saints, the very Reading of it affects them, the Preaching of it ſtirres not others. How many are there, who after a thouſand hammerings of the menaces of Gods law vpon their guilty ſoules, continue ſtill inſenſible of their danger. *Reaſ.* Hab 3.16.

Accordingly then to the Condition of our people, ſhould Gods Miniſter giue euery one their portion; Terror to the Obſtinate, to the Penitent Encouragement and Comfort, as we ſhould throw downe mountaines, ſo likewiſe raiſe vp valleys, *Eſay* 40.3. Our viſible Congregations are much of the nature of this Auditory and Aſſembly which our Sauiour ſpake vnto; *mixt companies* conſiſting of both ſorts, now as he did, ſo ſhould we, intermix Reproofes and Comforts, that each ſort may haue his owne, and neither want what to them belongs. To bee euer harping on the ſad ſtring of Iudgement; Alwaies denouncing damnation and the Curſe, is too bloody and butcherly a kind of teaching. *Uſe* 1.

There was in the Arke of the Teſtament, the *Golden pot* of *Manna*, as well as the *Rod of Aaron*; And euery good Miniſter (as ſpeaketh *Bernard*) ſhould reſemble a good mother, who hath *Vbera* ſo well as *Verbera*, the *Dug* as well as *Rod*. As ſometimes therefore we doe mourne, that the people may lament, ſo ſometimes let vs pipe that they may dance: Let vs learne and vſe the *Gentle-craft*, beeing ſonnes of Conſolation, as well as ſonnes of *Thunder*, remembring there are ſome weake and faint, who ſhould be ſtayed with flaggons of wine and apples of paradiſe, *Cant.* 2.5. The Miniſter beareth the name of a *Spirituall man*; if then he be wanting in this Comforting part of his office, where is the ſpirit that hee hath his denomination from? Heb.9.4. Matth.11.17.

The Spirit is the Comforter, if he then can, or doth say little to the Comfort of a wounded soule, where is his spirit? I confesse such are the times we liue in, that the doctrine of mercy is like a dead letter. There are thousands who are not worthy to heare those *Comfortable* things that are to bee spoken to *Iernsalem.* And that there is a season for words of Comfort to be ministred in, which season may as well bee preuented as ouer slipt. But what then, yet in their season they must be spoke, and applied rightly. First, therefore whip away the hounds, and then giue Children their bread. To Terrifie and not to comfort is but to rowe on the one side of the boate alone; will such rowing euer bring it to the shoare? Thus much from our Sauiours scope: Come we now in Particular vnto the words.

Isay 40.2.
Isay 50.4.

Text.

Verse 3. *And he spake this Parable vnto them, saying,*

4. *What man of you hauing an hundred sheep, if he loose one of them, doth not leaue the ninty and nine in the wildernesse, and goe after that which is lost vntill he finde it?*

5. *And when he hath found it, hee layeth it on his shoulders reioycing.*

Diuision. In the words we haue considerable: First, the *Introduction,* [And hee spake this Parable vnto them, saying.]

Secondly, The *Comparison* [what man of you, &c.]

In the first, consider we (though briefly) First, *What* he spake; Secondly, *to whom.* That he spake was a Parable: where two particulars: First, the *Matter* or kinde of doctrine deliuered, *A Parable.* Secondly, the *Manner* of deliuery [*he spake saying,*]

The *Persons* spoken to, were those murmurers, the *Scribes* and *Pharisees* before spoken of, hee spake [vnto them] saying.

Expos. *Parable*] The word hath sundry Acceptations; most commonly it signifieth, either some *Graue and Short sentence,* as *Pro.* 1.1. or else some *darke saying*; Or *obscure manner of Propounding* the truth vnder a continued Simi-

Similitude or *Allegorie*, *Matth.* 13.13. *Luke* 21.29. *Iohn* 16.29.

This is the moſt proper acceptation of the word, and ſo it is vſed here: the Doctrine hence is, that

By Parables and Similitudes Chriſt often taught his Hearers. As he ſometimes taught them by *Plaine principles* and *Affirmatiue concluſions*, ſo not ſeldome by *Parables* and *darke ſentences*, *Marke* 4.33.34. The Euangeliſt affirmes, that *without Parables he ſpake not vnto the people.* His meaning is not (ſaith *Auguſtine*) that he ſpake nothing properly, but becauſe he did not explaine himſelfe almoſt in any ſpeech: Sometimes the whole ſpeech or Sermon is *Parabolicall*, neuer any whole Sermon of his *Plaine* and *Proper*, *Matth.* 13.10.24.31.33.34.

Many Reaſons are rendered for this his method; as Firſt, that the Scriptures might be fulfilled, and Propheſies accompliſhed which had ſo foretold, *Pſal.* 78.2. *Matth.* 13.13.14.

Secondly, For the profit of the Elect, who by this kinde of teaching haue; Firſt, their *Vnderſtanding* enlightened, and very much helped, by homely Compariſons, the moſt ſimple is made to vnderſtand, and by things earthly to conceiue better of heauenly, they being opened and fitly applied.

Secondly, Their *Memory* very much ſtrengthened, by prouerbs and ſimilitudes drawne from daily practiſe. Many can remember a familiar Example, or Compariſon they haue heard from a Preacher; when other matters (and it may be of more ſubſtance) then deliuered were long ſince forgotten.

Thirdly, The *Will* effectually moued to deuotion; Of all kinds of ſpeech there is none that doth more cunningly inſinuate, and ſecretly winde it ſelfe into the heart, and leaue a deeper impreſſion then a Parable doth; It will touch the quicke, and in a ſort extort that which otherwiſe would not be granted, as we ſee in *Dauids* example, 2 *Sam.* 12. and in thoſe wicked Iewes, *Matth.* 21.33.

A verbo Graco παραβαλλειν quod eſt conferre ſiue comparare.

Doctrine. *Chriſt often taught his hearers by Parables.*

Aug. Qu. Euang. cap. 15.

Reaſ. 1. *That the Scriptures might be fulfilled.*

Reaſ. 2. *For the good of the Elect.*

Iohn 3.12.

Plus mouent figuratè dicta Aug. Epiſt. 119. *ad Ian.*

Fourthly, *Diligence* encreaſed, and Attention quickned. Hence did the Diſciples ſo often take occaſion to aske queſtions, and moue doubts, *Luke* 8. 9. *Marke* 4.10. *&c.*

Fiftly, *Conſtant and continuall nouriſhment ſupplied.* Though the Faithfull finde a ſweete reliſh in the word when they reade, or heare it; yet comming againe to it, they ſhall finde more Food; So ſweetly hath God mixed hard and eaſie together, that none might be cloyed nor any diſcouraged.

Sixtly, *Euery one from his owne particular calling ſome good inſtruction taught.* Therefore hath Chriſt deriued a Parable from an *Armie* to teach *Souldiers*; from *Legall principles* to teach *Lawyers*; from the *Field* and *ſowing* to teach *Husbandmen*, from a *Leauen* to inſtruct *Women*: wherein euery one in his calling may bee the Schollars commentarie.

Reaſ.3. For a puniſhment to the wicked.

A third Reaſon, why our Sauiour taught after this manner was, that Gods treaſure might be hid from the obdurate wicked, and they further hardened, *Matth.*13. 10. *Luke* 8.10. Hence was it, that although hee opened and explained them to his Diſciples, and ſo made them eaſie to vnderſtand; yet we reade not that hee did ſo to others. The Vſes follow.

Vſe. 1.

And firſt, it may teach vs *Miniſters*, to apply our ſelues by Compariſons and ſimilitudes to the capacities of the meaneſt. We ſhould (in this ſenſe) become *All to All, that we may win ſome*: Framing our ſelues to all mens vnderſtandings, by *Allegories*, *Stories*, *Parables*, and the like. And yet in following this method, take theſe *Caueats*.

1 Cor.9.22.

Caueats in vſing Parables and Compariſons.

Firſt, Let them not be farre fetcht, but fitting the matter in hand, ſeruing more for Edification of the hearer, then Oſtentation or ſetting forth the wit of the ſpeaker.

Secondly, Let them be drawne from things well knowne and eaſie to be conceiued. The end of all ſpeech is to conueigh the ſenſe to the vnderſtanding of thoſe to whom we ſpeake; they may not therefore be darker then the thing

it

it ſelfe is that we ſhould illuſtrate. To fetch Similitudes from ſundry things in *Philoſophie* or *Poeticall Fables* is not ſo fit, vnleſſe we make them eaſie to the vnderſtanding of the people: Farre better to fetch them from common things wherein they are moſt beaten, after the example of our Sauiour, who (as *Theophilact* obſerueth) tooke euery man in his owne trade, applying himſelfe to that which they vnderſtood beſt; Appearing to *Mary* in the *Garden* as a *Gardiner*, and to the Diſciples *Trauelling* as a *Traueller*.

Thirdly, That a care be had (neuertheleſſe) of the maieſty of Scripture: Auoiding all ridiculous and baſe ſtuffe, leaſt we giue occaſion to any of thinking vnreuerently of ſo high a miſtery.

Fourthly, Beware we of *Origens* fault (whoſe wit ſerued him to Allegorize almoſt the whole Scripture.) Turne not all into *Allegories* to the deſtroying of the letter, and making plaine things obſcure: It is ſafe treading in the ſteps of the Holy Ghoſt, not making *Allegoricall* ſences where the ſpirit hath made none.

Fiftly, Vſe them for *Inſtruction* or *Illuſtration*, rather then for prouing any point of Faith. As Painting (ſaith *Luther*) is for the garniſhing and ſetting forth an houſe already builded: So is an *Allegorie* to ſet out the light of a matter already proued, and otherwiſe ſufficiently confirmed. *Luther Com. in Gal.*

Sixtly, That they bee quickly diſpatcht, and not too much inſiſted on. Here the lighter the touch is, the ſweeter (oftentimes) will be the muſick. Theſe Rules being well obſerued we may ſafely, and profitably vſe our liberty in this kinde, following herein the practiſe of Chriſt, his Apoſtles, and many of the antient Fathers; who vſually began their Homiles with a Simile.

And let *Hearers* be content in this familiar manner to be taught. What if we borrow compariſons from the *Plough* and *Faune*; From *Leauen* or ſuch like domeſticke buſineſſe, doe we any other therein then did Chriſt himſelfe? Say not *Vſe 2.*

not in ſuch caſes, the Miniſter is rude ot blunt, his Pouerty ſuch, that he is faine to goe to the meale-tub for matter to hold out with; but acknowledge thou Gods goodneſſe, as in ſpeaking to thee by his Prophets, ſo in vſing *Similitudes* vnto thee by the miniſtery of the Prophets, for God accounts of it as a fauour, *Hoſ.* 12 10. Yron will doe that which gold cannot: This homely kinde of preaching brings that to paſſe, which a more gaudie, gliſtering, and glorious courſe will neuer effect. Elſe why did the Holy Ghoſt when he came, fall vpon the Diſciples in the likeneſſe of a *Doue*, rather then in the likeneſſe of a *Iay*, *Parrat*, or *painted Butterfly*?

Text. *Spake ſaying*] Here we haue the manner of Chriſts deliuery of this Parable; he *Spake and ſaid*: Sometimes he vſeth other mens mouthes, and other mens pens; but here Chriſt *Spake* himſelfe: Neither did hee onely *Speake*, but *Say*. He diſtinctly and deliberately deliuered this doctrine enſuing, ſo that euery one might vnderſtand the words and meaning. I intend not to inſiſt on the Particulars, though they would affoord good vſe both to Miniſters and others, that I note, is:

Solius eſt oratoris dicere, vulgi loqui.

Doctrine. *Chriſt was no dumbe Prieſt.* We heard before, he was a *Miniſter*; here wee ſee, he was no dumbe one, he had a tongue, and ſpake with it, *Matth.* 5. 2. It is ſaid, *Hee opened his mouth and taught the people*, which phraſe of opening the mouth ſome thinke to bee a more full kind of ſpeech as we ſay vſually, *I ſaw it with mine eyes*, or *I heard it with mine eares*, *&c.* Others thinke it is added for diſtinction ſake, becauſe Chriſt did ſometimes teach and opened not his mouth, *viz.* by his *miracles* and *life*; but now he opened his mouth and taught them by Doctrine: Yea it was his cuſtome euery Sabboth to goe into the Synagogue and preach, as witneſſeth Saint *Luke* 4. 16. So then, though hee was dumbe as a *Sheepe* before the *Shearer*, yet neuer dumbe as a *Shepheard* amongſt his *Sheepe*.

Pleonaſmus.

Theophil.

Eſay 53.

Vſe 1. A ſhame it is then for ſuch as are, whether it be through want

want of *Science* or of *Conſcience*; How will ſuch anſwer it before the great Shepheard of the Sheepe, as take vpon them charge of Soules, and yet are able to doe no more for the Saluation of them, then a Schoole-boy of ten yeares old might doe, fairely to reade the *Goſpell* and *Epiſtle* for the day as he is guided by the *Rubricke*? Is this to be a *workeman that needeth not to be aſhamed, deuiding the word of truth aright*? Or are theſe thoſe gifts for which Chriſt *aſcended vp on high, that he might giue to men; For the perfecting of the Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt*? Why did the Apoſtle demand, *Who is ſufficient for theſe things* if this be all? Doth God expect that we ſhould doe no more for our *Sheepe*, then our *Sheepe* are able to doe for themſelues? It may not be thought: And if theſe cannot anſwer it, then much leſſe thoſe, who hauing receiued a tallent, wrap it vp in an idle braine, as *Goliab's* ſword was in a cloth without vſe, and practiſe. Or as *Labans Well*, ſo the Fountaine of their knowledge is ſealed vp, with a great ſtone of *Security*, or *Saturity*. A *Prelate* (ſaith one) ſhould be *Predicant*: And right *Prelating* is *Labouring*, not *Loytering* nor *Lording*. *Bernards* ſpeech would doe as well to bee remembred: That as well by *Silence* and ſaying nothing, may a Miniſter damne himſelfe, as by *Soothing* vp his people in their ſinnes.

Ephes 4.8.

Latimer.

Vnto them] We reade, *Matth.*13.10. that the Diſciples comming to our Sauiour, and demanding of him the Reaſon why he ſpake in *Parables*, had this Anſwer made; *To you it is giuen to know the miſteries of the Kingdome of Heauen, but to them it is not giuen, &c. Therefore ſpeake I to them in Parables, becauſe they ſeeing ſee not, and hearing they heare not, neither doe they vnderſtand.* In which anſwer (ſaith *Caluin*) it is manifeſt, that Chriſt ſpeakes obſcurely to the multitude, becauſe they ſhould not be partakers of the true light. For how euer when the *Expoſition* is added, and made, (as vſually it was to the Diſciples) the *Figured* ſpeech hath more perſpecuity, and plainneſſe, then the

Text.

the *Simple*; being not onely of more efficacie and force to moue the minde; but also more cleare and euident to bee perceiued: Yet where the *Exposition* was not added, it was more *hard* and *difficult*, striking the *Eare* with confused and ambiguous sound, but edified not. Thus

Doctrine. *The misteries of Gods kingdome kept from the wicked.*

Christ by this his Parabolicall kinde of teaching, did keepe the wicked (such as the *Scribes* and *Pharisees* were) *from knowing the mysteries of his kingdome, Matth.*13.14,15. so *verse* 44. *The kingdome of heauen* is said to be *a treasure hid in the field.* Christ brought a treasure, and offered it vnto them in his Ministery, but it was hidden from their eyes, being wrapped vp in so darke a method and obscure kinde of teaching. Thus Saint *Paul* calls holy doctrines *the hidden wisedome of God, 1 Cor.*2.7. He hides it *from whom,* and reuealeth it *to whom* he pleaseth.

Reas. *It is in Iudgemẽt*

And that in *Iudgement*; either because he *will haue mercy on whom hee will haue mercy*; or because they haue *presumptuously* abused Gods promises, to make them bands for sinne: or *Contemptuously* reiected Gods Call and offer of grace formerly in the *day of Saluation*, made: Or *Obstinately* opposed Gods truth, and become *Doggs* and *Swine.* Some such like Reason, there may be, why Christ would not reueale these secrets vnto them: but bee it what it would be, it was in *Iudgement.* The Vse concernes both *Ministers* and *People.*

Vse 1.

First, it *Admonisheth* vs, that we study and affect *Plainnesse.* They are Plaine lines that best answer a plaine and euen leuell: and wherein the euidence of Gods spirit is best seene. Neither is it to be stood vpon how *Plaine* our *Armor* be, so it be of *Proofe.* Let it not bee forgotten of vs, that it was in *Iudgement* that Christ taught darkely, and obscurely, without adding an exposition, and not in *Mercy.* And can we thinke that Congregation blest, with such a Minister as affects such craggie scholasticall disquisitions, as come not within the reach of popular capacities? or that wraps vp his doctrines in such darke phrases, as his people cannot apprehend? Those *Pastors* which are according to

Gods

Gods *owne heart*, and whom God hath promiſed as a bleſſing to a people, are ſuch as *ſhall feed them with knowledge and vnderſtanding*, *Ier.* 3.15. How with vnderſtanding, vnleſſe they can be vnderſtood of them that heare them? In *Compaſſion* then to thoſe poore Soules committed to our Charges (*Good Fathers* and *Brethren*) let vs diſpenſe the ſecrets of the Goſpell with more power, and plainneſſe; earneſtly deſiring God to giue vs the *doore of vterance*. Often calling to minde that paſſage we reade of, 2 *Sam.* 18. 23. *Cuſhi* is ſent with tidings to *Dauid* of victory againſt his enemies: *Ahimaaz* obtaines leaue of *Ioab* to run after; he ſets forth and outruns *Cuſhi*, though *Cuſhi* had ſet out long before him; the Text giues this to be the *Reaſon*, *Ahimaaz ran by the way of the Plaine*. Aſſuredly he that goes the *Plaine way* to worke, ſhall outrun others who haue beene longer at it by many degrees; And ſee more fruit of his labours in one yeare then others (that take another path) haue done in tenne. Other waies will be found to be about, this way the neareſt. Let ſuch therefore as deſire to ſee the profit of their labours tread this tract; As *Auſtin* did, who choſe rather to ſpeake barbarouſly then finely (as himſelfe ſaith) becauſe hee deſired his peoples profit aboue his own Credit. Conclude vpon it, the *plaine-ſong* of *Scripture* is the beſt muſicke without the quauering deſcants of mans wit. And as in *Heraldry*, ſo here, the *Plaineſt Coate* is moſt worthy. *Aug. in Pſ.* 138.

Secondly, It falls heauily vpon ſuch, as ſit like Sotts vnder the miniſtery of the Word, who *in hearing heare not, and ſeeing ſee not, neither doe they vnderſtand*: who heare plaine doctrines as Riddles and haue all things ſpoken to them as it were in *Parables*. Aske *Paul* what he thinketh of ſuch a mans condition, and he will tell vs, 2 *Cor.* 4 3. *If the Goſpell be hid, it is hid to them that are loſt. In whom the God of this world hath blinded the eyes of them that beleeue not, leaſt the light of the glorious Goſpell of Chriſt who is the Image of God ſhould ſhine vnto them.* As if he ſhould ſay, If in ſuch times as theſe are, wherein the meanes of grace doe *Vſe* 2.

ſo

ſo abound, men continue ignorant, and are not in ſome meaſure acquainted with the miſteries of Gods kingdome. If the power of the word be not in ſome meaſure felt in their hearts, to the Reforming of their liues, it is a pregnant ſigne that ſuch are loſt, and ſhall periſh for euer. *Sathan* hauing blindfolded them, with the vaile of *Infidelity*, that they may neuer come to ſee the ſauing and ſhining light of the *Goſpell*. Deceiue not then thy ſelfe with this, that thou art a hearer, or vnderſtandeſt what is ſaid, &c. For if the power of it be hidden from thee, thy condition is fearefull. The *Philiſtines* (you know) vnderſtood the words of *Sampſons riddle*, but that was not enough, had they not found out the ſenſe and meaning it would haue coſt them deare; So is it in this caſe. The word may be a ſealed booke vnto the learned as well as to the ignorant, ſee *Iſay* 29.11. *The Viſion is vnto you as the words of a booke that is ſealed, which men deliuer to one that is learned, ſaying, Reade this I pray thee; and he ſaith, I cannot, for it is ſealed. And the booke is deliuered to him, that is not learned, ſaying, Reade this I pray thee, and he ſaith I am not learned.* The meaning is, that all ſorts were ſo blinded through Gods iuſt iudgement (who had couered their eyes with the ſpirit of ſlumber) (as was ſaid the verſe before) ſo as that they could conceiue nothing, though the Lord did affoord them the brightneſſe of his Word. Whereupon followes that threatning, *verſe* 14. *A marueilous worke and wonder God would doe, for the wiſedome of the wiſe men ſhould periſh, and the vnderſtanding of their prudent ſhould be hid.*

Vſe 3. Laſtly, Let all ſuch be thankfull, as haue receiued this mercy and fauour from the Lord, to haue the myſteries of Gods kingdome to them reuealed. Let all ſuch account their *Eares* bleſſed as doe *Heare*, and their *Eyes* bleſſed that doe ſee: for it is a gift of God to haue his ſecrets reuealed to them. *Fleſh* and *blood* reueales them not (as *Chriſt* ſaid to *Peter*, *Matth.* 16.17.) *but our Father which is in heauen.* Therefore let euery one in particular, to whom God hath vouchſafed mercy this way, ſay as Chriſt did, *I giue thee thankes*

thankes O Father, Lord of heauen and Earth, becauſe thou haſt opened theſe things euen to mee a babe, a poore ſilly creature,&c. And withall endeauour to walke worthy of this mercy in all things pleaſing, leaſt Chriſt ſay to vs, as to *Capernaum, woe be to thee; thou wert liſted vp to heauen, but I will throw thee downe to hell.* And thus much for the *Introduction.* Come we now to the *Compariſon* it ſelfe.

Text.

What man of you hauing an hundred ſheepe, if he looſe one of them doth not leaue the ninetie and nine in the wilderneſſe, and go after that which is loſt vntill he finde it? &c. *Verſe 4.*

Diuiſion.

This *Compariſon* is drawne from the *Practiſe* of a *Vigilant* and *Watchfull Shepheard*: who, looſing one of his Flocke, leaueth all the reſt to ſeeke that vp,&c. Wherein Conſider we Firſt, the *Reſemblance*; Secondly, the *Matter* thereby *Reſembled.*

The *Reſemblance*, we haue in the Πρότασις or *Propounding* part of the Parable, contained in the 4,5,6. verſes. And the *matter Reſembled*, in the Ἀπόδοσις or *Applying* part, contained *verſe 7.*

In the former we may take notice, Firſt, of the *Shepheards Care* and *Prouidence, ver.4.* Secondly, of the *Succeſſe* he had, *verſe 5.6.*

His *Prouidence* and *Care* appeares, 1. In *Miſſing* what went aſtray though but one. 2. In his *Seeking* it vp, being gone aſtray, though he left the reſt: For *Number*, 99. And for *Place*, in the wilderneſſe; Following after both *Diligently* and *Conſtantly.*

The *Succeſſe* he had was anſwerable to his hopes: Firſt, he *Findes it and laies it on his Shoulders, Reioycing, verſe 5.* Manifeſting 1. His *Power*, 2. *Affection* therein. Secondly, *He brings it home, &c. verſe 6.* 1. *Inuiting* both *Friends* and *Neighbours.* 2. *Inciting* and ſtirring of them vp to participate with him in that his Ioy, where we haue both the *Thing Requeſted*, and the *Reaſon* rendered Conſiderable.

In the Latter, *viz.* the *Matter hereby Reſembled*, wee haue, Firſt, A *Propoſition* [*Likewiſe*] *Ioy ſhall bee in heauen, &c.* Secondly, A *Confirmation* thereof [*I ſay vnto you.*]

In

In the First, we must take notice: 1. Of the *Thing Propounded* [*Ioy shall be in heauen ouer euery sinner that Repenteth*] where the *Subiect Matter*, *Ioy*: and the *Circumstances*; Of *Place where* [*in Heauen*] and of *Persons*, for *whom* [*one sinner that Repenteth.*

Secondly, Obserue we how it is *Illustrated*, and that is, First, by the *Quantitie*, [*More Ioy*,] Secondly, by the *Quality*, [*Likewise.*]

In the Last, the *Confirmation*; 1. The *Authority* of the Speaker: 2. The *Truth* of the thing spoken we shall intreate of. And thus we see the Parts.

Christ Scope in this Parable.

The *Scope* and *Drift* of our Sauiour herein is (as before was shewed) *First*, to *Iustifie himselfe* and *Practise*: *Secondly*, to *Condemne* the *Pharisees*, those proud Ciuilians: *Thirdly*, to *Encourage* the true *Conuert* and *Penitent.* In the *Propounding* part, the first is done. And in that our Sauiour doth seeme thus to Reason. *If it be the duty and practise of euery good Shepheard to seeke after a Sheepe that is gone astray*; *then doe I no other then my duty in conuersing with these to bring them to Repentance*: *But this is the duty, and this the practise of euery good Shepheard*: *Therefore I doe no other then my duty in thus doing.* The *Antecedent* is taken for granted; *For what man of you* (saith our *Sauiour*) *hauing an hundred sheepe, &c.* The *Consequent* is euident, in that he was the true *Shepheard* sent into the world to *call home sinners*; to *seeke and saue that which was lost.*

Iohn 6.
Luk. 19. 10.

In the *Reddition* of the *Parable*, he doth the other: *Condemning* the *Scribes* and *Pharisees* for murmuring thus: *If the Angells reioyce at the Conuersion of a Sinner, then you sinne in murmuring at their receiuing. But the Angels reioyce thereat*, Therefore you offend.

The *Reason* of the *Proposition* is euident from the *Lesse*: For if the *Angels* reioyce thereat, then much more should *Man*, who is of the same *Kinde* and *Nature.* The *Assumption* is proued and *Illustrated*, by the Ioy that is amongst *Friends* and *Neighbours* for this finding, *verse 6.*

Further, for the *Encouragement* of *Penitents*, hee may seeme

ſeeme thus to argue, *If there be ioy on earth amongſt men for the finding of one Sheepe that hath gone aſtray, then farre greater ioy ſhall be in heauen vpon the Conuerſion and turning of a ſinner vnto God: But ioy is vſuall amongſt men for the one, as Experience makes good; therefore farre greater ſhall bee in heauen amongſt the Saints and Angels for the other.*

Thus we ſee the *Scope*; come we now to enquire into the *Senſe* and *Meaning* of the words, and ſo to ſuch profitable *Obſeruations* as they affoord. *The meaning of the words.*

As *Man* ſo *Scripture*, and as all *Scripture* ſo *Parables* eſpecially conſiſts of a *Soule* and *Body*. The *Externall* ſound of the *Letter* is the *Body*, but the *true ſenſe* and *meaning* is the *Soule* thereof? *Frange os literæ & inuenies medullam intelligentiæ.* Who then is this *Man*; and who the *Sheepe*; which the *Wilderneſſe*; what the *Home*; and who the *Friends* and *Neighbours*, muſt bee enquired after. *Aug. Ser. 70. de temp.*

By this *Man*, it is generally agreed amongſt Expoſitors, that our *Sauiour Chriſt* is to be vnderſtood, who is that good *Shepheard* that not onely ſeekes vp the loſt, but laies downe his life to ſaue his ſheepe; but who are meant by the *Sheepe* is a greater queſtion. Iohn 10.11.

Some, by the *ninety and nine* vnderſtand the *Angels*, whom Chriſt left, when by his Incarnation he came downe on earth for vs men and our Saluation: So *Ambroſe*, *Chryſoſtome*, *Hilary*, *Euthymius*, with others, thinke. And ſo it may be ſaid, he did leaue the good *Angels* in the *Mountaine* (that is, in *heauen*) as hauing no need of Repentance. And the wicked *Angels* in the *Wilderneſſe* (that is, in *hell*:) as being vncapable of grace.

Others vnderſtand thereby, both *Angels* and *Men*, ſignified by an vnperfect number (ninety and nine) left in the wilderneſſe, becauſe by mans fall the number of them made to liue in Gods preſence was diminiſhed, ſo *Greg. Hom. 34. in Luc.*

Others there are who vnderſtand by theſe ninety and

nine, *Men* onely; so *Hierom Epist. ad Damas. Aug. quæst Euang. lib. 2. cap. 32. Anselme in Math.* 18. and most of our latter writers. For First, a *Sheepe* is a certaine Image to resemble a *Man* by, in Scripture. Secondly, *Angels* and *Men* are not of the same *Species*. Thirdly, our Sauiour seemes to explaine his meaning in the last Parable of the Prodigall and lost Sonne. And here in this Parable hee speakes of such as need no Repentance. Fourthly, *Angels* are the *Friends* and *Neighbours* spoken of, who reioyce at the Conuersion of *Sinners*, as our *Sauiour* (who best knew his owne meaning) expoundeth. Therefore not *Angels* but *Men*, are wee to vnderstand by *Sheepe* heere.

And amongst those who thus vnderstand, there are different opinions: some would, that by those *ninty* and *nine* left, should these already *Called*, *Iustified*, *Sanctified*, *&c.* (whom Christ leaues in a state of grace) bee vnderstood. *Bucer apud Marlorat in loc.*

Quæst. But how can it be said of these that they neede no Repentance? seeing euery one that cals God Father is to aske forgiuenesse of his sinnes, *Math.* 6:12. And how then shall we vnderstand that saying, that there is *more Ioy in heauen ouer one that Repenteth, then ouer these?*

Resp. There is a Repentance of the State, and a Repentance of the Person. Answer is made by *Distinction* to both: For the First, There is a *Repentance* of the *State*, and a *Repentance* of the *Person*; In respect of their *Persons* and *Infirmities*, the best haue need daily to craue pardon of their sinnes, and renew their Repentance. But in regard of their *State* they shall haue no need to change that, nor *Repent* of it (so *Caluin.*)

Harm. Euang. Ioy is either in the Act, or Habit For the Next; Ioy is either in the *Act* or *Habit*; Now the former is here meant. Not as if the Angels haue no delight in a continuall holding out in a righteous course, for nothing is more ioyfull vnto them. But there is now a new occasion of *Ioy* offered in this vnexpected alteration and happy change. To see one who was euen now a corrupt member, and ready to be cut off suddenly (and beyond all

all hope) healed through Gods vnſpeakeable mercy. Oh this affecteth more with extraordinary Ioy. As a Captaine for the preſent reioyceth more ouer one Coward, who after flying returneth and preſſeth the enemie moſt valiantly, then ouer nintie and nine tall ſouldiers that neuer forſooke the field. Or as a *mother* ouer that child that is now recouered from death to life, expreſſeth more ioy, then ouer all the reſt that were in no danger: So in this caſe. *Greg. Hom. 34. in Euang.*

Others vnderſtand by theſe ninetie and nine, *Hypocriticall Inſticiaries*, who thinke themſelues iuſt, and are highly opinionated of their owne worth: So ſaith *Auſtin, the ninetie and nine left in the wilderneſſe, may ſet forth the Proud, who haue a wilderneſſe in their mindes, becauſe One* (that is vnitie) *being away they want of Perfection.* Thus alſo *Ludolphus*, and *Fulke in Annot. Rhem. Teſt.* with others. *Queſt. Euang. lib. 2. q. 31.*

And this Expoſition ſeemeth beſt to agree with our *Sauiours ſcope* (and what better helpe to finde out the true meaning and *Interpretation* of a *Parable*, then to conſider of the *Drift* and *Scope* attentiuely?) whoſe vſuall manner it was in all his *Parables* occaſioned by their murmurings, as to iuſtifie himſelfe, ſo to meete with them for their Arrogance and Scorne.

But can it bee ſaid of ſuch that they need no Repentance. *Queſt.*

It is not ſo to be vnderſtood as if they needed none indeed, but becauſe they were ſo conceited: They thought they needed no amendment, and were as good already as Repentance could make them. And ſo there is greater reioycing ouer one *Penitent Sinner*, then ouer many ſuch impudent and *ſhameleſſe Saints.* *Reſp.*

By the [*One loſt*] all mankind (ſay ſome) are vnderſtood, thus *Ambroſe*; All mankind (ſaith he) is the hundreth part of Gods creatures, this is found when the price of Redemption is paid in Chriſt. *In loc.*

Others vnderſtand by this One, all ſuch as are *Elected* and ſhall be ſaued by Chriſt, but as yet *vncalled*; One in *Quia illa genere vna eſt non ſpecie*

Kinde but not in *Particular*, for all are one body but many members. To which opinion I ſubſcribe.

By [*Friends and Neighbours*] Some thinke the *Saints* in this Parable are meant, and the *Angels* in the next: But generally it is agreed that both in this Parable and the next, *Angels* are thereby to be vnderſtood, though the Saints (it may be) are not excluded. Theſe are called Gods *Friends*, becauſe they haue one *Will* and *Nill* with God, in which reſpect alſo *Abraham* (a Saint on earth) was called the Friend of God. And they are called *Neighbours*, becauſe they are euer *Neere God*, alwaies enioying the preſence of his brightneſſe, as ſpeaketh *Gregory*, *Hom* 34. *in Luc.*

The [*Home*] is *Heauen*; the Seate and Manſion of the bleſſed *Angels* and godly ones, *Rom.*10.6. Though hereby may likewiſe be vnderſtood the *viſible Church on earth*, which alſo is called *heauen*, *Reuel.*12.7. & 13.6. And is Gods Houſe, and into this fold Chriſt brings his ſtraying Sheepe, *Iohn* 10.16. But the *Triumphant part* in this place by *Home* is meant eſpecially. The *Dores* of which *Home*, Chriſt in his *Aſcention* opened; and brought the *Sheepe* vnto, which in his *Life* he *Sought*, and continued ſeeking *vntill he had found*. And in his *Death* layed on *his Shoulders*, bearing his ſinnes in his body on the Croſſe, and at his *Reſurrection reioyced for*. And thus much for the meaning. Now for *Obſernation* or ſuch *Collections* as the words *Particularly* conſidered affoord.

Caietan & Culmar in loc.

Text.

What man of you hauing an hundred ſheepe, &c.] Something may be noted in the *Generall*, before we handle the *Particulars*: And firſt this, that

Doctrine.

From mans own Practiſe, may be iuſtified Gods holy and iuſt proceedings. The mouths of all gainſayers, obiecting againſt Gods righteous proceedings, may be ſtopped from their owne waies and courſes. And thus we ſhall ſee the Calumniations of Cauillers vſually repelled, as *Matth* 12. 11,12. *Luke* 14.5. where Chriſt reaſons againſt his aduerſaries cauills, for his doing good vpon the Sabboth, after this

From mans practiſe may be iuſtified Gods proceedings.

this manner; *If you care for thoſe things that are your owne, and offend not in ſeeking to ſaue an Oxe, Aſſe, or Sheepe, that is in danger vpon the Sabboth day, then much leſſe doe I offend, in ſeeking to Saue Soules, and helping my neighbour through loue* (who by many degrees excelleth a beaſt) *but the former is true, as your practiſe proues, and you will not deny: therefore the latter.* And thus from their owne practiſe, he ſtops their mouths, for the Text ſaith, *They could not anſwer him againe* to theſe things, *Luke* 14.6. Other proofes might be brought, as *Mal.*1.5.8. *Rom.*9.21. *Luke* 11.5.11. *& alibi.*

This may ſerue to ſet forth vnto vs Gods vnſpeakeable goodneſſe, who is pleaſed thus farre to humble himſelfe, as to bring his actions and proceedings into compariſon with ours; whoſe waies as farre excell ours, *as the heauens excell the earth*; neither are they worthy to be named the ſame day that his are ſpoken of: Onely beware that wee goe not too farre, in iudging him to be like our ſelues in all things (as thoſe *Pſal.*50.21.) becauſe in ſome things he is pleaſed to come into compariſon with vs; But whatſoeuer is truly and of it ſelfe good in vs, know it is in God in a farre more excellent and high degree, who is the fountaine of all that is good, and from whom nothing but good can proceed; That being *Nature* in him, which in vs is but a *Quality.* *Vſe.* 1. Eſay 55.9.

It may likewiſe ſerue to *Admoniſh* vs, that we goe not about to charge God falſly. Many Particulars might bee ſhewen wherein we pleade againſt God and finde fault with him, when neuertheleſſe we approue in our owne practiſe the like act as good, and iuſtifie it. That God ſhould lay vp the Fathers iniquity for the children, and viſit their ſinnes on their Poſterities; that Childrens teeth ſhould be ſet on edge by their parents eating of ſowre grapes, ſeemes hard, yea vniuſt to ſome; when yet we approue of the law as iuſt that depriues the child (that is yet vnborne) of his Inheritance for his Fathers treaſon, and that allowes ſuing the heyre and Executor for the Fathers debt. *Vſe* 2. Iob 21.19.

Rom.9.20, 21. debt. That God ſhould ſaue ſome and reiect others for his meere pleaſure ſake; that he ſhould diſpoſe of men as hee liketh either to death or life, and that before they haue done either good or euill, is iudged rigour and extreame cruelty: When notwithſtanding we giue to the Potter full power ouer the clay, to make what hee will of the lump; whether *veſſels to honour or diſhonour*. The like is our dealing with him in regard of his workes of *Mercy*. That God ſhould pittie vs or ſpare vs, conſidering our many weakneſſes, we often queſtion; we cannot heare but

Eſay 59. we grow drowſie at it, or ſoone forget what hath beene deliuered, we are froward, peeuiſh, full of diſcontent, &c. and therefore though God may ſay he will, yet we cannot ſee how he can, and thus wee reaſon, when our owne practiſes may aſſure vs of his. What Father doth not ſpare

Pſal.103. Mal.3.17. *his owne childe that ſerueth him?* who will not paſſe by many infirmities in his owne? when the infant ſleepes with the ſpoone in the mouth, will the mother clap it? or when it pukes vp the milke, will the parent beate it? doth the childe put forth the beſt ſtrength it hath in workes of obedience, and will not the Father accept of it? Certainely if Parents beare ſuch Affection towards theirs, then much more doth God towards his. See our Sauiours Argument, *Matth.7.11. If you being euill, know how to giue good gifts vnto your children, how much more ſhall your Father which is in heauen giue good things to them that aske him?* Our Sauiour would haue vs to deſcend into our ſelues, and ſeriouſly to conſider of thoſe few drops of Fatherly kindneſſe, which he hath inſtilled into vs, that when our Faith fainteth, we may comfort our ſelues which the meditation of that fulnes which is in him.

Doctrine. The aberration of the Creature is not without its vſe for our inſtruction.

Secondly, there may from hence thus much (in the Generall) be gathered, that

The very abberration and ſtraying of the Creature is not without its vſe for our ſpirituall inſtruction. The Sheepes going aſtray ſerues as well to teach vs our naturall condition;

tion; As the Shepheards ſeeking it vp, Gods care for our Conuerſion and reclaiming.

And therefore let vs make ſome profit and worke our Aduantage in goodneſſe by the worſt things. The *Vſurers* curſed courſes, ſhould teach vs ſo to employ our gifts, as that the giuer may haue honour. And from the vniuſt pollicy of *deceitfull ſtewards*, we ſhould learne wiſedome to prouide for euerlaſting tabernacles. There is not the worſt man, but may teach vs ſome good, nor the worſt thing but (had we wiſedome to make the true vſe thereof) might worke our ſpirituall benefit. What creature is there, but doth admoniſh vs of duty? their naturall inclinations are (in a ſort) our Inſtructions. In a word, let vs but open our eyes and wee cannot looke beſides a leſſon in this vniuerſall booke of our maker, worth our ſtudie, and taking forth.

Vſe. Matth.25.27. Luk.16 8.9.

Come we now to a more Particular handling of the words; And ſo conſidering them *Literally*, they teach *Prouidence in ſeeking vp what is loſt; And in ſauing as well as in getting.* A leſſon as here taught vs from our Sauiours doctrine, ſo elſewhere by our Sauiours Practiſe, *Iohn* 6.12. who willed his Diſciples to gather vp the fragments that nothing might be loſt. And the eighth Commandement, that bindeth a man not to impaire (ſo farre as in him lyeth) the eſtate of his neighbour, bindeth a man much more to haue a care of his owne eſtate.

Doctrine. *A prouident care ought to be had, that there be nothing loſt.*

For the goods that any man hath are not his owne, they are Gods gifts, *Hag.*2.9. neither is man any other then a ſteward of them, who muſt be called to account for what he hath receiued, as *Matth.*25. hee that had receiued fiue talents muſt be accountable for fiue, and hee that had receiued two for two, and he that had receiued one, for one; ſo much as was receiued, muſt be accounted for, and therefore no need to looſe any.

Reaſ.

Which Doctrine reproues the *waſtfull* and *Spend-thrift*, whether through *Careleſneſſe* or *Prodigality* and *Idleneſſe*. How many careleſly let that periſh which a prouident eye might

Vſe 1.

might haue ſaued and preuented, and a diligent hand in
Exod.23.4. vſing the meanes, recouered and regained? It was Gods command that we ſhould bring home our enemies *Oxe* or *Aſſe* that went aſtray, if in caſe we found it: And therefore queſtionleſſe his minde and meaning, that we ſhould ſeeke after our owne to recouer it againe. Otherwiſe what doe wee but alter his prouidence and corrupt his ordinance? which hee cannot take well at our hands.

Againe, Others there are who through *Prodigality* conſume all riotouſly, miſpending the talent allotted to them, either in *Sinfull* or *ſuperfluous expences* on Themſelues, or on *Others*, for Backe, Belly, or Luſt; exceeding both *Place* and *Meanes*, paſſing their words and promiſes ouer-lightly either for *Paying*, or *Giuing* vpon ſome ſudden fit of *pot-fellowſhip*, or for the praiſe of *bountifulneſſe* or the like, by which courſes they lauiſh out their goods and ſteale away the right vſe of them from the Lords Ordinance, and from the ſtate both of *Themſelues* and *Others*, who for the preſent might be bettered in the well beſtowing, and Afterwards bee holpen by the comfortable remainder left behind.

Laſtly, Others there are who through their owne *Idleneſſe* conſume their *Patrimonies* and *Portions* left. Some conceiting it is not according to their Birth and *Breeding*, to ſpend their time in Labour, and that there is no better way to manifeſt *Gentility*, then with the *Nagros* (Noblemen amongſt the *Malabars* in the Eaſt Indies) by wearing long nayles vpon their hands, to ſhew they are no workers. But who ſeeth not, what beggery, want, and miſery,
Pro.6.11. ſuch caſt themſelues into before they are aware? *Pouerty comes vpon them like an armed man*, no reſcue nor reſiſtance can bee made againſt it, but it driues ſuch into deſperate courſes of *Theft*, *Riot*, or *Rebellion*, as ſhelters for a while, till they be taken and (like ſuperfluous excrements) cut off, or purged for feare of further infection.

Vſe 2. Secondly, our Doctrine exhorts to *Thriſt*, which hath both

both a watchfull eye, and diligent hand for the ſauing of what we haue from periſhing, preuenting loſſes ſo farre as may be; but if in caſe they are ſuſtained, then in vſing meanes to recouer them, and ſeeke them vp againe by honeſt courſes. It is not (beloued) as the world would make men to beleeue: that *Religion* and *Chriſtianity* brings a man to beggery; No it bindes a man to good *husbandrie*, and calls vpon vs for *Frugality*. Neither haue any beene better husbands for their outward eſtate, then thoſe who haue beene moſt *Religious*, 2 *Kings* 4.18. *Ruth* 2.4.--8. And if there be any ſuch (as queſtionleſſe are many) who neglect their callings vpon a pretence of Religious duties; let them know it is a leſſon that true Religion neuer taught them. That indeed takes off the edge of our Affection from earthly things and teacheth vs to vſe them with more *Sobriety* and *Indifferencie*, but not to caſt them off, and be careleſſe of our eſtates, leaſt we be a ſcandall to our profeſſion and alienate others from the truth, 1 *Theſſ.*4.11.12. See we therefore that we adorne the Goſpell this way, as well as other, following the wiſe mans counſell, *Pro.*27.23. *being diligent to know the ſtate of our flocks, looking well to our heards*, not putting off all care to others, but ouerlooking with our eye as we read of *Boaz*; who came into the field to ouerſee his Reapers: Hee wanted no officers to take charge of his buſineſſe, yet he knew full well that the beſt eſtate requires a carefull managing of the owner. It is the maſters eye that feedes the horſe notwithſtanding all the truſt he puts in others. The like wee reade of *Solomon*, 1 *Kings* 5.16. and *Nehemiah*, *Chap.*2. & 3. and of the vertuous woman, who ouerſees the waies of her houſhold, *Pro.*31. therefore ſhe had a double portion, the *fruit of her hands* and *praiſe* in the Gates, *verſe* 31. All the world ſhould ſee that ſhee wore her owne cloth, and nothing borrowed. Yea the maſter of this great houſhold of the world giues vs an example of this care, whoſe eye is in euery corner of this his large poſſeſſion. As for ſuch who think it a diſparagemēt to their worth to be their own ſeruants in ouerſeeing

Pro.27.23.

Pro 31.13.15. 27.

Pſal.32.

ouerseeing of their businesse, let them know, they take a faire way to be other mens slaues in Drudgery and Beggery, either in themselues or their posterity. But we hasten from the Literall and come to the *mysticall* and *more noble sense*. And so we first learne from hence: that

Doctrine. *Christ is the Churches Shepheard.* A truth that hath for further confirmation, sundry Scriptures, *Psal.* 23. 1. *Isay* 40.11. *Ezek.* 34.23. *Zach.*13.7. *Matth.*26.31. *Iohn* 10. 11.14. 1 *Pet.*2.25 & 5.4.

Christ is the Churches Shepheard.

Reas. 1. *Because his mẽbers are Sheepe.*

And fitly is he so compared; For First, all his members are resembled vnto *Sheepe* (as wee shall see in the next Point) and therfore he who is their owner and keeper must be the Shepheard of them.

*Reas.*2. *He hath all the Properties of a good Shepheard.* 1. *Goes couered without skins.* Heb.2.17. & 4.15.

Secondly, He hath all the Properties of a good *Shepheard*, as First, hee *Loues* his people as Shepheards doe their Sheepe, and in signe thereof he tooke our nature on him, clothing himselfe with our flesh; As Shepheards of old were wont to goe couered with the skins of their sheepe, that they might be lesse awfull and more louely to them; So this Shepheard of our soules, that he might be louely to vs and not terrible, *made himselfe like vnto vs in all things, sin onely excepted.*

2. *Goes in and out before vs.*

Secondly, He goeth in and out before his people as a Shepheard doth before his sheepe; from the fold to the pasture, and from one pasture to another, *Iohn* 10.3. Hee leaueth them not vnto themselues, as well knowing their straying nature, but conducts them by his spirit, *leading them in the path of righteousnesse for his names sake, Psal.* 23.3.

3. *Prouideth good Layer.*

Thirdly, He Prouideth good Layer, and wholesome pasture for his people, as a Shepheard doth for his sheepe. He *will feede them vpon the mountaines of Israel by the Riuers, & in all the inhabited places of the Country, he will feede them in a good pasture, and vpon the high mountaines of Israel shall their fold bee; there shall they lie in a good fold, and in a fat pasture shall they feed vpon the mountaines of Israel, Ezek.* 34. 13. 14. 15. Their pasture is not barren, rotten,

rotten, nor ſoyled graſſe; but greene and flouriſhing, growing not on euery mountaine, nor waſt wilderneſſe, but vpon the high mountaines of Iſrael. And what are thoſe high mountaines of Iſrael, but the Oracles of God committed to Iſrael his ſacred Truth and Ordinances. Neither will he feed them aboue vpon the mountaines of Iſrael, but water them alſo at the Riuers. The ſweete and comfortable graces of his ſpirit, he will conuey vnto them through thoſe pipes of his *Word* and *Sacraments*, for the refreſhing of their drie and thirſty ſoules. And with *Paſture* and *Water* he prepareth good Layer for them, that nothing may be wanting: he cauſeth them to lie downe and take reſt at noone; in the greateſt ſtormes and troubles that do befall, hee hath ſhadow for them, vnder which they are ſafe, and may ſweetly chew the cud; Comfortable refreſhings he prouides for them in the midſt of hotteſt perſecutions, 1 *Kings* 18.13. *Rom.*5.3. *Iohn* 16.33. Cant.1.6.

Fourthly, he doth *Medicine* his people if they fall into diſeaſes, as a *Shepheard* doth his *Sheepe*; dreſſing ſome, remouing other from the fold and flocke (if the diſeaſe bee contagious) till they be cured; ſome he lanceth with the ſword of his ſpirit, and annointeth their ſoares with the ſalue of his mercy: but if their liues be ſcandalous, and the diſeaſe infectious, them he deliuers vp (by Excommunication) vnto Sathan *for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord*, 1 *Cor.*5.5. 4. *Medicines his Sheepe.* Acts 2.37.38.

Fiftly, he doth Order his people as a *Shepheard* doth his *flocke* not by cruelty, but with Iudgement, *Ezek.*34.16. ſhewing a due reſpect of their ſeuerall ages and conditions, diſtinguiſhing betweene *Sheepe* and *Lambes*; gathering the lambes with his arme, carrying them in his boſome, gently leading thoſe that are with young, *Eſay* 40.11. 5. *Orders his Sheepe.*

Sixtly, he hath a care that none of them be lacking, as the *Shepheard* hath ouer his *Sheepe*, *hee keepes all that are ginen to him, ſo that no man ſhall take them out of his hands*, *Iohn* 10.29. for this end he Brands, or ſets his marke vpon them, that they may be knowne, 2 *Tim.*2.19. *he knowes his ſheepe* 6. *Sees that none be wanting.* Ier 23.4. Reuel.7.3

sheepe and calls them by their names and is knowne of them, *Iohn* 10. 3. *and hath written the names of them all in the booke of life.* Thus hauing all the Properties of a good Shepheard he may be fitly ſo compared.

Iohn 10.3.14. Exod.32.32.

*Reaſ.*3. *He hath all the Implements of a good Shepheard.*

Thirdly and laſtly, he is a *Shepheard*, as hauing all the *Implements* of a *Shepheard*, as *Scrip*, *Staffe*, and *Whiſtle*. Firſt, He hath a *Scrip*, wherein is his prouiſion or ſtore, euen the holy Scripture; Into this hee puts his hand and fetcheth out what is neceſſary (as *Dauid* did the ſmooth ſtones, wherewith hee ſmote Goliah in the forehead) both for his owne (as *Matth.*4. 4. 7.10.) and for his peoples vſe, in which reſpect wee are willed to ſearch it, *Iohn* 5. 39.

1. *A Scrip.* 1 Sam.17.40. 49.

2. *A Crooke.* Reuel.3.19. Hoſ.5.15. Pſal.30.6,7,8. Pſal.119 4. Ezek.20.37.

Secondly, He hath a *Crooke* or *Staffe*, *Pſal.*23.4. wherewith, Firſt, hee driueth on his flocke, and forceth the ſloathfull to pace it better: Secondly, he catcheth and pulleth backe his ſheepe when they begin to bee vnruly, compelling the ſtrayes to accompany their fellowes. Thirdly, he driueth away all euill beaſts, ſo that they ſhall not deuoure them, nor make a prey of them, *Ezek.*34.25.28. Of theſe ſtaues wherewith Chriſt feeds his flocke, ſee what is ſpoken, *Zach.*11.7. *I tooke vnto mee two Staues, the one I called Beauty, the other I called Bands, and I fed the flocke, &c.* By which *Staues* ſome vnderſtand *good Lawes*, both *Spirituall* and *Temporall*; which expoſition the verſes following ſeeme to approue, in that both Staues were broken, *Beauty* for the ſinnes of the *Prieſts*, and the Staffe of *Bands* for the ſinnes of the *Prince* and his *Subiects*.

3. *A Whiſtle.*

Thirdly, He hath a *Whiſtle* whereby he calls his ſheepe, which *Voice* or whiſtle *they know*, *Iohn* 10.4. and will not heare the voice of a Stranger, *verſe* 5. No other Doctrine will they receiue, then what hath beene by him deliuered; no though an Angell from heauen ſhould preach it, yet would they not receiue it, nor beleeue it, but hold him to be accurſed, that bringeth it, bee his charme neuer ſo ſweete, *Gal.*1.8. And ſo much for the Reaſons. The Vſes followe.

And

Vse 1.

And first let it serue to giue warning to all such as are enemies of Gods Church and people, whether *Open*, or *Secret*; *Wild-beasts*, or *Goates*; *Hereticks* or *Hypocrites*, who seeke any way to annoy the Sheepe of Gods pasture, who are the worke of his hands, *Psal.*100. Let all such know these haue a *Shepheard*, who hath a mighty Arme, *and his arme shall rule for him.* He hath ability to driue away from his flocke, those hurtfull beasts that other Shepheards cannot resist: For *when the hungry Lyon roares after his prey, though a multitude of Shepheards bee called out against him, yet he cares not for the voice of them all* (saith the Prophet) *Esay* 31.4. But this Shepheard, with his voice alone, can make the fiercest Lyon leaue his prey, as he made *Paul*, *Acts* 9.4. when hee was hunting after the blood of Gods Saints. And as for such *Goates* as push at them with their hornes, and foule their pastures with their feet, they may not but know that hee will one day reuenge all such wrongs offered to his fold, *Ezek.*34. 17, 18, 19, 20.

Esay 40.10.11.

Vse 2.
Duties of the Sheepe towards their Shepheard
1. To follow him.

Secondly, let it teach all such their duties, as do acknowledge him for their Shepheard: First, in *Following him* where he feeds, *Cant.*1.7. running thither with all willingnesse, as sheepe doe to their foddering place or fold, hating the Congregations of such as teach and practise the worship of false gods; that thus ranging our selues amongst the sheepe of his pasture, we may the better be kept from hauing any thing to doe with strange *Shepheards*, who in name participate with Christ, but in deed are none of his.

2 Submit our selues to those vnder him.

Secondly, in *Submitting* our selues to those Shepheards who are vnder him, to whom hee hath committed the charge of our soules, *Heb.*13.17. yeelding to their *Reproofes*, *Restraints*, submitting in doctrines of selfe-deniall; In doctrines vnpleasing to flesh and blood: knowing that what is done to them (in their regular proceedings) in reiecting, or receiuing, their persons, or doctrines, Christ (the great Shepheard) takes as done to himselfe, *Luk.*10.16.

Thirdly,

3. Relying on him

Thirdly, in *Trusting* to him, and relying on him for all things neceſſary for our Soules. What need they feare, or wherefore be diſmayed that haue ſuch a Shepheard? *Ier.* 23.4. Heare *Dauids Reſolution, Pſal.*23.4. *Though I walke through the valley of the Shadow of death, I will feare no euill, for thou art with me, thy Rod and thy Staffe doe comfort me.* And hearken to *Dauids Aduiſe, Pſal.*37.3. *Truſt in the Lord and doe good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed.*

Vſe 3.

And ſo it may make much for our *Comfort*, for *happy are the people that are in ſuch a caſe*, bleſſed are they who haue Chriſt for their Shepheard. No obiection that our wicked hearts or Sathans malice can make againſt our comfort, but vpon this ground the Scripture hath fully anſwered. If thou ſayſt

*Ob.*1.

Thou art *hungry and thirſty and thy ſoule euen fainteth within thee, whilſt thou liueſt in this dry and forſaken wilderneſſe.*

Reſp.

Thou art anſwered, *Eſay* 49.10. *Thou ſhalt not hunger nor thirſt, he* (that is thy Shepheard) *that hath mercy on thee, ſhall leade thee by the ſprings of water, hee ſhall guide thee*: yea he hath engaged his promiſe that *thou ſhalt goe in and out and finde paſture, Iohn* 10.9. His ordinances ſhall be vnto thee, *Life* and *Spirit*; thou ſhalt neuer reſort vnto them, but finde comfort.

*Ob.*2.

But ſuch greene paſtures (flouriſhing doctrine) and quicke ſprings are not euery where to be found, there are ſuch, but thou canſt not come neere.

Reſp.

He himſelfe *will goe in and out before thee, he will leade thee and guide thee to them, Iohn.*10.4. *Pſal.*23.3. *hee will ſhew thee where hee feeds and direct thee to the fertill paſtures of ſome powerfull miniſtery, Cant.*1.7.

*Ob.*3.

But thou art a poore one, and weakling, and not able to endure driuing.

Reſp.

Hee will then *carry thee in his boſome, and with great care and gentleneſſe lead thoſe that are with young, Eſay* 40.11. he will require no more of the weake then they are able to do.

Still

Still thou feareſt fainting, the Sunne ſcorcheth: Conſcience is troubled, and thou canſt not endure the heate thereof. *Ob.4.*

The heate nor Sunne ſhall not ſmite thee, Eſay 49.10. The wrath and anger of God ſhall not long afflict thy ſpirit, hee *will cauſe thee* (in the end) *to lie downe in great reſt* and tranquillity of conſcience, *Ezek.*34.15. Peace ſhall come, thou ſhalt haue *reſt in the ſhadow, Eſay* 57.2. *Reſp.*

But if thou hadſt a fleece, then thou mighteſt (as thou conceiueſt) haue more hope the heate would abate, conſcience bee at quiet, at leaſt, thou better fenced againſt the ſcorching of it; but thou art naked, Righteouſneſſe is wanting. *Ob.5.*

He will cloath thee with a fleece of his owne; *The Lord our Righteouſneſſe* is this Shepheards name, *Ier.*23.6. hee will put his owne righteouſneſſe vpon thee, and it ſhall be imputed to thee. As for thy owne fleece, it would but encreaſe thy heate and no whit abate it. *Reſp.*

There are many wild beaſts, that ſeeke thy ruine, and thou haſt neither horne nor tuske: Euery way thou art vnable to make reſiſtance, how then can it bee but thou muſt become a prey? *Ob.6.*

What though? yet thou needeſt *feare no euill, Pſal.*23.4. *Thou ſhalt ſtand and feede in the ſtrength of the Lord, in the maieſty of the name of the Lord thy God thou ſhalt abide, Mich.*5.4. Yea *in the wilderneſſe thou ſhalt dwell ſafely, and ſleepe in the woods; no beaſt ſhall prey vpon thee, nor deuoure thee; thou ſhalt dwell ſafely, and none ſhall make thee afraid, Ezek.*34.25.28. *Reſp.*

Yet there are many diſeaſes thon art ſubiect vnto, thou mayſt die of them. *Ob.7.*

He knowes all thy wants and diſeaſes, and the waies to helpe and cure thee: If thou falleſt into any, he will giue thee ſuch a medicine as ſhall *refreſh thy ſoule, Pſal.*23.3. and *ſtrengthen thee in thy ſickneſſe, Ezek.*34.16. and giue *life for euer, Iohn* 10.10. *Reſp.*

But though this be true, yet thou art a *Sheepe* and ſo apt *Ob.8.*

apt to wander, and breake forth of paſture: and being from vnder this Shepheards care mayſt bee loſt for euer.

Reſp. He will not looſe thee; he will ſeeke thee vp and bring thee in, *none ſhall be lacking* (ſaith the Lord) *Ier.* 23 4. *none ſhall be able to take out of his hands any that are giuen him, Iohn* 10.29.

Onely (that theſe Comforts may abound) make it good thou art a ſheepe of Chriſt, one of his fold: for otherwiſe thou art out of his protection. There are many of whom he ſaith, *I will not feede you: that that dyeth let it die, and that that is to be cut off let it be cut off, &c. Zechar.* 11.9. It is euen you *O poore of the flocke that hee will feed, Zech.* 11.7. you that heare his voice with great *Attention*, and *Affection*, and depend onely vpon it, that hee takes charge of, *Iohn* 10.3.27. See then you now make it good that you are his, by ſilencing all obiections of your hearts againſt this truth deliuered; and by a ready and ioyfull entertaining of this comfortable doctrine. More concerning the meanes of diſcouery whether wee be the ſheepe of Chriſt's paſture, yea or no, we ſhall ſhew in the next Doctrine, which we now come vnto.

Text. *Sheepe*] We haue heard before in the *Expoſition*, that as Chriſt is the *Shepheard* here ſpoken of, ſo the *Sheepe* are *Mankind*, both *Elect* and *Reprobate*. And ſo we finde in Scripture that Reſemblance ordinary: In one Chapter of *Ezekiel* (the foure and thirtieth) we haue Gods Prophets thirteene times compared to *Shepheards*; And the *People* one and twenty times compared to *Sheepe*: and in the laſt verſe of that Chapter, the Lord expreſſeth himſelfe thus, *Yee the Sheepe* (or Flocke) *of my paſture, are Men, and I am your God, &c.*

Man Reſembled to a Sheepe.

Notatiſſima eſt dicendi forma. Buc.

1. For Innocency The Reaſons of this Reſemblance ar many, amongſt which theſe are ſome. Sometimes *Man* is likened to a *Sheepe* for *Innocencie*, *Patience*, and *Profitableneſſe*, as *Matth.* 25. And thus onely true *Beleeuers* are *Sheepe*.

Sometimes

Sometimes for *Sillineſſe* and *Simplicity*. No Creature being more apt to wander, and goe aſtray euen when there is plenty of good paſture at home; And once being gone aſide it hath not the wit to returne. Very *Swine*, accuſtomed to the trough, will at night come home, ſo not the *Sheepe*, that ſtill wanders on, and expoſeth her ſelfe to dangers remedileſſe, vnleſſe ſhe bee preuented by the care and prouident foreſight of her Shepheard. Thus All *Vnconuerted men*, whether *Elect* or *Reprobate* are *Sheepe*. Yea the *Godly* after their Calling are thereto likened in reſpect of their *falls* and *ſaylings*, *Pſal.*119.176. *I haue gone aſtray like a loſt ſheepe, Seeke thy ſeruant, &c.* But here it is to be conſidered in the former ſenſe, as ſetting forth Mans Condition before Calling:

2. *For Sillineſſe.*

Shewing *it to be euill, and no other then like that of a loſt and wandering Sheepe.* Which let be the *Obſeruation* and *Doctrine* hence conſiderable.

Doctrine. *Mans naturall condition is no other then like that of a loſt Sheepe.*

For Proofe; Heare that Courtly Prophet *Iſay's* Confeſſion, *Eſay* 53.6. *All we like ſheepe haue gone aſtray*; which words Saint *Peter* doth take vp, 1 *Pet.*2.25. and auouch the ſame truth, *Dauid*, *Pſal.*143. ſpeaking of the whole race of mankind, affirmeth that *They are corrupt, they haue done abominable workes, they are gone aſide, they are become filthy.* And Saint *Paul* ſetteth downe what the *Pſalmiſt* had done Affirmatiuely, by *Negation*, keeping the ſenſe though not the words, in theſe tearmes: *There is none that vnderſtandeth, there is none that ſeeketh after God, they are all gone out of the way, &c. Rom.*3.11.12. And what is now deliuered, is on all hands granted, while (as our Church in her Lyturgie hath well taught vs) we Confeſſe *We haue erred and ſtrayed from Gods wayes like loſt ſheep.* The point may be put to theſe Vſes.

Vſe 1. *The beſt of vs like Sheepe yea like ſtray Sheepe, and that*

Firſt, for *Humiliation*. How ſhould all be humbled and abaſed, vnder the ſight and ſenſe of ſo wretched a condition as this is? Hating all pride, conceitedneſſe, and contempt of others, ſeeing the beſt of vs naturally, are loſt: Yea as *Sheepe* going *aſtray* which is the more grieuous,

consideringe the many aggrauating Circumstances it admits of. As

1. From the wombe.

First, it hath beene from the wombe, wee haue gone astray euer since we were borne. We were lost so soone as euer we came into the world, as sheweth *Dauid*, *Psal* 58.3. *The wicked are estranged from the wombe, they goe astray as soone as they be borne, speaking lies.*

2. From good pastures to worse.

Secondly, We haue strayed from Gods pastures, into farre worse; forsaking things excellent, and glorious, for things vile and base. An estate of *Immortality* for an *Apple*, as *Adam* did: A *birth-right* with all the priuiledges, for a *messe of pottage*: A little belly-cheare as *Esau* did: A *kingdome* for *Asses* as *Saul* did. Our *Portion in Christ* for *bacon* as the *Gergesites* did: A *Royalty* in heauen, for a *poore farme* on earth, as the *Inuited guest* did. Hereunto comes that of *Ieremiah*, *Cnap.*2.13. *They haue forsaken the fountaine of liuing waters, and haue digged to themselues Cesternes that will hold no water.*

3. In euery worke

Thirdly, In euery worke done by vs we haue wandered, as was spoken of *Egypt*, *Isay* 19.14. In our *Prayers* we haue wandered, in our *Hearing*, *Preaching*; we haue wandered in our *giuing*, *forgiuing*, *&c.* in all, we haue but strayed and wandered out of the good way, wherein we should haue walked; so that as *Solomon* speakes, our *whole way is an abomination to the Lord*, *Pro.*15.8,9.

4. And that with delight.

Fourthly, We haue pleased our selues in this straying course, delighting to wander; placing our chiefe felicity in wickednesse, glorying in our *Sinnes*, which is our *shame*, *Phil.*3.19. we haue as *Solomon* speakes, *Pro.*14.9. counted it a *pastime to doe wickedly*. Hence it is that we are so forward (and indeed neuer more forward to any thing then) to that which is euill, and will not suffer our selues to be aduised, nor reclaimed. These considerations me thinkes should humble the best of vs; yea they could not choose but fill our faces with shame, if they were well weighed.

Vse 2. *The misery of a lost Sheepe.*

Secondly, It may serue to awaken such as yet remaine vncalled: ô that such would but consider in good sadnesse

of

of their eſtates, euen ſo farre forth as this ſimilitude of a loſt ſheepe imports; And ſo we know

First, the ſtray Sheepe hath no certaine paſture: All the world is before her, but ſhee knowes not where to ſettle; ſhe may be heere now, but anon who can tell where to finde her? Thus is it with thee, who yet art in the ſtate of nature: thou haſt no certaine ſtate in any thing but in *ſhame* and *miſery*. *Hoe hee that increaſeth that which is not his: How long? &c.* And who can ſay where to morrow, he may haue thee. Thou art now here ſitting, or ſtanding, but by to morrow this time, as the Diuell told *Saul*, thou mayſt be with him, 1 *Sam.*28.19. *this night thy Soule may be taken from thee.* No houſe, nor fort, nor place, nor caue vpon the earth can ſo ſhelter thee from the dart of death, as that thou canſt ſay with warrant and make it good, that a man ſhall finde thee in the morning where at night hee leaues thee: neither is there any Repaſt, or Recreation, whatſoeuer thou art at, that thou art ſure to continue out vnto the end thereof, before Gods Iudgements ſeaze vpon thee and ſpoyle thy ſport: Should not this conſideration awaken thee?

1 *It hath no certaine paſture.*

Hab.2.6.

Secondly, The Loſt Sheepe is without the Shepheards Protection, and keeping. He lookes not to it, to prouide for it, neither doth he goe in and out before it: Thus art thou, who art yet vncalled, without the Compaſſe of Gods ſpeciall Prouidence, though not of his generall (for ſo nothing is.) Thou art *as a Sheepe which no man taketh vp*, as *Iſay* ſpeaketh, *Iſay* 13.14. thou art giuen vp to walke in the way of thine owne heart: And what curſe more fearefull out of the place of torment?

2. *It is without the Shepheards protection.*

Thirdly, She is in continuall feare, whilſt ſhe is a Stray; It may be ſhe is got into ſome good paſture amongſt other Sheepe; yet ſhee feeds in Feare, and coucheth downe in Feare. Euery little ſound affrights her, and euery whiſtle, or barke of a little Curre, makes her run and ſeperate from the reſt: Thus is it with thee who art vnconuerted, *A ſound of feare is euer in thy eares.* In the midſt of the beſt

3 *In continuall feare.*

Possessions of this life, thou canst haue no peace: euery little sound of death and iudgement, makes thy cheekes looke pale, and sets thee into a trembling, as *Pauls* preaching did *Felix*, *Act* 24.19. In the midst of thy cups and sports, euery little ach or sudden sickneſse taking thee, is as the handwriting on the wall, which *Belshazzer* saw, it troubleth thy thoughts within thee; it looseneth thy ioynts, and causeth thy knees to smite the one against the other.

4. In great danger.

Fourthly, As the stray sheepe is in continuall Feare; so also in Continuall danger, to be worryed with doggs, deuoured with wolues, or wild beasts, as hauing neither courage to resist, swiftneſse to fly, nor wisedome to hide her selfe: At the best she falls into the Lords hand as a stray. Such also is thy condition whilst thou liuest in sinne. What *Cain* once said, maist thou say; *Euery one that findeth me shall slay me*. Not a lust, nor temptation, but foyles thee; Not a base fellow, in a Countrie, but can draw thee to any wickedneſse: And it is Gods great mercy, and thou maist well wonder at it, if the *god of this world* hath not seazed on thee for his owne, long ere this. Howeuer know, if thou continuest in this straying course, and that none of Gods *Cryers* can heare of thee, nor of thy finding; that will be the end: *Sathan* (whose all strayes are, that haue no other owner to be found) wil brand thee for his own, euen whilst thou liuest here, 2 *Cor.* 4.4. And when thou dyest, thy *Body*, shall not be so soone carryed to the graue, by thy Friends and Neighbours; nor thy *Goods* so soone entered vpon by thy *Heyres* and *Executors*; As thy *Soule* shall be fetcht away to Hell by *Diuels*.

Ob.

But all this concernes not thee (it may be thou wilt imagine,) For thou art a member of the Church, and within the Fold of Christ and no lost Sheepe.

Resp. Signes of a lost Sheepe.

Alas! for thee, to trust thus *in lying words*, *Ier.* 7.4. Are there not many in the Church, who are not true members of the Church? Therefore to put it out of doubt, let thy Conscience answer to two or three *Interrogatories* that I shall propound.

First,

First, Art thou not *Ignorant* of the waies of God? though thou ſitteſt vnder the meanes, and haſt it plentifully, yet art thou not a *Sot* in regard of ſpirituall things? Though thou liueſt vnder a Miniſtery, where thou haſt *line vpon line, precept vpon precept*, yet thou art no more inſtructed then the child new weaned from the breſt? Why (if thus) thou erreſt by Gods own teſtimonie, *Pſal* 95.10. Such a one eſpecially (if he deſire not knowledge) cannot chuſe but wander. Oh what heart can ſtand before the ſerious thoughts of the damnation of multitudes, who now ſit with vs in the houſe of God euen for this very ſinne of *Ignorance*, *Hoſ.*4.6. Eſay 28.9.

Secondly, Art thou not one of thoſe the Lord complaines of, *Eſay* 29.3. who *draw neere with the mouth when the heart is remoued farre off*. Is not thy minde carried away with wandering and pleaſing diſtractions when thou art about holy performances, which conſtantly draw thee away from all inward Attendance vpon thy God? Is it not thus in thy *Hearing*, *Reading*, *Singing*, *Praying*, and that Conſtantly, and without reſiſtance, and bewailing? Iſſo, thou *erreſt in thy heart*, As *God* in that *Pſalme* before quoted, *Pſal.*95. and *verſe* 10. affirmeth. Doe but Conſider it in one Particular: Were our *Prayers* penned as we conceiue them, and our *By-thoughts* (as parentheſes) enterlaced, what ſtrange ſtuffe would there be? would wee not bluſh for ſhame, to haue them either read or heard? And ſo in other *holy performances*. Well, I know (and who knowes not that in any meaſure know themſelues) that wanderings (like the Flyes of Egypt) come by ſwarmes and trouble the moſt godly in all holy duties, though they watch their hearts with double diligence: But theſe ineuitable infirmities being reſiſted, ſhall neuer to the godly be imputed: As we ſee in *Dauids* caſe, *Pſal.*31. 22. *I ſaid in my heart I am caſt out of thy ſight*: See what a wicked and corrupt thought crept into his heart, while he was vpon his knees: And *yet* (ſaith he) *thou heardeſt the voice of my prayer, when I cried vnto thee*: God reiected

not his prayer, though taunted with ſo foule a corruption; becauſe it was lamented, and bewailed.

Thirdly, Art thou not one, who doth *ſauour earthly things?* as Saint *Paul* ſpeaketh, *Rom.* 8.5. Spirituall things, thou canſt not taſt, nor reliſh. Now and then thou art carried with the crowd to Chriſt, and goeſt with others to a Sermon. Or in the family ſometimes falleſt on thy knees, and ioyneſt with others in outward performance of thoſe duties: But yet findeſt no more Sauour in theſe things then (as *Iob* ſpeaketh) *in the white of an egge.* A good bargaine (next thy heart) in a morning, thou art better for all day after. The profits and pleaſures of this world are only pleaſing to thy pallat; why, what greater ſigne can be of one out of the Lords paſtures? ſee what Saint *Paul* ſaith, *Phil.* 3.19. of ſuch as minde earthly things.

Fourthly, Art thou not one of thoſe, that God complaines of by his Prophet, *Ezek.* 34.18.19. Thou *treadeſt downe with thy feete what the ſheepe of his paſture ſhould eate, and fowleſt with thy feete what they ſhould drinke?* Thou art ſo farre from feeding vpon Gods Ordinances, as that thou caſteſt reproaches on them that doe, counting Preaching Fooliſhneſſe, and ſuch as follow after it Idle fooles, &c. and ſo

Fiftly, Art of that other ſort ſpoken of by that Prophet in the aforeſaid Chapter, *verſe* 21. who *thruſteſt with the ſide and with the Shoulder, and puſheſt all the diſeaſed with thy hornes till thou haſt ſcattered them abroad:* diſheartening poore Chriſtians, diſeaſed with ſome Infirmities, vterly from a religious courſe: branding them with a black coale of Hypocriſie for ſome ſlips and weakeneſſes, which they haue beene ouertaken with, euen beſides their purpoſe: Twitting them with their *Profeſſion* and *Religion* to the griefe of their ſoules: And canſt thou yet ſo farre deceiue thy ſelfe, as to imagine, thou art a Sheepe of Gods Fold, and Flocke? Do *Sheep* bite *Sheep?* Nay aſſure thy ſelfe thou art one of thoſe wicked beaſts that God will Iudge.

And laſtly, tell me and that truly, art thou not one of thoſe

thoſe Saint *Paul* makes mention of, 1 *Cor.*6.9,10. Liueſt thou not in ſome of thoſe groſſe ſinnes, there reckoned vp, as Fornication, Idolatry, Adultery, Effeminateneſſe, Sodomitrie, Theft, Couetouſneſſe, Drunkenneſſe, Reuiling, Extortion, or in any other ſuch knowne ſinne without Repentance? If yea, then I ſay to thee (for all thy Profeſſion) as *Nathan* to *Dauid, Thou art the man.* Thou art this loſt Sheepe I here ſpeake of, and whoſe miſerable and curſed condition I haue before ſhewed; therefore ſuffer not thy ſelfe to be any longer deluded by the *Diuell*, or thy owne deceitfull *Heart*, which is worſe then he.

Ob. But yet it may be, ſome other may be well opinionated of themſelues (who haue as little cauſe) in regard they haue diuers properties of Sheepe, as *Innocencie*, and *Harmeleſneſſe*; they are without *Tuske*, or *Horne*, they doe no man harme, liue quietly amongſt their Neighbours, pay their dues, &c.

Reſp. For Anſwer vnto ſuch, take the next Doctrine, which in a word is this:

Doctrine. *A man may be a Sheepe and yet loſt.* Tell me is it not a *Sheepe* that Chriſt here ſpeakes of? Not onely *Doggs*, and *Swine*, and *Beaſts of prey* may wander, but euen *Sheepe, i.e.* ſuch men as are of an innocent and harmeleſſe nature (as we account it) of a courteous diſpoſition, free from groſſe crimes, &c. yet ſuch may be cleane out of the way of Happineſſe; and if this good ſhepheard finde them not, to bring them home, they may periſh euerlaſtingly.

A man may bee a Sheepe and yet loſt.

Luk.18.11. Was not that boaſting *Phariſee* ſuch a one? heare him commending of himſelfe (and queſtionleſſe he truly ſpake (for the moſt part if not in all) in that he ſaid) Firſt, *Priuatiuely* he ſhewes what he was not: No *Extortioner*, no *Adulterer*, no *vniuſt dealer*, *&c.* He had a faire skinne, and cleare hide; from theſe and other ſuch like foule crimes he was free. Then *Poſitiuely* what he was, and what he did: *I faſt twice in the weeke, I giue tythe of all I poſſeſſe, &c.* He bare as goodly a white fleece, and was as well woll'd as could be deſired: Yet this man departs away

vniuſtified. God lookes not as man lookes; he iudgeth not by the appearance, as man doth: He ſaw his *Heart* and *Liuer* was ſpotted, and tainted; therefore will none of the fleſh nor fleece. And how thinke you of him that told our Sauiour, *All this haue I kept from my youth, what lacke I yet? Luk.* 18.21. weigh but the circumſtances of the place, and you ſhall finde him to be of the number of thoſe who led a ciuill life; being free from groſſe ſinnes, and could no way be charged with any flagitious courſe.

Vſe. Which me thinkes ſhould awaken all ſuch as pleaſe themſelues in a ciuill harmeleſſe carriage: Contenting themſelues with a kinde of *Negatiue Diuinitie*, they are not thus nor thus, while they neglect the weightier matters of the law. It may be thou art none of thoſe *Doggs* that barke at goodneſſe; ſnarle at Miniſters: Nor of thoſe *Swine* that tumble in the filth, and myre of Drunkenneſſe, and prophanneſſe, and other ſuch like ſinnes: And it may be thou art ſomewhat in the *Affirmatiues* alſo: thou payeſt thy dues to holy Church, and giueſt euery man his owne, &c. All this is good; But yet there muſt be more. There is a due thou oweſt vnto God, of *Faith*, *Repentance*, and *New Obedience*; which vnleſſe thou payeſt, thou ſhalt neuer goe for an honeſt man in Gods eſteeme, howeuer thou doſt in mans. Heare what Chriſt ſaith, *Matth.* 5.20. *Except your Righteouſneſſe exceeds the Righteouſneſſe of the Scribes and Phariſees, you can in no wiſe enter into the Kingdome of Heauen.* Where, marke the Gradation, which is threefold: Firſt, there muſt be [*Righteouſneſſe*;] an vncorrupt life, an habituall practiſe of godlineſſe, if you would be ſaued: Secondly, It muſt be [your *Righteouſnes*] It is not the Righteouſneſſe of any friend liuing, or Saint dead (what euer the Papiſts pleads) that ſhall doe thee good, but it muſt be *Inherent* in thy ſelfe: A fruit of Chriſts *Righteouſneſſe Imputed*, and wrought in thee by Gods bleſſed ſpirit: Thirdly, It muſt [*exceed that of the Scribes and Phariſees*] for if you come ſhort of thoſe that come ſhort of Heauen, what hope haue you? Now that *Righteouſneſſe* of theirs

was

was a *Righteouſneſſe* that had many prayſes: They gaue Almes, Faſted, twice euery weeke; prayed often and long: nine of the clocke, and twelue, and three, were their ordinary, conſtant houres for that exerciſe: They were maruellous ſtrict in keeping of the Sabbath, as appeared, in that they taxed Chriſts Diſciples for rubbing of an eare of corne vpon that day; And (as Stories ſpeake) they were ſo ſcrupulous, as that they would not ſtop a running veſſell, nor lay an apple in the fire, nor ſtill a child by rapping vpon a dore, nor being fallen into a Iakes ſuffer themſelues on that day to be plucked out. And in a word, that which was warrantable in reſpect of the law outwardly, that they did. And yet ſaith Chriſt, vnleſſe there be a Righteouſneſſe exceeding this, there is no poſſibility of being ſaued, οὐ μὴ, two *Negatiues* which according to the propriety of the Greeke tongue make the ſtronger negation, and ſerue as two bolts to keepe ſuch, as exceed them not, out of Gods kingdome.

The Iew in Tewkbury.

Now tell me, were not many of them *Saints*, in compariſon of thee; Did not their *Righteouſneſſe* exceed thine, as farre as thine ſhould exceed theirs? and yet pleaſeſt thou thy ſelfe in thy *Ciuill* (either) *Nature* or *Life*?

We ſpeake not (brethren) in thus ſpeaking, againſt *Ciuility*; Religion teacheth it, and calls for it, *Rom.* 11.17. And we haue cauſe to bleſſe God, that men are ſo reſtrained as to be ciuill, and alſo wiſh that many others were as they are (if they will not be wrought vpon to become better.) And certainely, though ciuility and morall virtues make not good men, nor bring to heauen, yet they will eaſe ſome part of the extreamity of hell torments. It is againſt the truſting to it, and relying on it, as ſufficient, that we ſpeake againſt. And therefore take thou warning. One would thinke it pittie that ſuch harmeleſſe creatures ſhould fry in hell. And who would not grieue, to ſee an honeſt neighbour counted, and as faire a conditioned man as any in the Country where he dwels to ſtand in the cheyne, at the

the *Aſſizes* amongſt Thieues, and Cutpurſes. But tell me, doe we not eſteeme a *Toad* loathſome, though it doth not hurt vs? and doe we not kill it, in regard of the poyſonfull nature of it? So God theſe. I deſire with my ſoule that what hath beene ſaid might moue thee that readeſt or heareſt this, to enter into a ſerious conſideration of the vanity of thy confidence. It is indeed a doctrine hardly entertained by this ſort of men: but it muſt be knowne.

Text. *If he looſe one of them*] Here we haue this *Shepheards Prouidence* and *Care* to be conſidered, which appeared; Firſt, in his *Miſſing* one (amongſt ſo many) gon aſtray; Secondly, in his *Seeking* of it vp ſo ſoone as it was miſſed, leauing the reſt for *Number* [*ninetie and nine*] and for *Place* [*in the wilderneſſe.*] Following that one *Diligently* and *Conſtantly*, not giuing ouer till he had found it. From the firſt let vs note, that

Doctrine. *Chriſt's prouidence reacheth not onely to his whole flocke in generall, but to euery one of his fold particularly.* This is that he giues vs to vnderſtand, *Iohn* 10.3. *Hee calleth his owne Sheepe by name* ſo that he is not ignorant of our *Numbers* nor *Names*, but can call vs by them, As he did *Nathaniel* whom he ſaw and knew by name, being farre from him while he was vnder the Figg-tree. Hereunto we may referre that vſuall phraſe of ſpeech in the Scriptures, of writing our *Names* in the *Booke of life*; which is a borrowed ſpeech from ſuch *Records* as are kept in *Cities*, wherein the name of euery Freeman is written and recorded. So that our particular names and our particular eſtates are not vnknowne vnto him according to that the Prophet ſpeaketh, *Eſay* 49.1. *The Lord hath called me from the wombe, and made mention of my name from my mothers bellie.*

Chriſt's prouidence is a particular prouidence

Iohn 1.47. Exod.32.32. Pſal.69.28. Phil 4.3. Reu.20.12.

Uſe 1. Which in the firſt place giueth ſingular *Comfort* to euery true *Sheepe* of Chriſt, in that he knoweth both their *Number* and their *Names*, that are his and how many he hath, ſo as that we may be ſure (according to the *Prouerb*) *Not one of them ſhall be loſt in the telling.* This was *Dauids* ſtay

and

and comfort that the good *Shepheard* did take ſpeciall notice of him, *Pſal.*23. and did leade him and prepare Layer and Water for him,&c. thence he concludes his ſafety,*ver.* 6. And ſurely if the *Haires* of our head are numbred, and by him ordered, ſo as that not one can fall off, without his diuine prouidence,as we are taught,*Matth.*10.29,30.then much more our *Perſons*; If our excrements,then our ſoules much more. He hath vs in his regiſter by *Name*, yea engrauen vs on the Palmes of his hands, ſo as that he cannot forget vs nor ſuffer vs for euer to be loſt; but muſt ſeeke vs vp when we wander,as we ſhall ſee more at large hereafter. In the meane time, know that it is his will that *not one of his little ones ſhould periſh*, *Matth.*18.10.14.

Secondly, it may teach all *Inferiour Shepheards* their duties, who as they are to haue a Care of their whole flocks, ouer which the Lord hath made them ouerſeers; ſo likewiſe of euery part thereof, and ouer euery particular Perſon. For Firſt,Euery ſoule is the Lords; Chriſt hath ſhed his blood for *Particulars* as well as for the whole in *Generall*: ouer euery Particular (therefore) muſt care be had, that by his blood they may be ſaued, *Iohn* 10.11. *Vſe* 2. Acts 20.28.

Secondly, Account muſt be giuen to God by vs, as for the whole in Generall, ſo for euery particular perſon vnder our charge. What the Prophet ſaid to *Ahab* concerning *Benhadad*; the ſame ſaith God vnto his Prophets of euery ſoule committed to their truſt: *Keepe this man if he be loſt and want*, (*viz.* through thy default and idleneſſe) *then ſhall thy life be for his life.* 1 King.20 39.

Thirdly, What Miniſter but will haue an eye ouer euery *Perſon* in their flocke, particularly for their dues ariſing, though but ſmall and little? who is it that lookes not into euery quarter and corner of his Pariſh for the *tenth* or *tythe* that is comming to his ſhare? And can we thinke they are not as much bounden to enquire of their *Soules* as of their *Subſtance?*

Such then may ſee their error, who though they grant that a generall care is to be had, yet thinke (as ſome idly doe

doe of Gods Prouidence) that it reacheth not to *Specials* and *Particulars*. But ſhould not a Faithfull Miniſter be vnto his flocke as the *Soule* is to the *Body*, the *Head* vnto the *Members*, And the *Sunne* vnto the *World*? Doth not the Soule quicken the whole body and euery part thereof, doth it not giue *Life* to the *Hand* as well as to the *Head*; To the *Foot* as well as to the *Eye*; to the parts that are *Loweſt* as well as to thoſe that are *Higheſt*? And doth not the *Head* ſerue for the benefit of euery *Member*, by *Seeing*, *Hearing*, *&c.* as well as any? Is not the whole world enlightened by the *Sunne*, is any thing hid from the heate thereof? And ſhall not then a Miniſters care extend it ſelfe to all? Surely as the *Center* equally receiues all the *Lines*; ſo ſhould a faithfull *Shepheard* tender the good of euery one in the duties both of *Reſidence* and *Preſidence*.

Pſal. 19.6.

Queſt. But may not this be performed by a *Subſtitute*?

Reſp. A very learned writer doth bring the Text in hand againſt the ſubſtitution of others, *ipſe, ipſe inquam ouem perditam quæſiuit, &c.* Hee euen hee (I ſay) himſelfe did ſeeke the loſt Sheepe and found it, and carried it home vpon his owne ſhoulders; Further, hee reſembleth ſuch Paſtors as put forth their Sheepe to feede by others vnto Harlots, who put forth their Infants ſo ſoone as they are borne to other nurſes, that they may againe the ſooner fall to luſt. Yet notwithſtanding what is ſaid againſt the perpetuall ſubſtitution of others, All *Deputation* may not bee thought vnlawfull. There are many lawfull and iuſt cauſes both *Publike* and *Priuate*, that may require a *Paſtors* abſence from his flocke, for a while, whoſe abſence by others for that time may be ſupplied. As *Moſes* going vp to the mount, left *Aaron* and *Hurr* his deputies, *Exod.* 24. 14. Beſides how euer (as may be gathered) there was in former times one *Leuit* for an hundred *Iſraelites*, yet now (through an vnequall deuiſion of pariſhes) there are in ſome places 1000. in ſome, 2000. in ſome 5000. *Iſraelites* vnder the charge of one *Leuit*, and it is not poſſible to tend this great flocke without ſome helpe.

Damaſus Epiſt 4

In what caſes lawfull for a Miniſter to be abſent from his flocke, and ſupply his place by a ſubſtitute.

helpe. In such cases the *Pastor* may lawfully see with anothers *Eye* (not putting out his owne) and doe his best both by Himselfe and *Substitute, to know the estate of his flocke, and looke vnto his herds.*

Lastly, let euery one be content to be eyed by his *Shepheard*, and neuer thinke it to be well with him till he be knowne by *Name* vnto him. Oh it is our happines that our chiefe Shepheard vouchsafeth to cast a speciall eye of *Providence* vpon vs, and take such speciall notice of vs. *Thou hast found grace in my sight* (said God to *Moses*) and I know thee by *Name*; shewing the greatnesse of the fauour to be thus knowne. And for *Inferior* and *Subordinate Shepheards*: These Pastors I meane that God hath placed ouer vs, great aduantage haue wee aboue others, when wee are thus knowne. Many herein are too too peeuish; Let *Paul* teach publikely, but they like not this following *from house to house*: The Minister must haue no eye vpon them, they care not for this obseruing; But how then shall he know if one be missing? how seeke thee vp so soone as thou goest astray? Know, my friend, thy *Pastor* is bound to ouersee thy course and follow thee home to thy *Shop, Warehouse, &c.* and obserue thy dealing, yea to thy kennell, and see how thou lyest downe and risest vp, and to tell thee of thy sin. A *necessity is laid vpon him, and woe to him* if he doth it not.

Vse 3.

Exod. 33. 12. 17

Acts 20. 20.

Doth not leaue the ninetie and nine] Missing the one gone, he followes after, and though there were ninety and nine still remaining with him, yet that hinders not, but he leaues them and that in a Place dangerous [*the wildernesse*] to finde vp the stray. First, hence wee gather, that

Text.

Number or Multitude preuailes not so farre with God, as to hinder or make stay of the course of his Prouidence and goodnesse towards his Elect, though but a few, euen one in number; a poore Vnitie indeed not a number.

Doctrine. *Multitude is no preuailing argument with God.*

A truth that might be confirmed with plentifull testimonies, and examples: as *Gen.* 6. 12, 13, 14. & 19. 13, 14, 15.

15. *Ioſh.* 6. 17. *Ieremie* 3. 14. 15. *Romanes* 3. 3.

Reaſ. In regard of his couenant which is with euery Particular for himſelfe.

The Ground of it, is the *Couenant* which he hath made with euery member of the Church particularly: For as we couenant one by one at our *Baptiſme* with him, to be obedient and faithfull: So alſo he with vs, to be a God *All-ſufficient* vnto vs, and *our God* for euer. Now *let God be true though euery man a Lyar, Rom.* 3. 4.

Vſe. 1.

Why then ſhould *Multitude* ſo farre preuaile with vs as it doth? ſeeing God is not led by the multitude of wicked ones, to forſake the godly being few; nor to like well of euill ones becauſe many, why are we? Who ſees not how powerfull an argument this is with moſt for the approuing or diſapprouing of any way or courſe; *The moſt doe thus? Papiſts* would proue themſelues the True Church hereby; And many *Popiſhly* affected are carryed away herewith as by a mighty ſtreame, forgetting who it was that told Chriſt his name was *Legion* for they were many, *Marke* 5. 9. And a number of *Carnall Proteſtants* there are, who bring this as ſufficient Authority for what they doe, or that courſe they take, *The moſt are with them* and they affect not *Singularity*. As for *Singularity* I may not but tell them, It is a *Virtue* when *Vice* growes into faſhion. *Noah* would ſerue God alone, when all the world was drowned in wickedneſſe. *Lot* was in his ſingular way from all the Inhabitants of *Sodome*. *Elijah* was alone, and *Michaiah* alone in auouching and profeſſing of the truth: And *Ioſua's* reſolution was to goe alone in the ſeruice of his God, if others would not beare him company that ſhould; neither did it euer repent theſe for being *Singular* and going alone in that narrow way that leades to heauen.

When Singularity is a virtue.

No good Plea to ſay we are not alone.

1. The way wherein moſt walke, is to be ſuſpected.

Next, In that *moſt are with you*, I would haue you know; Firſt, that the courſe you take, and the way you walke, is iuſtly to be ſuſpected euen in that reſpect, becauſe the moſt approue it; For the way which moſt men take is not the right. It is the *broad way that leadeth to deſtruction and many there be that goe in that, but the gate is ſtrait*

ſtrait and the way narrow that leadeth vnto life, and few there be that finde it, Matth.7.13.14. The way to *Hell* then is a beaten roade, through the many feete that tread it, but the way to *Heauen* is narrow, and hardly diſcerned through paucity of paſſengers. Hence is it that our Sauiour vſed ſo ſtrange a ſpeech, *Woe vnto you when all men ſhall ſpeake well of you, Luk.6.26.*

2 *No ſin is leſſe odious or dangerous becauſe common.*

Secondly, That no ſinne is the leſſe odious to God, nor leſſe dangerous to our ſelues, becauſe it is Common, ſhould all children in the houſe, or all the ſeruants in the family conſpire in one againſt their maſter or father, would it not aggrauate the offence and make it blacker? ſo is it in this caſe; of ſuch a *Conſpiracie* God complaines, *Ier.11.9.* that was found amongſt the men of *Iudah* and Inhabitants of *Ieruſalem. The children gathered wood, and the Fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queene of heauen, Ier.7.18.* this was a ſinne, ſo much the more prouoking (as the Lord there ſpeakes) by how much the more odious. In the like manner alſo doth God aggrauate their ſinnes elſewhere, as *Ezek.22.6.11.* and *Daniel* in his Confeſſions of the ſinnes of his people, *Dan. 9.11.* In that *all Iſrael had tranſgreſſed and turned backe and not hearkened to his voice.* As for the *Danger* it is neuer a whit the leſſe: For albeit with men many times it is a meanes of immunity from puniſhment that they haue many who ioyne with them in wickedneſſe, yet with God it is not, *Pro.11.21. Though hand ioyne in hand, yet the wicked ſhall not eſcape.* Company cannot ſhrowd vs from his wrath, nor keepe off his ſtroakes. Yea it is ſo farre from that, as that indeed, Firſt, it haſteneth Gods vengeance vpon Sinners here in this life and nothing more: For as the *Generality* of *Repentance* and ioyning together in the profeſſion of the ſame, is of great force to ſtay Gods wrath, as in theſe two famous examples, *Iudg.20.26.* and *Ionah 3.5.* appeares, ſo is the *Generality* of *ſinne*, of great force to haſten and encreaſe iudgements; As is manifeſt in thoſe three famous examples of the *Deſtruction* of the *Old*

2 Sam.3.39.

World,

World, *Gen.*6.11,12. of *Sodome*. *Gen.*19.4. and of the *Captiuity* in *Babylon*, *Ier.*5.7.9. In all which examples, it is euident that it was *Generality* in ſinne that haſtened, and brought Gods wrath: For whilſt ſinne kept it ſelfe within any bounds, or bankes, God forboare; but when it ouerflowed all, God could forbeare no longer. Secondly, It will increaſe the torments of ſuch wicked ones in *Hell*; would it mittigate the paines that there they muſt endure, to haue Fellowes with them in their miſeries, the matter were the leſſe, but that it will not; For the more *Fuell* the greater *Flame*. This appeares by that ſuite the *Rich man* made to *Abraham*, that he would ſend ſome from that place of torment, wherein he was, to his fathers houſe, and warne his fiue brethren that they came not thither, *Luke* 16.28. which doubtleſſe was not in *Charity* to them but out of *Selfe-loue* that his torment by thir companies might not be encreaſed. In that day, thou that art a Drunkard, an Adulterer, &c. that makeſt a ieſt at *Hell* and choſeſt rather to be there then in *Heauen*, (as thou ſayeſt) becauſe there are moſt good fellowes to beare thee company, ſhalt haue company enough: All that haue beene of thy *ſociety and faſhion*, that liued and dyed therein without *Repentance* ſhall be gathered together, ſo as then thou ſhalt be able to ſay as now thou doeſt, *Thou art not alone*: but it ſhall be little to thy eaſe or comfort, for thou ſhalt then finde that to be moſt true, which the Prophet ſpeaketh in another caſe, *Behold all that are of the fellowſhip thereof ſhall be confounded, let them all be gathered together, let them ſtand vp yet they ſhall feare and they ſhall bee confounded together.* Little will it auaile thee therefore at that day, to haue all the men in the world to be of thy minde, or euery mans hand and ſeale to iuſtifie thy courſe, or teſtifie in thy behalfe before God. *Achabs* iourney was neuer the more proſperous, when he went contrary to Gods will againſt *Ramoth Gilead*, though he had foure hundred falſe Prophets that ſaid vnto him, *Go vp and proſper*. And as poore a plea it will be for thee to ſay, I ſaw few of that ſtamp, but many of this.

Eſay 44.11.

1 Kings 22.

And

And I did but as the moſt of my neighbours did; As if a man conuented before a Iudge for theft, ſhould ſay, *Good my Lord* I am not guilty, for all my neighbours liue by robberie; I know not one in the pariſh where I liue, that will make ſcruple of taking a purſe by the high-way-ſide. If this be a fooliſh plea, thine cannot be wiſe? All the comfort that thou ſhalt haue, will be this, that thou ſhalt not bee deſtroyed alone, *Pſal.*37.38. nor the damned in hell, alone, and that is but poore comfort as I before ſhewed.

It ſtands then euery one vpon to attend the Apoſtles exhortation. *Gal.*6.4 5. Seeke to *haue matter of reioycing in thy ſelfe alone, and not in another, for euery man muſt beare his owne burthen.* And if Sinne bee Generall, make not the leſſe account of it, but take ſo much the more heed to thy ſelfe, that thou beeſt not plucked away with the *Common error*, 2 *Pet.*3.17. walking the more circumſpectly, *redeeming the time becauſe the daies are euill.* And the leſſe comfort thou haſt in the times, the cloſer thou ſhouldeſt walke with God, and the neerer draw vnto him, as did the Prophet *Micah*, who bitterly complaining of the times, *Mich.*7.2.--7. as that *good men were periſhed, there was none vpright, all laid waite for blood, euery one hunted his brother with a net, they did euill with both hands* (ſo eager and induſtrious were they at it) *Princes, Iudges, Great-men, Watch-men, Friends, Guides, Wiues, Children, Families,* all were corrupt, *the beſt of them was as a bryar, and the moſt vpright amongſt them, were ſharper then a thorne hedge, &c.* Conclude thus, *Therefore I will looke vnto the Lord; I will waite for the God of my ſaluation my God will heare me, verſe* 7. *q.d.* I will turne mine eyes from all theſe wicked examples, and becauſe the world is ſo full of wickedneſſe, I will ſet the Lord euer before me, that I may not be drawne away therewith; he (I doubt not) but will heare my prayer and deliuer me in theſe perillous times. And thus did *Daniel* while he liued in the Court of *Darius*, he gaue himſelfe much to ſecret prayer, *Dan.*6.10. which is the onely preſeruatiue. Eccleſ.5.15.16

Vſe 2.

Next, much *Comfort* may be gathered from this point in hand; Though the godly are but Few, yet (we ſee) God will be neuertheleſſe mindfull of them; If but one ſheepe goe aſtray, he will fetch it home: If but one groat loſt, he will looke it vp: If but one ſinner repents, there ſhall be ioy in heauen for him: If but one prodigall come home, he ſhall be receiued. With man it is otherwiſe, who will beſtow gathering of one apple vpon ſome top bough? or ſend a reaper into a field for one eare of wheat ſtanding in ſome corner of it? or what husbandman will beate ouer his ſtraw againe for one graine of corne? or winnow ouer all his chaffe for a few graines of wheate? But God will not looſe an apple, not an eare, not one kernell; he will winnow a great heape for a few graines, as he did the Old World for 8. *Gen.*7.7. 1 *Pet.*3.20. And it is no rare thing, but often ſeene that God ſends many of his ſeruants to threſh or winnow in great Aſſemblies of chaffe, & yet after diuers yeares paines and ſore-ſweating-labour, they get but one graine of corne: After all their toyle, they conuert but one or two ſoules, whom God in his prouidence hath ſent them, by all their paines to ſaue.

Text.

In the Wilderneſſe] Here is the *Place* where the ninetie and nine were left: which if by 99. we vnderſtand men (as I doe not ſee how we can otherwiſe) muſt be vnderſtood of this world, and ſo indeed

Doctrine.
This world is a wilderneſſe.
Cant.8.5.

This world is (exquiſitely) *like a Wilderneſſe or Deſart*, ſo is it called, *Cant.*8.5. *who is this that commeth vp from the wilderneſſe leaning vpon her beloued?* Before had beene ſhewed the great deſire the Church had of Chriſts Incarnation, and here followes the duties ſhe will performe: ſhe will Aſcend from the Deſart of this world, wherein is no pleaſure nor ſound delight, but a very *wilderneſſe*, and rely wholy vpon her Sauiour, ſolacing her ſelfe in him, ſo

Iohn 1.23.

*Ioh.*1.23. The voice of him that cryeth in the *wilderneſſe, Prepare you the way of the Lord, &c.* where by wilderneſſe, ſome Interpreters vnderſtand this world a deſert of goodneſſe, wherein the Preacher muſt fight with beaſts, as *Paul* at

Epheſus

Epheſus in the ſhapes of men, *Crying* vnto *Rauening Wolues, Couetous Foxes, Roaring Lyons, &c.* 1 Cor.15.32.

And ſo indeed we may well conceiue it to be, for Firſt, what man but in regard of innumerable wants hee heere findes, liues in this world as in a deſart? wee are but *in a barren and dry wilderneſſe where no water is* while wee are heere; hence is this world called a land of Famine in the Parable of the prodigall, *verſe* 13.14. of which hereafter. *Reaſ.* 1. *In regard of the drineſſe and barreneſſe therein.*

Secondly, It is a place forſaken by the Inhabitants; the Godly, who are indeed the true heyres and inheritors of the earth, *Matth.*5.5. haue renounced it in their *Baptiſme*, and howeuer they are in this world, yet they are not of this world. 2. *It is forſaken by the Inhabitants.*

Thirdly, It is Inhabited by wild and ſauage Creatures; as *Tygers, Lyons, Leopards, Cockatrices.* For ſuch are all naturall men deſcribed to be, and ſo called, *Iſay* 11. yea it is full of fiery flying ſerpents; *Diuels* in the ayre, we leade our liues in the midſt of them, no place in the world free from them. 3. *Inhabited by Beaſts.*

Fourthly, This world is a dangerous looſing place, euen as a wilderneſſe or deſart is, we reade of a rich man, *Luke* 12. that loſt himſelfe in one ſmall corner of it [*his Barnes*] a narrow compaſſe; and yet many haue loſt themſelues in a narrower, their Counting houſes, as *Matthew* and *Zacheus*, too griping Vſurers were, till Chriſt found them vp again, which was a caſe ſomwhat rare, for if 8 in a hundred bee there found, a hundred for eight will be for euer loſt. 4. *A dangerous looſing place.*

This may giue all wicked ones, men of this world to vnderſtand of their Condition; For if this world bee a *wilderneſſe*, then worldlings are but as *Beaſts* inhabiting the ſame; And ſo they are termed, *Eccleſ.*3.18. and Saint *Paul* in his Epiſtle to *Titus* 1.12. ſtiles them *Euill Beaſts*: *Beaſts* they are, and that in *Vnderſtanding*, *Ier.*10.14. in *Senſuality*, as 2 *Pet.*2.12. *Ier.*5.8. And in other *brutiſh practiſes*, 2 *Pet.*2.22. And *Euill*, being either *Fierce*, and *Cruell*; in which regard in Scripture, they are called *Lyons, Leopards, Wolues, &c.* Or *Poyſonfull* and *Venemous*, and in *Vſe* 1. Iſay 11. Zeph.3.3.

Ier.8.17. Pſal.140.3. Matth.3.

that reſpect they are called *Serpents*, *Cockatrices*, *Crocodiles*, *Vipers* and the like. There is no deformity we ſee and diſlike in *Beaſts*, but may be found in theſe: we deteſt the *falſhood* of the *Fox*; the *Subtiltie* of the *Serpent*; and yet wicked ones falſer then both. We cannot endure the *Dogg* licking his *Vomit*, nor a *Swine wallowing* in a *ſinke*; when theſe feede on their filth, and ſwallow againe that gorge they before caſt vp. Yea, whereas other beaſts haue their particular deformities, ſome one, ſome another: Theſe haue all, in one. Euery one naturally exceeding the *Serpent* for *Subtilty*, the *Fox* for *Craft*, the *Lyon* for *Cruelty*, the *Wolfe* for *Greedines*, the *Sow* for *Filthineſſe*, *&c.*

Hence proceeded thoſe Poetries of Metamorphoſes: not that either *Beaſts* or *Birds* were changed into men, or men into them, but albeit men retained ſtill the ſhape and place of men, yet the eye of nature ſaw that they did ſtill more and more degenerate from themſelues, and became daily neerer vnto *Beaſts* in *Qualities* and *Practiſes*. And hence alſo was it that that Cynick at noone day lighted a candle, and ranne into markets and thronges of people to ſeeke a man.

Oh! that ſuch would remember what they reade, *Dan.* 4.33. *Seuen times paſſed ouer Nebucadnezzar*, *i.e.* ſeuen yeares he liued like a beaſt, eating graſſe as the beaſts did *before his vnderſtanding* (not his ſhape, for that was not changed) *was reſtored to him*. *Nebuchadnezzar* was not more a beaſt then thou art, that art a wicked one: Thou haſt liued ſeuen yeares twice told, (at leaſt) like a beaſt in lewd and voluptuous courſes, and yet the houre is to come, wherein it may be ſaid, *his vnderſtanding is returned to him*, or (as it is ſaid afterwards of the Prodigall) *hee is come vnto himſelfe againe*. Oh when ſhall it once be.

Vſe 2. Next, See what need the godly haue to hearken to the Councell of Saint *Paul*, *Epheſ.*5.15. and *walke circumſpectly*; ſeeing while we are in this world, we are in no other then

then in a wide and wild deſart, beſet on euery ſide with men, who for their diſpoſitions are like *Doggs* and *Bulls of Baſhan*, yea like *Wolues* and *Euening wolues*; like *Lyons*, and *Lyons whelpes*; *Roaring* and *Ramping Lyons*; *Beaſts*, and *Beaſts* of *Prey*, that liue *ex rapto*; Not onely *Trampling*, but *Tearing Beaſts*. And for number innumerable, euen as many as there are *Vſurers*, *Oppreſſors*, *Extortioners*, and the like: who like the Frogs in Egypt haue couered the face of the land. Our ſafeſt courſe while we liue here will be, to haue the pillar of *Fire* goe before vs, and follow that cloſe, neuer to be from the light thereof ſo we ſhall be ſafe. That *Spirit* that led Chriſt our Head into the wilderneſſe, be our *Guide* in it: And then as *He* ſo *We* in the midſt of wild beaſts ſhall be ſecure; *Moleſted* (indeed) we may be by them, and put in feare, yea it may be *Aſſaulted* and *Slaine*, and yet not *Hurt* nor Ouercome: wee ſhall bee *more then Conquerours* as were the Martyrs.

Amos 4.1. Zeph.3.3. Nah.2.11.22.

Rom.8.

And goe after that which was loſt] As he left thoſe many, ſo he followes after this One. By which one (as I haue before ſhewed) the *Elect* yet *Vncalled* are to be vnderſtood whom this good Shepheard by his Incarnation (ſaith *Gregory*) came downe from heauen to ſeeke vp; the Doctrine is:

Text.

Hom. 34 in Luc.

The end of Chriſts comming was to ſeeke vp the loſt, to recall wanderers. Thus he witneſſeth, *Luke* 19.10. *The ſonne of man is come to ſeeke and ſaue that which was loſt.* And this he did all the daies of his fleſh vpon the earth; No place did he leaue vnſought, to finde his owne: In the *Wilderneſſe*, we ſee here he ſeekes the *Sheepe*: In the *Houſe*, as we reade in the next he ſeekes the *Groat*: In the *World*, hee ſeekes vp the *Prodigall* and loſt Sonne. He goes to *Samaria* to ſeeke the *Woman*; to *Bethany* to ſeeke vp *Mary*; to *Capernaum* to ſeeke the *Centurion*; to *Iericho* to ſeeke *Zacheus*: no place that he left vnſought or vnſanctified. He Sanctified the *Houſe* (ſaith one) in his *Conception*; the *Stable* in his *Incarnation*; the *Fields* by the *meſſage* of his *birth*;

Doctrine. *Chriſt came to ſeeke the loſt.*

the *Riuer* by the bleſſing of his *Baptiſme*; the *Sea-ſhoare* by his *teaching*; the *Valley* by his *healing*; the *Garden* by his *Praying*; the *Temple* when he was *offered*; and the *Mount*, when he *ſuffered*. How his whole life was taken vp in following the loſt ſheep of the houſe of Iſrael, would be too long in this diſcourſe particularly to manifeſt. For Vſe then.

Vſe 1. It ſets forth vnto vs the rare humility and goodneſſe of the Sonne of God, who *though he were in the forme of God, and thought it not robbery to be equall with God, made himſelfe of no reputation, and tooke vpon him the forme of a ſeruant, and was made in the likeneſſe of man, and being found in faſhion as a man he humbled himſelfe* thus to ſeeke after vs. That he ſhould haue ſome reſpect vnto vs after our Conuerſion and finding, it may be mans reaſon can conceiue ſome cauſe why; but that he ſhould regard vs ſo far as to ſeeke our ſaluation with ſuch *Endeauour*, *Care*, and *Patience* when we were vtterly without grace; children of the diuell, enemies to all goodneſſe; ſpecially ſuch notorious ſinners as many of vs then were: this argues wonderfull loue indeed.

Phil 2.6.7.

Pſal 8. Oh *what is man, or the ſonne of man* (ſaith *Dauid*) that thou *ſhouldeſt ſo regard him*: ſo, what is man, or who the Sonnes of men, that the Sonne of God ſhould thus ſeeke them vp? Had we ſought after him, and after all our ſeeking, had he beene pleaſed at laſt to be found of vs, wee could neuer enough haue acknowledged that mercy; but that, we neither did, nor would as ſpeaketh *Dauid*, *Pſal.* 10.4. *through the pride of our owne hearts* as if we were too good: If hee will haue vs he muſt follow after, and attend vpon our conuerſion; and *Serue* vs (for ſo ſaith God to Iſrael, *Thou haſt made mee to ſerue with thy ſinnes*, *Eſay* 43.24.) Therefore he is content to become a *Seruant*, and that not onely to his *Father*, but to *Vs Sinners* alſo; hunting after vs who enquired not after him; ſending forth his *Seruants* and *Embaſſadors*, *who beſeech vs in Chriſt's ſtead euen as if Chriſt did beſeech vs*, that wee would returne,

2 Cor. 5. 20.

come

come backe, and be reconciled to the Lord. Indeed hee knowes that we haue neither *valentis oculum*, nor *volentis animum*: An *able Eye*, nor a *Willing minde*: and that if the *Way* finde not *Vs*, we ſhall neuer finde the *Way*: therefore thus in goodneſſe he ſeekes after. Oh! See his *Pitty*, admire his *Mercy*, who is not content onely to take vs *Returning*, but thus to ſeeke vs *Straying*.

Vſe 2.

It may likewiſe diſcouer the horrible *Ingratitude* and *Vnthankefulneſſe* of ſuch Sinners, who after all this *Seeking* and *Seruing* will not be Found. How will ſuch at the laſt day ſtand with confidence before him, who now, *while it is called to day*, runne further and further from him? Will he be found of ſuch then, as will not be found of him now? Nay, he proteſts againſt ſuch that *they ſhall ſeeke him early, but ſhall not finde him*. He being deſpiſed when he ſought, will deſpiſe when he is ſought vnto.

Pro 1.28. *Quæſitus contemnet qui quærens contemnitur*

Ah! wretched creatures that we are, why wil we be guilty of our own eternall loſſe? why ſculke we (with *Adam*) hiding our heads in the buſhes, when our Sauiour ſeekes vs for our eternall good? Saint *Paul* deſired nothing more, *then to be found in Chriſt*, well knowing that without him, he was for euer loſt: And doſt thou deſire nothing leſſe? if he returne with a *Non inuentus*, woe, woe, to thy ſoule for euer.

Phil 3 9.

Vſe 3.

Laſtly, from hence let *Miniſters* be Admoniſhed of their duties, whoſe care ſhould be no leſſe to recouer thoſe Loſt, (after Chriſt's example) then to preſerue thoſe that be already vnder their hand and brought home to God. The *Rhemiſts* haue the like note vpon the words. *This man* (ſay they) *is our Sauiour Chriſt, whoſe care and trauell in ſearching and reducing ſinners to Repentance, all ſpirituall men eſpecially ſhould follow.* The *Note* is good, and it will not be amiſſe for *Moſes* to hearken to the councell of a *Mideanite*, onely we may wiſh it were in their *Text* rather then in their *Margent* (for in the text it is not) Looke we into that; obſerue their *practiſe* and they follow Faire: If there be any whom they thinke haue gone aſtray from them,

Rhem. marg. Annot. in Luk. 15.4.

them, in places where they are of power, in ſtead of *Seeking*, *Finding* and Laying on their *Shoulders*, they make ſhorter worke; Cut their throats, roaſt them aliue, &c. a plaine euidence they are *Wolues*, not *Shepheards*? We (as Matth. 23 3. Chriſt taught his Diſciples concerning the Phariſees ſitting in *Moſes* chaire) are to obſerue what they there bid vs to obſerue and doe, though they ſay and doe not. And ſurely if we thinke it to bee a worke worthy of our paines, to ſaue a plant from withering; A beaſt from drowning; A body from periſhing, &c. how much more worthy of our labour and paines is it, to ſaue A poore ſoule from Damning? which is more worth then a world, and will bring more gaine to vs in the end.

Text. *Vntill he finde it*] As before we ſaw the Shepheards *Diligence*; ſo here his *Conſtancie*, he *Findes* before he giues ouer ſeeking. So that hence we learne:

Doctrine. *Chriſt findes before hee giues ouer ſeeking.* Iohn 4. *Chriſt giues not ouer following the Elect in their wandering courſes, till he hath found them out.*

Vers 7. 8. Remarkeable for this end is that paſſage (amongſt many others) betweene *Chriſt* and the *woman* of *Samaria*: He demands water of her, that thereby he might haue occaſion to commend vnto her the water of life, thirſting more after her ſoule then pitcher: This common courteſie ſhe denies him, wondering that he being a *Iew* would aske any of her being a *Samaritan*, (ſuch a hatred being betwixt them, as that they could not abide to haue any dealing together.) Our Sauiour reiects her not for her inhumanity, neither meddles with the point of difference betwixt the Iewes and Samaritans, but gently Reproues her, and yet not ſo much for denying water to him, as for not making that vſe of him ſhe ſhould haue done; and taketh occaſion hereby, to diſcourſe vnto her of another manner of water that he had to beſtow vpon her, which if ſhe had knowne him, ſhe would haue asked of him. This offer the woman ſeemes to reiect with diſdaine, and ſcorne; (through her ignorance, ſhee not as yet vnderſtanding what water it was he ſpake of) vnhappily flouting at our

10. Sauiour

Sauiour for his kindneſſe; *Thou haſt nothing* (ſaith ſhe) *to draw withall, and the well is deepe, whence haſt thou that water of life? Art thou greater then our Father Iacob? &c.* as if ſhe ſhould haue ſaid, if thou wilt giue me liuing water, thou muſt either haue it here, or in ſome better Well, but not here; for where is thy pitcher? and there is no better Well, for this Well is *Iacobs*. Our Sauiour ſtill follow's the chaſe, and will not giue her ouer for this her blockiſhneſſe and *Infidelity*, but (as hee that came to ſeeke that which was loſt) ſtill continueth labouring with her, and (for all her ſcorne) falls in commending of that water by him offered, (thereby to bring her to an admiration and deſire of grace) And ſo ſhewes the excellencie of it, aboue that in *Iacobs Well*; for this ſhall ſatisfie the deſire, and giue full contentment, ſo as that he who drinkes thereof ſhall not thirſt more, which that in *Iacobs* well could not do. Still ſhe continues in her ſcoffing veine, breaking ieſts vpon our Sauiour and his drinke: Oh Sir, *giue mee ſome of that, ſo I ſhall ſaue a labour in comming hither to draw.* But our Sauiour will not be ſo flouted off: Her *ſoule* was that he came for, and that he would finde before hee leaues; ſtill he goeth on, ſhewing her the great need ſhe had to drinke of that water he had offered, which that he might the better doe, he ſeekes to make her better vnderſtand, both *who he was*, and likewiſe *her owne Eſtate*; and therefore wills her to *call her husband.* And ſo vpon her anſwer, tells her what ſhe was, and how ſhe liued: diſcouering vnto her the moſt ſecret things that euer ſhe did, as appeares by her words to her neighbours, *verſe* 29. 39. Now vpon this, ſhe leaues her Ieſting, and in good earneſt acknowledgeth him to be a *Prophet*, and ſo of him as of a Prophet, ſeekes reſolution in a *Caſe* of *Conſcience*, whether that liuing water runned in *Ieruſalem* or in *Samaria*, *&c.* Now hath Chriſt found what he was ſo long in ſeeking, and hauing ſtirred vp her thirſt, he quencheth it by reſoluing her concerning Gods worſhip, and by reuealing himſelfe vnto her to be the *Chriſt*.

11. 12. 13. 14. 15. 16. 17. 18.

A

Vſe. 1. A Comfortable Doctrine for poore Sinners; who would, but as yet finde no comfortable Aſſurance of their finding: well, yet thus farre they may haue comfort, that Chriſt hath not giuen ouer ſeeking them, nor will he till he haue brought them home if they belong to God. Hath Gods good prouidence beene ſuch towards thee, as to follow thee from *Place* to *Place*; as *Saul* did his fathers Aſſes, from mount *Ephraim* to *Shaliſha*; from thence to *Shalim*; from thence to the *land* of the *Beniamites*; from thence to the land of *Zuph*; following thee from Pariſh to Pariſh with the meanes of grace, his Word and Ordinances, and thus hath continued thy ſeeking this twenty or thirty yeares, more or leſſe; ſo that no place nor market thou commeſt to, but thou heareſt thy ſelfe cryed *vpon the high places*, and deſcribed by *markes* and *ſignes*, which wiſedomes maidens (ſent forth for thy finding) giue of thee? Oh! it is a hopefull ſigne that God *will not looſe thee*, a certaine ſigne that *God would not*. Onely take heed, that thou perſiſteſt not in thy wanderings, hereby encouraging thy ſelfe in thy ſtraying courſes, turning Gods grace into wantonneſſe leſt he ſay in his wrath, *that that will die, let it die*, *Zach.* 11.9.

1 Sam. 9.4.

Pro. 9 3.4.

And ſo for others yet Vncalled, of whoſe finding wee almoſt deſpaire, be not out of hope if the meanes be continued; Chriſt hath not a Sheepe that belongs vnto his fold, which he was not faine to ſeeke vp in the *woods* and *deſerts* and *ſolitary places* of the *world*: And after much coſt and crying, and many a yeares waiting bring home vnto his fold. Deſpaire not then. It may be thy *Wife*, thy *Childe*, thy *Friend*, hath with the woman of *Samaria* beene witty to deceiue themſelues, and reaſoned againſt their owne ſaluation; and with *Ionah* flewen from God and the motions of his ſpirit to *Tarſhiſh*; and yet the Word of God comes to *Ionah* the ſecond time, yea the third: why, ſo long there is great hope, who knowes what the next crowing of the cocke may doe. God may thereby awaken more then by the former.

Three

Three times the Lord called *Samuel*, and he perceiued it not, but thought it had beene old *Elyes* voice. *Thus did Samuel* (saith the Text) *before he knew the Lord, and before the Word of the Lord was reuealed vnto him*; yet vpon the fourth call he makes answer, *speake Lord for thy seruant heareth*. So long then as God hath not giuen ouer calling, but is pleased to continue the meanes of grace, and make them willing to heare, hope well of them, how ignorant, vnreformed or prophane soeuer they bee. When *Iohn Baptist* saw the Pharisees and Saducees come vnto his Ministery though he knew them to bee most wicked men (euen a generation of Vipers) yet he noteth that as a good signe in them, a signe that some body had warned them to flie from the wrath to come.

1 Sam.3. 7. 10.

Matth.3.7.

And hence also let such, by whose seruice Christ doth ordinarily and externally administer this worke of finding his sheepe, (I meane his Ministers) be Admonished, no way to surcease their paines in seeking, for want of present successe. Saint *Paul* to *Timothie* enioynes *meekenesse towards such as are contrary-minded* (though perhaps he had spent many a day to no purpose after their enquirie) and presseth the duty with sundry reasons; First, their time of finding is to vs vnknowne, *Prouing* (saith he) *if at any time God will giue them repentance*: Secondly, He puts vs in minde of their miserable bondage vnder Sathan. *They are in the snare of the diuell*, now to rescue a soule out of Sathans dominion is not soone done. *Moses* must to *Pharaoh* againe, and againe before he let Israel goe. And writing to *Titus*, he remembers vs of our owne estate and behauiour before our Calling, that it was euery whit as vntoward and desperate as theirs, yet Gods bountifulnesse appeared to vs, he saued vs: why then should we not meekely and patiently wait for like fauour of God towards others? Sure I am, we haue no such cause so to despaire of any, because wee speed not presently, as to make vs surcease our paines. How many Admonitions did we our selues make light of, how many gratious motions of Gods spirit did we contemne? yet

2 Tim.2.25.

Tit.3.3.

yet after all this contempt, Gods grace maruellouſly appeared at our bringing home: Like *Patience* and vnwearied *Compaſſion* becomes vs towards our poore brethren. Beſides, God ſtill ſupplies our *Auditories* with new generations, that we may be encouraged to Conſtancie: And withall it would be remembred, that we are Gods *Labourers* and *Husbandmen*; and therefore muſt not thinke much though we labour and toyle many weekes, and months before we ſee the fruit of our labours, hoping in the end to ſee a comfortable harueſt. Neither ſhall wee looſe any thing by our *Patience* and *Conſtancie*; what euer the iſſues be, for *if Iſrael ſhould not be gathered yet our reward is with God.*

Text. *And when he hath found it, he layeth it on his Shoulders reioycing;*

Verſe 5. 6. *And when he commeth home, he calleth together, &c.*

Hitherto of the Shepheards *Prouidence* and *Care* in Seeking vp his Sheepe loſt: Now followes the *Succeſſe*, *verſe* 5,6. Firſt, he *Finds* it, and takes it vp. Secondly, he *brings it Home*, and *Calls together his Friends to reioyce with him for his Finding.* In the Firſt, he manifeſteth *Power*; For he layes it on his *Shoulders*: And *Affection*; Hee *reioyceth.* In the next, he *Inuites* both *Friends* and *Neighbours*; and then *Incites* them to beare a part in that his Ioy; rendering the *Reaſon*, *For I haue found, &c.*

And firſt, in that the Shepheard hauing found his Sheepe, leaues it not where he finds it, but takes it vp, and layeth it on his Shoulders, and carryeth it home, &c. We may conclude, that

Doctrine. *Whom Chriſt brings into a good courſe, thoſe hee continues guiding by his grace.* He goes forward with his worke begun, and to grace *Preuenting*, adds grace, *Corroborating* and *Strengthening*. He *Calleth* and then maketh *Perfect*, he *ſtabliſheth*, *ſtrengtheneth*, and *ſetleth vs*, (as ſpeakes Saint *Peter*) 1 *Pet.*5.10. He *begins the good worke and perfects it.* Hee is *the Author and Finiſher of our Faith* (as ſaith Saint *Paul*) *Phil.*1.6. *Heb.*12.2.

Chriſt continues guiding whom he findes. Pſal.138.8.

And

And therefore giue him the glory of our preſeruation in this eſtate wherein we ſtand. *Adam* in his beſt eſtate of Innocency continued not, and could we ſtand in grace if *Perſeuerance* (which he wanted) were not communicated to vs? It was *mercy* (Brethren) which brought vs to this Eſtate of grace; and it is by *mercy* that we are kept and preſerued in it. He that firſt ſought vs, and found vs vp, hauing found vs, tooke vs by the hand; bore vs in his Armes; laid vs on his Shoulders, and ſo hath kept vs to this very moment. *Vſe* 1.

It may ſecondly, *Encourage* vs to *Repent*, for ſee what tender hands we fall into, he will take vs vp gently, ſuſtaine vs and beare vs in his Armes. *A bruiſed reed hee will not breake, nor quench the ſmoaking flaxe, but bring forth iudgement into victory.* Oh giue your ſelues vnto him, be willing to be found of him, hee will keepe that you commit to him till the day of Chriſt, 2 *Tim.* 1. 12. *Vſe* 2.

And it may alſo ſtirre vp Miniſters, to be no leſſe Careſull of their peoples *Perſeuerance* then firſt *Conuerſion* after Chriſts example. *Let vs Returne* (ſaid Saint *Paul* to *Barnabas*) *and viſit our brethren in euery citie where wee haue preached the Word of the Lord and ſee how they doe*, *Acts* 15. 36. An vnwarrantable pretence it is that ſome make, for neglect of people committed to their charge, becauſe they are already (as is ſuppoſed) found, which grant we, yet God gaue not *Paſtors* to gather onely, but to build vp *vnto perfection.* Beſides the *Finding*, there muſt be a *Laying* on the Shoulder and *Bringing Home.* There is none ſo good but ſtands in great need of his Paſtors *Hands* and *Armes* till he comes to his iourneys end. Ephes. 4 13.

Hee layeth it on his Shoulders] The *Shoulder* notes ſtrength in Scripture. And ſo obſerue we: *Text.*

In Chriſt is ſufficiency of ſtrength and power, for the preſerning and vpholding of a poore ſinner. *Eſay* 40. 10, 11. *Ioh.* 10. 15. hence is he called *the Lyon of the Tribe of Iudah*; *the horne of Saluation*, *Luk.* 1. *The mighty God*, *Iſay* 9. 6. *The Strong Redeemer*, *Ier.* 50. 34. *The Strongeſt man*, *Luk.* 11. 22. This *Doctrine.* *Sufficient ſtrēgth is in Chriſt for our preſeruation.* Reuel. 5. 5. Luk 1.

Reaſ. *He hath it from God.*

This God hath giuen him, *Matth.*28.18. (vnderſtand it of the power, not of his *Eſſence* (for his power as God is not receiued) but of his *Office* who was to performe thoſe workes which no other creature could doe, and

Iohn 15 24. therefore was to haue ſuch *Power* as no other creature was Capable of. Hee was to ſatisfie Gods *Iuſtice, merit life, Apply his merit,* ſend his ſpirit, raiſe himſelfe, reſcue the prey; preſerue them reſcued; beare them through death and duſt; and therefore neceſſary he ſhould haue *Shoulders,* bee endued with *ſtrength* and *might* for ſuch a worke.

Uſe. 1. Which Doctrine may ſerue both for *Comfort* and *Encouragement* of the poore weakling. *The Lord hath laid helpe vpon one that is mighty*; what needſt thou feare? by him thou ſhalt ſtand; by him fight; through him ouercome: All things ſhalt thou be enabled vnto, *through him, that ſtrengthens thee.*

Pſal 41.

Phil.4.13.

Ob. But Enemies are many, *Pharoah* and his hoaſt purſues.

Reſp. Yet Chriſt *rules in the very midſt of them,* therefore *Feare not, be ſtill, &c. Exod.*14.13.

Pſal.110.2.

Ob. But Sathan, is a *ſtrong one.*

Reſp. Yet Chriſt is ſtronger then he, and *the Prince of the world is already caſt out.*

Ob. Yet his temptations are mighty, &c.

Reſp. *Chriſt is a mercifull high Prieſt, and is able to ſuccour thoſe who are tempted.*

Ob. But ſinne foyles me.

Reſp. Yet it ſhall neuer ouercome thee, *Chriſt hath triumphed againſt it on the Croſſe.*

Ob. Death affrights me.

Reſp. Why what need it? Chriſt hath ſubdued it, *Oh death I will be thy death: Death where is thy ſting?*

Ob. But the graue is irkeſome.

Reſp. We *haue the Aſſurance of a glorious Reſurrection by the working of his Power.*

Ob. Hell aſtoniſheth me.

Chriſt

Christ hath *the keyes of hell and death*, not a haire shall be singed with that flame. *Resp.*

Yet something may preuaile against me. *Ob.*

No not any thing, *either present or to come*, shall be able to make a separation betwixt thee and heauen. *Resp.*

Oh then my brethren, why feare we? Why are we so discouraged, so out of heart? Christ is strong in himselfe, and he will giue strength to vs, his *grace is sufficient for vs*, and *his power is made perfect in our weakenesse*, 2 *Cor.* 12.9. Leane we then, (as the Church is described, *Cant.* 8.5. comming out of the wilderneſse of this world) *on our beloued.* Are thy *hands weake, thy knees feeble?* why (not *Aaron* and *Hur* as in *Moses* case but) *Christ* himselfe will be thy supporter, this *lyon of the Tribe of Iudah* (whereof those lyons of brasse which the Altar of the Sanctuary at the base had for supporters, were but as Types) will enable thee, and vphold thee in euery particular that God requires. If in *Reading, Hearing, Praying, Living*, thou findest weakenesse, fainting; Oh then leane on thy beloueds breast, and as the weary infant to its mother, so cry thou to God, *good father carry me*, I *cannot goe*, my *leggs faile, my heart faints.* Oh I shall fall! Lord stay me, &c. neuer was tender hearted mother more willing to take vp her wearied infant in her armes, then Christ thee vpon his shoulders; put him to it, make tryall. Exod. 17.12.

Next, let vs returne praise to Christ for those abilities we haue. Are we persecuted and yet faint not, in Pouerty and yet not ouercome; Tempted and yet stand fast? why say with *Paul*, it is *by Christ wee are thus enabled*: Hee strengthens vs to doe. It is he that enables vs to suffer; his shoulders beares vs, as the fethers and wings the bird: Without him we could doe nothing, were wee left vnto our selues; the *World*, the *Flesh*, the *Diuell* would be too hard for vs by many degrees. When *Eue* saw the beauty of the apple, and *Achan* the wedge of gold, they had no power to keepe off their hands; neither haue wee in as small temptations. Oh forget we not then the Sacrifice of *Vse* 2. Phil. 4.

Psal.116.12.13 of praise: take we the *cup of saluation* and giue thankes vnto the Lord: It is all the recompence that the Lord expects, for what he doth; bewaile former ingratitude; striue to amend, lest Christ ease himselfe of his load, and cast thee downe; leauing thee for a while vnto thy selfe, as one flings downe the burden that doth pinch the backe, and let it lie vpon the ground, till it be better trust vp and amended.

Vse 3. Lastly, Despaire we of none. *Dauid* can rescue the prey from *Beare* and *Lyon*, and Christ a sinner not onely out of the diuels *iaw*, but euen out of his *maw* also; As *Ionah* out of the Whales belly. Hast thou a friend, a child, a kinsman; lewd, wicked, vile, &c. Oh remember, Christ can bring him backe; yea his promise is past that hee *will*

Ezek.34.16. *seeke what is lost, bring againe what is driuen away*: vrge him with his promise; put him in minde of his Office, and assure thy selfe if he belong to God, Christ will be his rescue, and bring him home vnto his fold.

Text. *Humeri Christi Iesu brachia crucis sunt. Amb. in loc. Suauissima est passionis Christi significatio. Lossius, post in loc.*

On his Shoulders] The braces of the Crosse are the *Shoulders* of Christ (saith *Ambrose*) and so Christ laid this sheepe vpon his *Shoulders* in his *death*: Our point then (construing this of Christs Passion) take thus:

Doctrine. *Christ beare our burden on the Crosse.*

The burden of a sinner was borne by Christ in his body vpon the Crosse. According to that of *Peter*, 1 *Epist. Chap.* 2. *verse* 24. *Coloss.* 1.14. *Esay* 53.12.

And that in two respects especially; First, our sinnes were *Imputed* vnto him; our faultes charged vpon him as our surety, 2 *Cor.* 5.21.

Secondly, He bare the *Curse* and *malediction* due to vs for sinne, by the Law; and was made a Sacrifice for sinne, *Esay* 93.5.8. *Gal.* 3.10. Hee dyed vpon a tree, to answer for our first disobedience, in eating the forbidden fruit of a tree: He was mocked, buffeted, and spit vpon, to beare the shame that was due to vs for our filthinesse and vile conuersation: He dranke *gall* to pay for our sinfull *pleasures*: He suffered *reuiling* and *scoffing*, to satisfie for our sinfull *words*. Marke but the story of Christs sufferings, and

Matth.27.

we

we may obſerue, how the load of our ſinnes, did light heauily vpon his backe: God ſuffering our ſinnes to be charged vpon him, in a ſpeciall fitneſſe of the *iudgement* to our *ſinnes*, both in the *Circumſtances* of our *ſinning* and in the *Sorts*.

What cauſe then haue we with the Apoſtle to *reioyce in the Croſſe of Chriſt*. The remembrance of the loue of Chriſt herein, and our wonderfull deliuerance from the vnſpeakeable dangers we were in by reaſon of our ſinnes, ſhould breed in vs a maruellous inward and hearty exulting in this bearing away, and expiation of ſinnes by Chriſt his paſſion. *Vſe.* Gal. 6. 14.

The Papiſts keepe a ſolemne feaſt in honour of the Croſſe whereon Chriſt died, and teach that the Croſſe it ſelfe is to be worſhipped, *ratione contactus*, becauſe it touched our Sauiours body: but why doe they not rather keepe a ſolemne feaſt in honour of the *Aſſe* whereon Chriſt rode into *Ieruſalem*, ſeeing when hee was on the *Aſſes* backe he was vſed royally, but on the Croſſe moſt deſpitefully, and why ſhould not the multitude that crowded him and trad vpon him: And the *Woman* with the bloody iſſue that touched him; And *Iudas* that kiſſed him; And thoſe Catchpoles that apprehended him; And thoſe Miſcreants that buffeted him, and the ground whereon he trod, both in *Egypt* and *Iudea* be worſhipped in like manner *ratione contactus*. *Maij 3. Bellar. lib. 2. de imag. cap. 27.*

This is not my brethren, the honour wee owe to the Croſſe of Chriſt, to worſhip the *wood*, *&c.* it was our Sauiours torture: but it is that allſufficient, *Expiatory* and *Satisfactory Sacrifice* of *Chriſt* vpon the *Croſſe*, with the whole worke of our *Redemption* wherein wee ſhould reioyce, and in the ſauing knowledge whereof Saint *Paul* profeſſeth he will reioyce. The memory alſo of whoſe death and paſſion, let vs celebrate, with all honour and hearty affection when we approach vnto the *Table* of the *Lord*, for that is the ſolemne feaſt we are to keepe, which doth *Crucifie Chriſt* before our eyes, and ſhew how hee Gal. 6. 14. 1 Cor. 5. 8.

was taken, broken, giuen, and ſlaine for vs. God forbid, God forbid that we ſhould dare to eate of that bread, or drink of that cup vnworthily. See therefore, that we keepe *the feaſt not with old leauen, neither with the leauen of malice and wickedneſſe, but with the vnleauened bread of ſincerity and truth*, 1 *Cor.*5.8. neither let vs deale wickedly with the Couenant ſo often made ouer the crucified body of our Lord.

Vſe 2. Oh how ſhould wee Loue the *Lord Ieſus* with our vtmoſt affections? how ſhould wee Acknowledge his manifold kindneſſe, Confeſſe his praiſes, Adorne his name, who could bee willing to ſuffer ſuch things for vs? *The Father loues him* (as Chriſt himſelfe teſtifieth, euen *Therefore* becauſe he did *lay downe his life for his ſheepe*, and ſhall not we much more? oh let them be accurſed, and ſo accounted that loue him not?

Phil.2.11.

Iohn 10.17.18 1 Cor.16.22.

Vſe 3. This may likewiſe direct vs whither to goe to finde deliuerance from the ſting and venome of any trouble that doth befall vs, namely to the Croſſe of Chriſt; put vp thy earneſt ſuit to God for the pardon of thy ſinnes in his blood: And with the eye of faith looke vpon this *Brazen Serpent*, this is the onely way to finde eaſe and comfort, to lie downe and take reſt, as *Ambroſe* ſpeakes in the boughes and boſome of that ſweet tree.

In illa patibili nobilis cernice requieui. Amb. Com. in loc.

Vſe 4. Laſtly, If Chriſt bare ſuch a burden vpon his *Shoulders*, and found ſinne to bee a load ſo heauie vpon the Croſſe, which yet was no otherwiſe his then by Imputation. Then woe to ſuch as make light of it, laugh at it, ſport with it. Alas poore ſoule, that which put our infinite *Redeemer God* and *Man* ſo hard to it, muſt needs ſwallow vp and confound thee poore ſinfull wretch. Sinne preſſed him ſo farre, that to the amazement of earth and heauen, it wrung from him *ſweat* and *blood*, *teares* and vnconceiueable *groanes* of an afflicted ſpirit, and ſhalt thou beare it away lighter? Alas thou knoweſt not the waight nor price of the leaſt ſinne, but thou muſt know it and finde ſhoulders to beare it too, if this Sauiour (as one ſpeaketh) hath not

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on thy behalfe. An *Eternall paſſion* ſhall be vpon thee, if the *Eternall's paſſion* were not for thee. Now thou mockeſt at thy blaſphemies, luſts, fraudes, oppreſſions, and no wonder, for the diuell puts vnder his Shoulders, and thus ſupported, the waight's not felt; but when thou commeſt to that, of hauing *thy ſinnes ſet in order before thy eyes*, yea impoſed vpon thy weake and yeilding *Conſcience*, then ſhall the diuell ſteale away his ſhoulder (as in *Iudas* his caſe) and then oh the waight! oh the load! of the leaſt ſinne; oh the Cries, the *Groanes*, the *Complaints* that thou wilt make. For though the wheeles of a Clocke ſtirre not, the poiſe being downe, or no waight on, yet wound vp, and waight put too, all is ſet on going; ſo whiles Conſcience is downe, and feeles no waight, there is no moouing in the heart, all is quiet; yet when it is wound vp by the Iuſtice of God, and the heauie waight of ſin hung vpon the lines, then all the wheeles are ſet on work; the *Eyes* they *weepe*, *Hands* they *wring*, *Breaſt* is beaten, *Heart akes*, *Voice roares*, and the *Tongue* as the *hammer* ſtrikes thicke and indinſtinctly (vnleſſe there be ſome counterpoyze of mercy) as theſe *Reuel.6.16. to the mountaines and hills fall on vs*, couer vs. Oh heare this you who now in contempt of *Law*, *Goſpell*, *Honeſty*, *Conſcience*, *Earth*, *Heauen*, call to *Pride*, to *Ambition*, *&c.* to couer you and fall on you. How different one day will your cry be? oh *mountaines* fall *on vs*; *Rocks couer vs*; oh *Graues Conceale vs*; oh *Fire* Burne vs; oh *Seas drowne* vs; oh *Beaſts deuoure* vs; oh *Vengeance conſume* vs; but all in vaine. Thou *ſwearer* ſhalt ſay to the heauieſt creatures you are lighter then my *oathes*; thou *Couetous*, you are not ſo ponderous, as my oppreſſions; And thou *Adulterer*, Confeſſe the whole earth is a gentle preſſure to the burden of thy *Luſts*. Oh Conſider this, conſider this *you that forget God, leſt hee teare you in peeces and there be none to deliuer you.*

Paſſio æterna erit in te, ſi paſſio Æterni non erat pro te.

Pſal. 50.

Pſal. 73. 6.

Pſal. 50.

Reioycing] It may happily be queſtioned how this can be conſtrued of Chriſt's *Croſſe* and *Paſſion*, ſeeing the Text ſaith, he laid it on his ſhoulders [*Reioycing*,] when

Text.
Ob.

Heb. 5.7.

in Scriptures we finde he vnderwent that, with *Crying* and Complaining?

Resp.

Christ himselfe, doth make the answer. *I lay downe my life for my sheepe, no man taketh it from me, but I lay it down of my selfe*: Christ is said to lay the lost sheepe on his shoulders *Ioyfully*, for that he dyed *Willingly*, so then it is a true *Position*:

Iohn 10.17. *Caietan & Vega in loc.*

Doctrine.

What Christ suffered, he suffered ioyfully.

Doctrine. *What our Saviour vnder-went for mans redemption, hee* willingly *and* Ioyfully *vnder-went it.* *Esay* 53. 10. where the Prophet by a peculiar phrase of the Hebrew tongue (vnusuall in other languages) expresseth the same saying, *that his soule made it selfe a sacrifice for sinne*, and *Luk.* 12.50. Christ commendeth this his loue towards vs, vnder the figuratiue name of *Baptisme*, shewing his vehement and earnest desire to be therewith baptized, he was euen *straitned* vntill it were accomplished.

Renuecherus in 53. *cap. Esaie.*

This his willingnesse was manifested in sundry particulars, as First, by his going vp to *Ierusalem*, the place appointed for his death, *Matth.* 20. 17. A thing well knowne vnto him, as appeares by his foretelling his Disciples thereof. Secondly, by reprouing *Peter* from diswading him. Thirdly, by his choice of a *Garden* for the place where he would be taken: well he knew that it would not be very easie for the Priests to apprehend him in the *City*, because of the people, therefore he goes out of it vnto a place neere. Fourthly, such a Place as he was accustomed to goe vnto, as the Euangelists note, that so he might the more readily be found, and as Saint *Iohn* sheweth, a place well knowne vnto the traytor *Iudas*. Fiftly, he meetes his Enemies in the mid-way, that came to take him, and asketh them *whom they seeke*; opening himselfe vnto them, vnknowne before, telling them *I am he*; suffering them to rise againe, being strucken to the ground with a word of his mouth, not once offering to escape from them. Sixtly, not admitting the assistance and protection of Angels, which he might haue had for his safeguard against those that apprehended him. Seuenthly, reprouing

Matth. 16.22. Ioh. 18.4.

Luk. 22.39. Iohn 18.2.

Iohn 18.4.

Matth. 26.53.

Iohn 18.10.

Peter

Peter for vſing the ſword in his defence. Eightly, healing the Eare of *Malchus*, wherein he ſhewed his Almighty power, which he might haue exerciſed for his eſcape and ſafety. Luk. 22. 51.

Theſe, and other like circumſtances verifie our point in hand, *viz. What Chriſt vnder-went for mans Redemption*, he willingly and ioyfully vnder-went it.

And how could it otherwiſe be, ſeeing he is the *Prince or Lord of life*; and therefore had an abſolute *Power* as ouer the Life of others, ſo likewiſe of his owne: Man gaue him not his life, man could not bereaue him of it: he might haue kept his ſoule within his teeth in ſpight of all the world. *Reaſ.* 1. Acts 3. 15. *He is the Lord of Life.*

Neither might it otherwiſe be; For vnleſſe his Paſſion had beene *Voluntary*, there had not beene a Iuſt ſatisfaction for our ſinnes to God. If it had beene onely *operis* and not *voluntatis*, *materiall* and not *formall*; it could not haue beene meritorious as ſauouring of conſtraint: that is onely done *well*, that is done with the *will*; he would deſerue, therefore he would die. 2.

But he praies thrice with ſtrong Cries and Teares. *Let this cup paſſe.* *Ob.*

What neceſſity is there to vnderſtand it of his death? what inconuenience would follow, if wee vnderſtand by that Cup the Agonie of Soule he was then in? Of which there was no neceſſity that he ſhould abide ſtill in it, and ſo might deſire that that *Cup might paſſe: i.e.* quickly be remoued, if it were poſſible, and might ſtand with Gods good pleaſure. Secondly, if we vnderſtand it of his death (as generally it is) then by diſtinction it is anſwered thus. There was in Chriſt a double Created will; the one *Naturall*, the other *Reaſonable*, Chriſt according to his *Naturall* will trembled at the pangs of death, and this without ſinne: For Nature abhorreth all hurtfull and deſtructiue things. But in regard of his will *Rationall*; he willingly ſubmits himſelfe to drinke of that cup, *Neuertheleſſe not as I will O Father, but as thou wilt.* *Reſp.* θελησις βελησις. *Voluntas vt natura.* *Voluntas vt ratio.*

The point may be thus exemplified; A man Naturally will not endure the lancing of any member, yet knowing it to make for the good of the whole body, by his *Reasonable will* consents: So Christ by the strength of his *Naturall will* feared death, but well perceiuing that the cutting and crucifying of the head, would bring health to the whole body of his Church, and if hee bled not on the Crosse we must burne in Hell for euer, by his *Reasonable will*, willingly and chearefully drunke of the cup prepared.

Vse 1. How should this stirre vp our hearts to Admire the greatnesse of our Sauiours loue vnto vs, who came thus *leaping vpon the mountaines, and skipping vpon the hills*, with such willingnesse and celerity, so that neither the *Hillocks* of our lesser *Infirmities* nor the *mountaines* of our *grosser iniquities*, could stay his mercifull pace towards vs. *Skin for skinne* (saith the Diuell) *and all that a man hath will hee giue for his life*, see here he is proued a Lyar: *skin* and *life* and *all* hath Christ giuen, (and that most ioyfully) for vs not caring to be dissolued in himselfe, that we might bee vnited to his father; A sacrifice questionlesse well pleasing vnto God who euer loueth a chearefull giuer.

Cant. 2. 8.

Iob 1.

Vse 2. And next let vs by way of *Thankfulnesse* and in *Imitation* of our head doe that whereunto we are called *willingly*, and with *Reioycing*, though it seemes neuer so disgracefull to the world, or grieuous to our weake flesh: So enflamed was the holy Apostle with this so great loue of our blessed Sauiour, as that he ioyfully embraced bonds and afflictions for his sake, *not counting his life deare, so that he might finish his course with Ioy, and the Ministery he had receiued of the Lord Iesus* to testifie the Gospell of the grace of God. But alas for vs, it is a shame to tell how we are besotted with the Earth, and how base shifts we make to liue, one with a maimed body, another with a periured soule, a third with a rotten name; And how many had rather neglect their soule then their Life; and will rather renounce and curse God, then die. But thou hast not so learned

Acts 20. 24.

learned Christ, he died voluntarily for thee, and wilt not thou be forced to die for him? He Reioycing bare thy burden on his *Shoulders*, and wilt not thou chearefully take vp his Crosse and followe? oh let vs be content a while to be held, as the *Ram* in the bush, that we may be made a fit Sacrifice for our God, *Gen.* 22.13.

Text.
Verse 6.

And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost.

That by *this Home* we are (especially) to vnderstand *Heauen*, was before shewed. To which home (say some) Christ in his *Ascension* brought the sinner. And so vnderstanding it, our first note is:

Doctrine.
Our home is not here.
Heb. 11.13.
Gen. 23.4.
Heb. 11.9.
Gen. 47.9.
1 Chron. 29.15
Psal. 39.12.
1 Pet. 1. & 2.
Heb. 13.14.
2 Cor. 5.2.

That our home is not here. For proofe, heare the acknowledgement of Gods Saints in all ages, who confessed *they were but strangers and pilgrims on the earth.* So our Father *Abraham* aboad in the land of promise as in a *strange country*. *Iacob* both in the behalfe of himselfe and ancestors, calleth the daies of their liues *the daies of their pilgrimage.* Holy *Dauid* in diuers places confesseth the like both of himselfe and fathers. Saint *Peter* auoucheth as much of the godly that they were but *strangers* and *pilgrims*: And our life a time of *sojourning*. Saint *Paul* in the name of all the *Saints*; that *wee haue here no continuing city*, and that *our house is in heauen.* A cloud of witnesses hereto subscribes their hands and not without good ground.

Reas.
Vbi Pater, ibi Patria.

For is not that to be esteemed a mans *home* where his father, friends, and kindred remaine? where his liuing and substance lyeth, and where the most part of his life is to be spent? Now is that in this world? truly no: Here onely we remaine a few daies, which though they were equall to the daies of *Methuselah* vpon the earth, yet were they not so much as a minute in comparison of eternity. And *while we are in the body we are absent from the Lord.* All the kindred of the faithfull are in Heauen, except some few that are our fellow-pilgrims vpon earth. There is *God our Father, Christ our elder Brother*, our

2 Cor. 5.

godly *Anceſtors* who haue liued before vs: Innumerable other *brethren* and *ſiſters* who are together with vs children of the ſame *ſpirituall father*. And there is our chiefe *ſubſtance* and *patrimony*, euen an *Inheritance vndefiled that*
1 Pet. 1. 4. *fadeth not away*.

Vſe 1. The point firſt meets with ſuch as liue here as if they were at *Home*. Yea euen the godly themſelues are in many reſpects blame-worthy.

Firſt, for their *Earthly-mindedneſſe*, whoſe hearts are too too caried away after things of this world, being in a manner rauiſhed with this earth, as *Peter* with *Tabor*; *It is good being heere*; Oh brethren! why ſuffer we our hearts to carrie vs away after the world, ſeeing it is but our *Inne*
Ier. 45. 5. and not our *Home*, *And ſeekeſt thou great things for thy ſelfe* (as *Ieremiah* from the Lord to *Baruch*) *ſeeke them not*; this is neither time nor place to ſeeke honours, offices, &c. being now but in a Citie that wee are to trauell through.

Secondly, for *Curioſity* and an ouer buſie medling with ſuch things as belong not to them. A fault that Chriſt reproued in *Peter*, *Iohn* 21. 21. 22. I beſeech you earneſtly beware of this. A child will be enquiring in euery ſtrange Houſe it comes vnto, what is this, and why is this, when a wiſe man will be ſilent. Thou art not now at *Home* my brother, away with all idle and curious enquiries, take heed of ſupping thy neigbours broth leſt thou burne thy lipps. Keepe within the bounds of thy owne Calling. And what's amiſſe in the *Publike*, thou that art a priuate perſon pray for reformation of, but leaue the worke to thoſe who are called thereunto.

Thirdly, for their *Faint-heartedneſſe*, yea Impatiencie vnder the Croſſes of this life, and ſcornes of the world. Doth a ſtranger meaſure his own worth by what he findes abroad? or doth he ſit downe and whine for the barking of a curre? why then do we feare reproach? why ſadd we our ſpirits for the bawling of any curriſh caſtiffe or dogged *Doeg* that falſly accuſeth our good conuerſation in Chriſt?

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oh thinke on what thou ſhalt poſſeſſe when thou commeſt Home, and how regarded. In the meane, liue *by Faith and not by ſight*, thy greatneſſe ſhall be hereafter in Gods kingdome. 2 Cor. 5 6.7.

The wicked alſo would here be leſſoned: for whatſoeuer they thinke, yet this world is but the through-fare and not the Home (though indeed they haue their portion in this life.) It is ſaid of *Iudas* going to hell, that *hee went to his owne place*; therefore that, not this, is their *Home* and *Country*, as ſure as they make themſelues of this world. Ther's their Father Sathan, ther's their brethren and ſiſters that haue pertaken with them in ſinne; ther's their *Patrimony* and *Portion*; and there are they to ſpend their Time for euer in that burning Lake that ſhall neuer be quenched. Oh thinke of thy end, of this *Home* (thou wretched ſoule) to which thou art now haſtening, that thou maiſt in time preuent it, if thou beeſt not already too farre ſpent and gone. Acts 1.25.

Next, the point impoſeth on vs ſundry duties; as Firſt, A *conuerſation without conetouſneſſe*. Through this world we ſhould paſſe as the children of *Iſrael* promiſed to goe through *Edom*, without making any ſtay, or hauing any commerce with the Inhabitants more then our preſent neceſſities inforce vpon vs; ſeeing as the truth is, this world is not our Home, nor place of Habitation, but our *Inne* and Lodging by the way, yea the beſt of vs euen in his owne Houſe vpon the earth, is but as a gueſt or ſtranger. Were it not ſo, why paſſeth he away and ſtaies not in it? But he bequeatheth his Inheritance vnto his children. True, ſo doe I my chamber and my bed at my Inne to the next commer: Thus his father gaue place to him, and ſo hee to his poſterity, who are likewiſe flitting as himſelfe. And thus this world being as our way, and our earthly Habitation, as our *Inne*; the things of this life muſt needs be but as neceſſaries for our iourney; and what a folly is it to clogg our ſelues with things ſuperfluous? *Vſe* 2. Heb 13.4. Num. 20.17. *Ceſſit tibi locum pater meus, ceſſurus es locum filijs tuis, nec manſurus manes nec manſuris relinquis. Aug. Serm. 32. tom. 10.*

Secondly, *Circumſpection* or *warineſſe* in our carriage; how

how cautelous and wary vſe we to be when we are from home in a ſtrange place, or country? how heedfull of our waies and words deſirous to liue without offence? So ſhould a Chriſtian be while he liues in this world, ioyning *the wiſedome of the Serpent with the innocencie of the Doue, ſtudying to bee quiet: Giuing no offence to Iew nor Gentile, medling with his owne buſineſſe* and with no other.

Phil 2.14.

Thirdly, *Thankefulneſſe* euen for ſmall fauours. A ſtranger vſeth to bee affected with ſmall curteſies offered in a ſtrange place, as we ſee in *Ruth*. So ought wee to bee with the leaſt kindneſſe ſhewed in this world, ſeeing it is not our Home; and therefore a place we cannot expect much in. It is enough, it ſhall goe well with vs in heauen, and that in our Fathers houſe, we ſhall haue bread enough; fulneſſe of ioy and true content.

Ruth 2.10.

Fourthly, An *Affection Home-ward*; Our thoughts, deſires, longings, wiſhings, ſhould be after heauen. As the childe at ſchoole longs for the breaking vp, that he may home and ſee his father, ſo ſhould we, *Phil.*1.23. & 3.20. *Heb.*11.12,13,14. In the meane time, wee ſhould be glad to heare from home, and euer ſending vpon any opportunitie, the remembrance of our duty in our prayers vnto our Parent.

It is a doctrine alſo full of *Comfort*; for were this our Home, of *all men we were moſt miſerable*. In this world we haue many ſorrowes and ſtill a ſucceſſion of miſeries, but it is not our Home; *therefore wee ſigh, deſiring to bee there, for while wee are here wee are abſent from the Lord.* And yet that we be not ouermuch troubled: Firſt, wee often heare from Home; Once a weeke we receiue letters; God ſends his ſeruants to vs with good tidings. Secondly, we may daily ſend Home, and make knowne our wants vnto our Father who will ſoone ſend ſupply. Thirdly, yea we are in our way home-ward. Fourthly, and euery day a daies iourney neerer. Fiftly, and within ſight of home, ſo that as that worthy Martyr (being neere the ſtake) wee may skip, in that wee want but a ſtile to our fathers houſe.

2 Cor.5.

Dr. *Rowland Taylor.*

Sixtly,

Sixtly, and to thinke what welcome, and entertainement we ſhall haue at Home, ſhould put life and ſpirit in vs. Oh behold the very outſide of thy Fathers houſe is Faire, the outmoſt *walls* are beautified with glorious Lights, euery one being as a world for *Greatneſſe*, ſo a heauen for *Goodlineſſe*: what may we thinke there is within, when ſuch glory is without? Ah dead hearts, dull ſpirits, that wee haue; to be no more rauiſhed with the conſideration of theſe things.

Next, in that the Shepheard brings the ſheepe home which he hath found, it may teach thus much:

Doctrine. *Chriſt leaues not guiding his till he haue brought them to Heauen.*

Chriſt leaues not guiding thoſe he findes, till he brings them home to heauen and to happineſſe. As hee *guides* thoſe hee findes, (which point we heard before) ſo he *Continues Guiding* his vnto the end, neuer leauing them till hee hath brought them to his Houſe and Home.

This doctrine (howeuer by the enemies of Gods truth much impaired) yet hath abundant and apparant confirmation out of Scripture, *Pſ.*23.1.4.6.& 94.14. *Ezek.*34.28.--& 36.24.25.26.27. *Hoſ.*2.19. 1 *Cor.*1.8.9.*Phil.*1.6.*Rom.* 8.*vlt.* 1 *Pet.*1.5. *Iohn* 10.29.30. Theſe places onely for a taſt of what might be alledged.

Reaſ.

And it muſt needs be ſo, ſeeing Firſt, *whom he loueth hee loueth to the end*, *Iohn* 13. 1\ 2. *Ieremie* 31. 3. *Eſay* 54. 10.

Secondly, the *Gifts* (*viz.* of Gods ſpeciall loue, ſuch as *faith, hope, loue, Remiſſion of ſinnes, Iuſtification, &c.* [*And Calling of God*] (that is, ſauing knowledge and obedience, and that both inward and outward according to *Purpoſe*) [*Are without Repentance*] (*i.e.* are not changed.) So that albeit ſome *gifts* and ſome kinde of Calling are with Repentance, yet thoſe gifts and that calling are without it, *Rom.*11.29. Vpon this *Dauid* grounded his Comfort and Aſſurance, *Pſal.*25.6. And ſtirres vp all the godly to doe ſo, *Pſal.*118.2.3.4.

Thirdly, in him there is firſt *Power*, 2 *Tim.*2.12. *Rom.* 14.4. he is Able to keepe vs; Able to make vs ſtand. He

1 Pet.1.5. Pſal.37.24.

is

is the *Lord omnipotent mighty to ſaue*, *Eſay* 63.1. But how followes it, becauſe he is able, therefore it ſhall bee ſo? Why, ſecondly, he hath *Will* as well as *Power*, and ſo what God can doe, and will doe, ſhall be done. From the Coniunction of which two, reſulteth that ſtrong Bulwarke of this truth, *Iohn* 10.28. *My Father is ſtronger then all, neither ſhall any man plucke my ſheepe out of my hand.*

Fourthly, Chriſt himſelfe Liues in the hearts of thoſe who are truly *Sanctified* and *Conuerted*, *Gal.*2.20. and Chriſt can die no more as is euident, *Rom.*6.10. Now hee may as well die at the right hand of his Father, as die in the heart of a Chriſtian.

Vſe. 1. Which point meets with a Popiſh error, namely that a man being truly called, may yet fall finally away from grace; And of a *Sheepe* become a *Swine* and Dogg, and ſo ceaſe to be a *Sheepe*, and neuer come vnto this Home, but for euer periſh: of which doctrine we may ſay as Saint *Iames* of *wiſedome*, it is not from *aboue*, *pure*, *peaceable*, *gentle*, *eaſie to be intreated*, *full of mercy*, *&c.* but from *below*, *ſenſuall*, *earthly*, *diueliſh*, and manifeſtly oppugning the truth of Gods Word. Neither is there either *Exhortation* or *Commination*; *Petition*, *Phraſe*, or *Example* in the whole Scripture (rightly vnderſtood) (howeuer, from euery of theſe our aduerſaries would picke many quarrells) that doth infringe the truth hereof. Iames 3.15.17

As for *Exhortations* to feare that we fall not, ſuch as thoſe, 1 *Cor.*10.12. *Heb.*3.12. and the like, they are deliuered to *Hypocrites*; ſuch as thinke they ſtand, being caried away with a preſumptuous opinion and conceit of faith, &c. And ſo what is this to the ſound-hearted Chriſtian? or elſe if they be deliuered to the godly (as in ſome places we deny not but they are.) Yet Firſt, they proue not that a man may fall away from true ſauing grace *Totally* and *Finally*, but onely in meaſure, degree, and Parts; Now it is one thing to fall from our *firſt Loue*, and another thing to fall from *all Loue*. Secondly, they are but meanes to keepe vs from falling, and not proofes of falling, they make

make rather againſt it, then any way for it. As for *Comminations* and *Threatnings* againſt backſliders, ſuch as thoſe, *Heb.* 10.26.38. *1ohn* 15.6. and ſuch like, whereof in Scripture there are ſtore; ſome of them are to be vnderſtood of ſuch as ſinne againſt the *Holy Ghoſt*, which is not incident to an Elect perſon. Secondly, they are properly to be applied to *ſeeming branches, vnſound Chriſtians*; or Thirdly, they are *Conditionall*, and ſo ſerue to ſtirre vp to *Care* and *Watchfulneſſe* and further conclude nothing.

As for thoſe *Petitions*, we finde made by the godly in holy Scripture, either for not looſing of Gods ſpirit, or the reſtoring of it, as that of *Dauid*, *Pſal.* 51.11. it proues no more, but that ſometimes the ſence and feeling of the powerfull working therof, may be wanting in a true *Beleeuer* (which we deny not) but it will not follow hence, becauſe they feele not the work of it, therefore it is not there, no more then it will follow, that he who is in a ſwoon is a dead man & hath no life, becauſe himſelf perceiues it not.

As for thoſe & ſuch like phraſes in holy writ, of Blotting out of the booke of life, *Exod.* 32.32. and *begins in the ſpirit and ending in the fleſh*, *Gal.* 3.3. and Turning *againe to old ſins after purging*, *2 Pet.* 1.9 *&c.* they are to be vnderſtood not *Simply*, but *Conditionally*. If Gods glory & his peoples good might thereby be preferred. Secondly, of ſuch as profeſſed the truth, & ſeemed to be purged by reforming many things outwardly, & in the iudgement of *Charity* were accounted, as purged and redeemed, and yet were neuer ſound at the core, nor had true ſauing grace wrought in their hearts.

Conditionalis propoſitio nihil ponit in eſſe.

As for thoſe *exãples* brought by our Aduerſaries to infringe this truth, they are either of *Hypocrites*, ſuch as *Saul*, *Iudas*, *Demas*, *Simon Magus*, *Hymenæus* & *Philetus*, who are ſaid to looſe the ſpirit, make ſhipwrack of Faith & a good cõſciẽce &c. Or elſe of godly men, as *Dauid*, *Peter*, *&c.* For the former, they neuer had true grace to fall from, only a ſhadow of grace & the cõmon gifts of Gods ſpirit & theſe may be loſt; but the queſtion is not therof. For Examples of the latter ſort, know we that the graces wrought in the hart of a child

of

of God are either such as serue for their *Being* in Christ, as *Faith, Loue, &c.* or such as serue to their *Well-being* in him, as *Ioy, Peace, &c.* that those of this latter kinde may be lost, Diuines yeeld, and this seemes to be the estate of *Asa*. As for those Graces of the former kinde, that the worke and act thereof, may be stopped for a time, and that it may be lost in some degree, in the *measure*, *sence*, and *Comfort* of it, is Granted. But that the *Habit* of grace, or *Grace* it selfe should be euer lost, is vtterly denied: for though sauing grace in the elect may be lost according to its *degrees* and *act*, neuer according to the *essence* and *habit* thereof. When therefore the godly are said to fall from grace, it is to be vnderstood of the *measure*, *degree*, or *sence*, not of the whole grace giuen. Come we now to a second Vse.

Vse 2. Which is for the Comfort of such as haue any comfortable assurance they be found by Christ; such lost sheepe as haue beene sought vp by him, and brought out of their old waies and wandering paths. For tell me, is it not a comfortable thing, hauing obtained an excellent commodity, to be assured of the continuance thereof, and to be freed from feare of loosing it? Oh what a ioy then to a Christian soule, to consider that God hauing begun to shew mercy to his soule in seeking of him vp, when he was lost; will neuer withdraw his fauour, but bring him home to heauen before hee leaue him.

Ob. Alas this may bee true of many, but how know I that Christ will haue such a care of mee in particular?

Resp. Gods promise is *Vniuersall*, not one of them shall bee lacking, *Ier.* 23.4. and it is the fathers *will* that Christ should see to the keeping of euery *sheepe*, *Iohn* 6.39,40. if of euery one then of thee also.

Ob. True, but I may cease to bee a *sheepe* and slinke out of the Fold, and leaue Christ though he leaue not me, and so perish.

Resp. To cease to be a sheepe (if thou art now one) is a thing impossible

impoſſible. And howeuer in thy ſelfe thou art mutable and fooliſh, yet by Chriſt thou ſhalt be preſerued from totall mutation and change. For the couenant is, that hee will not depart from thee nor ſhalt thou from him, *Ieremie* 32. 41.

Onely looke that thou beeſt a ſheepe Returned, that this Comfort may rightly bee applyed: And the rather, becauſe there are thouſands who now go for *Sheep*, & ſo take themſelues, that at the day of iudgement will bee found *Goates*, yea *Doggs*: And ſhall heare no other from the mouth of Chriſt, then *Away thou curſed.* *Caueat.*

Markes of tryall, whether as yet thou beeſt effectually returned, may be theſe and ſuch like: Firſt, leauing off thy former courſes: Is not that enough to poyſon a *ſheepe* that doth pleaſe a *dogg?* that which giues the wicked content, and delights their hearts, will be as *rats-bane* to thee, yea a dagger to thy ſoule: as *ſwearing, drinking, whoring, &c.* *Markes of a Sheepe found.*

Secondly, by thy delight in Chriſts paſture: If thou art indeed returned and brought backe, Gods Word and Ordinances will haue the ſweeteſt reliſh with thee, of all things in this life, *Pſal.* 19. & 119. which is remarkeable, for in that Pſalme in euery verſe (except two) the Prophet mentions it, vnder the name of Law, Iudgements, Teſtimonies, &c. There are in the Pſalme 176. verſes, and in them 174. proofes of *Dauids* delight in Gods Ordinances.

Thirdly, by thy Profitableneſſe, according to thy bigneſſe, and paſture. If thou beeſt full of *mercy* and *good fruit laden with the fruit of righteouſneſſe*, it is a ſure ſigne of thy returning. For theſe be the things meete for Repentance; that is, things that being put in the ſcales with it, weigh iuſt as much as it.

Laſtly, if thou beeſt earneſt with God to perfect his worke begun in thee, and to *heale thy nature* as *Ephraim*, *Ier.* 31. 18. 19. *and Ægypt*. *Eſay* 19. 22. deſiring God earneſtly to mend thy wandering diſpoſition; Then muſt thou comfort

comfort thy ſelfe that God will keepe that thou commit-teſt vnto him to that day.

Vſe. 3. And to conclude; It may Inſtruct all, to ſeeke after ſo permanent a condition, and ſo to labour for ſauing graces, ſeeing they onely are the things of *Perpetuity*. All things elſe are ſubiect to *Vncertaintie*, onely the *foundation of the Lord remaineth ſure*. 2 Tim. 2. 19. Oh then that we were wiſe to chuſe the better part for our ſelues that ſhall neuer be taken from vs. In earthly things euery mans deſire is after that which is moſt durable; And why not here in this, that moſt concernes vs, and whereto ſo often exhorted, ſee *Coloſſ.* 2. 7. 22. *Epheſ.* 3. 17. 18. 19.

Queſt. But is not this a doctrine of preſumption?

Reſp. Nothing leſſe: neither is there any reaſon why wee ſhould preſume; for as Chriſts *Power* will Preſerue, ſo his *Glory* will Reuenge. If ſuch as are in Couenant with God, returne to ſinne, he will not beare it; and what though his louing kindneſſe be not taken away from vs, yet hee hath many waies to ſcourge vs, as by loſſe of many gifts; and want of ſence of all grace; as alſo of Gods preſence; the ioyes of his promiſes and ſaluation: By terrors of conſcience, the want of many bleſſings; *Church cenſures*; Terrible buffets both of the *Word* and *Spirit*; Soare trauell and terrors vpon returne againe; great need therefore haue wee to worke out our ſaluation with feare and trembling. Pſal. 51. Cant. 3. Eſay 30. 20. Ier. 5. 24. 29. 1 Cor. 5. Pſal. 51.

Notwithſtanding this that the enemies of Gods truth can ſay, or that thy owne naughty heart will ſay to the contrary, yet ſtudie after grace, which when all failes, that will ſticke by. It is not like our ſummer fruit which will not laſt, but it is laſting fruit, it will endure all the yeare, yea all our life to liue vpon, and to cheere our hearts ſo long as we haue a day to liue. A friend may faile, a friend as *Achitophel* did *Dauid*; the *Councell* his *Client*, as *Abimelech*, the *Sichemites*; the *Wife* her *Husband*, as *Dalilah* did *Sampſon*; the *Daughter* leaue her mother, as *Orphah* did *Naomi*; yea thy ſight may faile thee, as *Iſaacks* did; thy

ſtrength

ſtrength may faile thee, as *Iacobs* did, thy *Wealth* as *Iobs* did, but Chriſt will neuer faile thee, Grace, if true, will neuer forſake thee, but abide by thee to the end. Heb. 13.

If we conſtrue this of Chriſts *Reſurrection* and *Aſcention*: then this is further obſerueable, that

Doctrine. *Chriſt at his Aſcention brought man to Heauen.*

Chriſt at his Aſcention brought man to Heauen. Epheſ. 2. 6. In Chriſt Ieſus we were raiſed vp and made to ſit in heauenly places. And ſo much would the Apoſtle aſſure of vs, *Rom.* 14.9. when he ſaith, *that to this end Chriſt both died and roſe, and reuiued, that he might be Lord both of the dead and of the liuing*: hee obtained power ouer vs to ſaue vs, and bring vs to heauen by *dying, riſing, and reuiuing.*

For *Explication*, know that Chriſt may be ſaid to bring vs to Heauen at his *Reſurrection* and *Aſcention*, in diuerſe reſpects: As Firſt, that he thereby opened heauen for vs, and for vs made a way into the moſt holy place, which ſin had ſhut vp, as was ſhadowed out by the *Angels* ſtopping the way into *Paradiſe* (which was a Type of Heauen) after the Fall with a flaming ſword: Now as the firſt *Adam* ſhut *Heauen*, the *Second* opened it for vs, *Ezek.* 44.1,2,3. *Heb.* 10.19.20.

Secondly, by *Sending* vs a *Comforter* and a *Conduct*, euen the *Spirit* of *truth*, who ſhould lead vs in the right way to heauen, and fill vs with vnutterable aſſiſtance, and qualifie vs with diuers gifts, and ſo fit vs for heauen. This was one end of Chriſts *Aſcention*, as appeares, *Iohn* 16.7. *Pſal.* 68.19. *Epheſ.* 4.10,11. And this in part is the meaniug of that ſpeech of Chriſt, *Iohn* 14.2. *I goe to prepare a place for you.* Now he prepareth a place by making men fit for the place. *Parat quodam modo manſiones parando manſores. Aug. tract. 68. in Ioan.*

Thirdly, he may be ſaid at his *Aſcention* to bring man to *Heauen*, in that he then *tooke poſſeſſion of heauen for vs*, and in our name and perſon, *Iohn* 20.17. & 14.3. *q.d.* I will not ſo enter into the kingdome of my Father, as that I will enter it for, or retaine the ſame, to my ſelfe alone; but for your cauſe, and in your ſteads I goe: And with- *Calu. in loc.*

all I ſo goe, as that *I will come againe and receiue you vnto mee.*

Fourthly, in that at his *Aſcention he lifted vp our nature and fleſh with him into heauen*; Thereby as by a certaine pledge (hee being our head, and we his members) wee might haue Aſſurance alſo to aſcend thither in due time, *Epheſ.2.6.* ſo as that we doe now actually poſſeſſe heauen, in that our head, yea our fleſh is there. Not longer to inſiſt on this point, an *Obiection* would be anſwered before we come to Vſe.

Ob. How came thoſe to *Heauen*, or by *whom* were they brought thither that died before Chriſt's manifeſtation in the fleſh, as *Eliah* and others?

Reſp. All that euer *Aſcended*, *Aſcended* by virtue of Chriſt's *Aſcention* and *Merits*, who had couenanted with God to make Satisfaction, and ſo prepare a way and open heauen from the beginning of the world.

Now let the Vſe bee, to ſtirre vs vp to ſtriue that our ſoules be truly affected with the glorious *Aſcention* of our Sauiour, conſidering the great benefit redounds to vs thereby, in that *we haue Acceſſe into the holy place by the new & liuing way, which he hath prepared for vs through the vaile*, Heb. 10.19.20. Heauen is now opened, and a threefold *Aſcention* his *Aſcention* hath wrought for vs: As Firſt, of our *Mindes* and *Affections*, euen while our bodies are on earth, *Coloſſ.3.1.2.* without Chriſt our thoughts are barred out of thoſe Gates. For what comfort can our hearts take, in thinking of that glorious place which we haue loſt; that was ours but not now?

A threefold Aſcention wrought for vs by Chriſt's Aſcention.

Secondly, of our *Soules* at *death*; When wee die, our *Soules* ſhall *Aſcend Really*, and bee carried by the *Angels* into heauen, *Luke* 16.22. They waite to receiue them, and like faithfull *Porters* conuey them, ſo ſoone as euer they haue left the body, into the boſome of faithfull *Abraham.*

Thirdly, both of *Body* and *Soule* at the *laſt day*, as witneſſeth Saint *Paul*, 1 *Theſſ.*4.14.17. *Then ſhall we be caught vp*

vp in the Clouds, and for euer be with the Lord. So prayed our Sauiour (who was heard in that hee prayed) *Father I will that they which thou haſt giuen mee be with me euen where I am, that they may behold, that my glory which thou haſt giuen mee, Iohn 17.24.*

See then that thou be made partaker of the benefit of Chriſts *Aſcention*; make it good to thy owne Soule by the former of theſe three, thy *heauenly mindedneſſe*; bee now in Heauen while thou art in Earth, let thy ſoule paſſe the *Vtter* and *Inner Court* into the *Holy* of *Holies.* Let thy *Conuerſation* and *Affections* be aboue: ſo maiſt thou haue *Aſſurance* that thy *Soule* ſhall bee brought thither when it parts from thy body, and afterwards both in body and ſoule, thou ſhalt enioy it for euer.

Oh! how tenderly and louingly hath God dealt with vs? euen as the *Eagle doth with her young* (as *Moſes* told the Iſraelites) who beſides couering vs with the wings of his *Protection*, as the *Eagle* doth her *Birds*, and gently pecking vs, and quickning vs by *Afflictions*, as the Eagle alſo doth her little ones, when ſhe perceiues them dull and drooping to make them looke vp: hath alſo taken away, and receiued Chriſt our heauenly *Manna* into glory, (therein alſo reſembling the *Eagle*, which taketh away her young ones meate, and flyeth vp with it into the aire, therby prouoking them to endeauour to ſoare on high) that wee might learne to aſpire, and ſoare vpwards with our thoughts, minding and affecting things that are aboue, that where he is we might be alſo. If he be our treaſure, let our hearts be there.

Friends and Neighbours] Theſe are the *Parties Inuited*; by whom, the *Inhabitants* of *Heauen*, *Saints* and *Angels* (eſpecially) are to bee vnderſtood; whence wee may learne: *Text.*

The Saints and Angels are Gods Friends. The truth of the point will better appeare, if we conſider the Particular reſpects, in regard whereof they are ſo called, which are theſe eſpecially. *Doctrine.* *The Saints and Angels are Gods Friends.*

First, they Loue God vnfainedly and entirely, aboue all others. *Hee* and *His* hath their whole heart: And like true Friends they are alwaies ready to manifeſt this their vnfained affection in any Seruice. *Bleſſe the Lord yee his Angels that excell in ſtrength, that doe his Commandements, &c. Pſal.*103.20. They haue the ſame *Will* and *Nill* with God. In which reſpect *Abraham* was ſaid to be the Friend of God, *Iam.*2.23.

Idem velle, idem nolle firma eſt amicitia.

Secondly, they hearken to his directions, as one friend who takes aduice in any buſineſſe of another: So in that Pſalme before quoted and the ſame verſe they are ſaid to *hearken to the voice of his will.*

Pſal.103.10.

Thirdly, God imparteth his minde and Secrets to them fully and familiarly, as one Friend doth vnto another, *Iohn* 15.15. none on earth know ſo much of Gods ſecrets as they doe (though they know not all; for of many things the *Angels* are ignorant, *Matth.*24.36. *Acts* 1.24. yet) maruellous things God hath reuealed to them and they to the *Prophets.*

Vſe 1. A doctrine that may terrifie the wicked, who are by Gods owne teſtimony his *Enemies.* If the *Angels* are Gods *Friends* then not theirs, neither will they doe any Friendly office for them, as they doe for the Godly (to whom *they are miniſtering Spirits for their good,* both in *Life,* at *Death,* and *at the day of Iudgement* (as we ſhall ſee hereafter in the next Parable particularly:) They watch not for their ſafety, but runne, being alwaies ready to execute Gods vengeance on them, as they did vpon the army of *Senacherib,* 2 *Kings* 19.35. And firſt-borne of *Egypt, Exod.*12. And vpon blaſphemous *Herod, Acts* 12.23. And ſhall vpon the wicked at the laſt day, binding them vp as faggots to be burnt in hell for euer, *Matth.*13.30. Needs muſt thy condition bee fearefull who art a licentious liuer. Thy miſery calls vpon thee to high to heauen for a Pardon, for thy poore ſoules ſaluation: And there thou haſt neuer a Friend to doe any Friendly office for thee. Thinke but of the like Condition here on earth, ſhould one come with a

Heb.1.14.

Petition

Petition for his *Life* to *Court*, and there finde all his Enemies, the *King* frownes on him, the *Prince* diſdaines him, the *Lords* ſcorne him, the Fauourite *repells him*, the *Porters* expell him; could ſuch a one euer haue hope to ſpeed? So here, *God* is offended, *Chriſt* prouoked, the *Angels* incenſed againſt thee; what hope remaines? needs muſt thy heart burſt didſt thou truly conſider thy eſtate. ***But an vnwiſe man will not conſider neither doth the brutiſh vnderſtand.***

Secondly, this might fire the *Affections* of the Godly with a longing to bee in heauen, amongſt our Fathers Friends. What child but grieues to ſee and heare their Parent euill ſpoken of in company they fall into? how tedious is ſuch a preſence, how irkeſome ſuch a place? what longing and ſhifting to get out of ſuch a company who loue them not, into the company of ſuch as are friends indeed? So ſhould it be with vs; while wee are in theſe *Low-Countries*, no company we come into but our *Fathers houſe* is ſlandered; our *God* himſelfe diſhonoured, his *Name* blaſphemed, his *Children* reuiled, his *Sabboths* and *Ordinances* ſcorned, his *Precepts* violated; euery where we come, we meete with enemies and haters of him. Were we but truly affected with Gods cauſe and our Fathers credit, wee would thinke euery houre a day, and euery day a yeare, till we were in heauen amongſt better company, euen the *Saints* and *Angels* who doe intimately reſpect him. Gods Miniſters ſhould not need to ſtudie *Arguments*, as *Spurres* to put vs on, vpon a longing for heauen, but rather as *Bits* or *Bridles* to keepe vs from an ouer-haſtie longing and deſiring after it. *Vſe 2.*

Laſtly, Seeing the Liues of the *Saints* and *Angels* in heauen ſhould be a *Counterpaine* of the liues of *Saints* here vpon the earth, whereto they ſhould be daily framed; let vs imitate them, that we may haue the honour to be counted the *Friends of God*, as *Abraham* had and *Chriſts* Diſciples. And this ſhall be *Vſe. 3.*

Signes of a Friend of God. Iam. 2. 23. Iohn 15. 14.

Firſt, when our *Affections* are vnited vnto God, as the *Affections* of a true Friend vnto him he loueth. So were the

the *Affections* of *Ionathan* to *Dauid*, who loued him *as his owne ſoule*, 1 *Sam.*20.17. Neither did *Dauid* forget his Friendſhip, or ſuffer his loue to be diſſolued with his mate, but after *Ionathans* death, deriued it to his poſterity, and made them the heires of his *Affections*. And thus are the Affections of the godly vnto *Chriſt*, as witneſſeth the *Song of Songs* and becauſe he is abſent, his children and members are dearely loued and affected.

Pſal.16.3.

Secondly, when by our *words* wee manifeſt it, and that not ouely in *Commending* (as *Cant.*5.10.) but likewiſe in *Defending* of him. A true Friend cannot endure to make his *Eare* the *graue* of his friends good name. As he will be his preſent *Friends Selfe*, ſo his abſent *Friends Deputie* to ſpeake for him what he would (were he preſent) ſpeake for himſelfe. Thus for God (if we would bee eſteemed for friends indeed) let vs ſpeake as in his *Praiſe*, ſo in a ſpeciall manner in his *Defence*, *Luke* 23 41. *Iohn* 9.30,31, 33. *Matth.*10.32.

Thirdly, when (beſides talke) we are ready for his ſake both to *Doe* and *Suffer*. Nothing in the Power of a faithfull Friend that ſhall be forborne, which might giue content, he will ſteale (as it were) the performance of ſome good office vnſeene, 1 *Sam.*20.4. *Whatſoeuer thy ſoule deſireth* (ſaid *Ionathan* to his deareſt *Dauid*) *I will doe it for thee*. Thus in all things ſhould we giue *Obedience*, and the Conſcience of our Faithfulneſſe herein will bee ſo much the ſweeter, as it is more *Secret*. Then *Suffer* firſt from him, *Admonition*, *Reproofe*, *Correction*, *Heb.*12.5. A true Friend will reprooue thee erring, when the falſe one flatters. True it is, that as he is the ſweeteſt contentment in the world, ſo in his qualities hee reſembleth *Hony* the ſweeteſt of all liquors, nothing more pleaſing to the taſt, nothing more ſharpe and clenſing when it meets with a putrified ſoare. Thou art not without thy faults, be therefore content to finde thy God ſharpe in *Reproofes* and *Cenſures*: yea Loue him ſo much the more as thou doſt thy Friend, by how much the more thou ſmarteſt. Next *For him*,

Dr. *Halls med.* 30. *lib.*9.

Aduerſitie

Aduerſitie is a true touch of *Friendſhip*, when feigned Friends, like *Cuckoes* ſing in the *Summer* to one, but are gone in *July* at the fartheſt: Or as Mice, they continue in the *Barne* onely while the *Corne* remaines. A true Friend ſticks by one. *Extremity* doth but faſten him: He like a well wrought Vault, lies the ſtronger, by how much more waight he beares. Thus proue thy ſelfe the Friend of God in the day of trouble, cleaue then cloſer to him, be content to vndergoe any thing for him as did the *Martyrs*. And thus making it good we are the Friends of God, we may looke for the priuiledges of *Friends*; As to haue his *Counſells* reuealed to vs; And when we ſue vnto him hee will be much moued by vs, and at the laſt we ſhall be the onely men that hee will beſtow his greateſt *Fauours* vpon, his *Kingdome* and *Crowne* of glory. And ſo much for this firſt point, in that they are called Friends; Now they are alſo called

[*Neighbours*] A Neighbour properly is one that dwelleth neere vs in the ſame *borrow* or *Street*. And ſo may they in this reſpect bee called Neighbours becauſe, *Text.*

They are euer neere God and in his preſence. And that is our point we note.

Saint *Iohn* tells vs, that they who are there, *ſee him as he is*, 1 *Iohn* 3.2. and that the Faithfull there ſhall *ſee his face*, *Reuel.*22.4. yea as Saint *Paul* ſpeaketh, 1 *Cor.*13.12. *Face to Face*, which words are not literally to be vnderſtood, as if God had a *Face*; but thus, that we ſhall haue as plentifull a knowledge of God as we haue of him whom we ſee face to face. *Doctrine.* *The Angels are euer in Gods preſence.*

For further opening of the point, conſider we wherein this neere neighbour-hood which the Angels now haue, and all the Elect one day ſhall haue with God eſpecially conſiſteth. *Wherein the neere Neighbour hood, the Angels now haue with God, conſiſteth.*

And ſo it is either in the *Viſion*, *Sight*, and *Knowledge* of him, or in that neere *Fellowſhip* and *Communion* with him.

A double ſight in man:
1. That of the Eye.
Aug. Epiſt. 111. Tom. 2.
With which God is not to be ſeene otherwiſe then accidentally.

For the Firſt, know wee, there is a towfold ſight in man, that of the *Eye*, and that of the *Minde*: By the firſt, no man can ſee God in his *Eſſence* or *Subſtance*, which is moſt *Spirituall* and ſo *Inuiſible*, not to bee ſeene with the *Corporall Eye*, which can ſee nothing but things *Corporall* and *Viſible*; But with the *Spirituall* and *Pure eye* of the *Minde* and *Vnderſtanding* is this pure, perfect and Spirituall *ſubſtance* to be beheld.

Sure it is that the Saints ſhall *Accidentally* (though not *Eſſentially*) behold him in his viſible creatures with their bodily eyes, in whoſe glorified bodies, his *Wiſedome*, *Power*, *Glory*, ſhall clearely ſhine. And albeit we cannot ſee the *Deity* becauſe in it owne *Eſſence* it is ſpirituall, yet ſhall wee ſee God in that liuely *Image* of his *Sonne*, who is *God* and *Man*, in which reſpect it is that *Iob* ſaith, *hee ſhall ſee God in his Fleſh*; that is, *Chriſt* his *Redeemer*, and in him as his perfect Image and picture wee ſhall ſee the *Father* and his *Holy Spirit*. As wee cannot in this life ſee the ſubſtance and Eſſence of our *Soules* with our bodily Eyes, yet we can with them behold them in the functions, operations, and actions which they exerciſe in the body; ſo is it here in this caſe: But notwithſtanding our chiefe *viſion* and *knowledge* of *God* ſhall be ſpirituall in our *Soule*, *Minde*, and *Vnderſtanding*.

Iob 19.17.

2. That of the Minde which is,
1. Imperfect which we haue here.

Now this *Knowledge* of the *Minde* is two-fold; *Imperfect*, and *Perfect*. *Imperfect* is that which the Saints of God haue in this life. Now *we know in part* (ſaith the Apoſtle) 1 *Cor.* 13.11, and againe, *we know and vnderſtand as children*; that is, weakely and imperfectly, and conceiue of high matters after a babiſh and childiſh manner. We ſee darkely *as through a glaſſe*; And that either as wee ſee the wiſedome, power, and goodneſſe of God ſhining (though dimly) in the glaſſe of the Creatures (which is our *Naturall viſion*, and ſeeing of him common vnto vs with the Gentiles) Or that *Symbolicall ſight* and *viſion* when we haue ſome ſmall glimpſe of his glory, by ſome Signes, Shadowes, Created Images, and Similitudes; or other

Per Imagines formoſas apparentes, ſeu voces ſonantes.

other darke Reſemblances: In which kinde, *Moſes* is ſaid to haue ſeene Gods hinder-parts, that is, ſome ſmall ſignes and appearances of his glorious preſence: Yea to haue ſeene him *face to face*, but yet that ſpeech & other ſuch like, as *Gen*, 32.30. are onely Comparatiuely ſpoken, and to bee vnderſtood in regard of other *Viſions* and *Reuelations* made to them or others before, *Numb.* 12.6.7.8. For ſtill this ſight was darke and through Couerings. Or the *Viſion of Faith*, whereby we ſee God in his *Word*, not onely deſcribed vnto vs in his *Attributes* and *Perſons*, but alſo in that liuely *Image* of his *Sonne*, in which ſence Chriſt ſaith, *He that hath ſeene me hath ſeene the Father.* And yet ſtill this is but darke through a glaſſe; A *walking by Faith, not ſight*, 2 *Cor.* 5.7. *i.e.* not ſuch a *Viſion* or *Sight*, as they who haue ended their walking and reſt in the Lord haue and ſhall enioy. Of the next. Iohn 14.9.

Perfect ſight, is that which the *Angels* now haue and all Gods Saints ſhall haue in the life to come. Yet this muſt warily bee vnderſtood, and with this *Reſtriction*; It is and ſhall be *Perfect* in reſpect of the *Creature*. Not that we ſhall there behold God in his full *Quantitie*, which is *Infinite*, and therefore *Incomprehenſible*, but ſo much as the Creature is capable of, that it hath and ſhall haue, and that *Immediately* without Vailes and Shadowes. Hence thoſe *Angels* which ſtand about the *Throne*, are deſcribed vnto vs, couering their faces with their wings, *Iſay* 6.2. *Ezek.* 1.11. witneſſing thereby, that there is in God a more Infinite glory, then they are able to comprehend. And no maruell, for euery creature is *Finite*; A Veſſell of limited and definite bounds: and can any thing Finite comprehend that which is Infinite? A *ſimple Perfect Sight* then, ſo to ſee God as hee is wholy in himſelfe, wee ſhall not there haue; but that *Comprehenſiue perfect Sight*, whereby the Creature ſeeth God, ſo farre as it is capable of his knowledge, ſhall then and is there to be had. There my whole *Minde* ſhall be filled with his light, no darkeneſſe ſhall be left in it; Hee ſhall quicken my whole *Heart*, no more deadneſſe

2. *Perfect, which ſhall bee had hereafter.*

deadneſſe ſhall be in it: And the whole *Affections* ſhall be repleniſhed with his *Peace* and *Ioy*. All that is in vs the Lord ſhall fill; our Cup ſhall run ouer, we ſhall deſire no more: Yet ſhall we not be able to comprehend all that is in the Lord. As *Veſſels* caſt into the Sea, (It is *Auguſtus* Similitude), bee they neuer ſo large are all filled, and may be truly ſaid to be *perfectly Full*, and yet that which they containe is nothing in compariſon of that great abundance which is about them.

Ob. But if we comprehend not God *Infinitely* in the life to come, it may ſeeme we cannot be thus bleſſed. For no *Finite* thing can make a man bleſſed.

Reſp. *Omne receptum eſt in recipiente non per modum recepti ſed per modum recipientis.* We apprehend an *Infinite* thing, as being *Infinite*, but not by an *Infinite Apprehenſion*, for wee apprehend him who is *Infinite* but *finitely*: And it is a true *Axiome*, that Euery thing is receiued by the receiuer, not according to the thing receiued, but according to the meaſure of the receiuer. As appeares before by that *Ancient* Fathers Similitude.

Now from this that hath beene ſaid, it appeares that the *Knowledge* we haue of God in this Life, and that in the Life to come, ſhal not be diuers in themſelues, nor differing in their ſubſtance and eſſence, but only in degree and excellencie: For as we ſee the ſame *Sun* with the ſame eyes, and after the ſame manner, through a thicke miſt or cloud, which we doe in a cleare day, though much more obſcurely and imperfectly: ſo ſhall we with the ſame vnderſtandings ſee the ſame God, after the ſame ſpirituall manner in heauen, as we doe on the earth, but yet in reſpect of the meaſure and degree with much more excellencie, clearenesſe, and perfection. And thus much for the *Viſion* and *Sight* which in heauen is to bee had of God. Now next for the *Communion* that is there to be had with him. A word of it.

As there is in heauen a ſight of Gods excellencie and perfection, ſo likewiſe a *Communicating* with him in all his happineſſe, which is the ſupreame end of *Creation* and

and *Redemption*, and the very perfection of our *Glorification*.

Which *Communion*, though begun betwixt God and his Elect in this life, in and through the Lord Iesus, who being *God* and *Man* by his *humane nature assumed*, vnites so many as are members of his body vnto God, and by his *Diuine nature assuming* vniteth God to vs, and by virtue of this *Vnion* makes vs partaker of God, and so causeth, as that we haue communion with him in all his goodnesse and diuine excellencies, and that truly though in respect of degree weakely and imperfectly. Yet in heauen it shall bee euery way more excellent and perfect. Then hauing fullnesse of spirit, we shall be so perfectly vnited to our Head, and through him to God, in such a neereneſſe, as wee cannot now conceiue of, *Iohn* 17.20,21. And whereas in this Life, God communicateth to vs himselfe, and all that is his by *Inferiour meanes* and *Secundary causes* (as his spirituall graces by the Word and Sacraments; his temporall benefits tending to our preseruation and liuely-hood, by his Creatures, as the Sun, Ayre, Earth, Raine, &c.) then these *Inferiour meanes* shall Cease, and God without them shall be all in all vnto vs; supplying all our wants, and perfecting our happinesse by himselfe alone, immediatly without helps or inferior Instruments, *Reuel.* 21.4 22.23. And in these things stands that neereneſſe of neighbour-hood in heauen which is to be had with God.

Our Communion with God in heauen, whence it is, and where in it consisteth.

All which should still pricke vs on to a greater longing after this place. *Themistocles* (we read) doubted not but he should let his farme the better, by giuing out it had a good neighbour by it; And shall not heauen in this respect be the more desired and sought after? Oh! the *Vision* of God; Oh! that *Communion* that shall be there had with him: Oh! those admirable, inestimable priuiledges, that shall accompany both. It is he that *made all*: It is he that *hath all*: It is he that *Is all*: There, and no where else is that true *Manna* that hath the tast of euery good thing. Whatsoeuer is excellent that thou desirest, whatsoeuer beautifull

Bern de miser. humana. Serm. Whatsoeuer is excellent shall be enioyed in God.

beautifull that thou likeſt, whatſoeuer delightfull thou requireſt in him, thou ſhalt finde it, in him thou ſhalt enioy it. Wouldſt thou *Reioyce?* He ſhall be thy *Ioy*. Woulſt thou be *Crowned?* He ſhall be thy *Crowne*. Deſireſt thou *Power?* He is *Omnipotent*. If *Fortitude?* He is *Strength*. If *Prudence?* He is *Wiſedome*. If *Charity?* He is *Loue*. If *Riches?* He is a *Treaſure* that ſhall neuer faile. If *Honour?* He is *Maieſty* and *Glory*. Whatſoeuer *Good* thou canſt deſire, this chiefe *Good* ſhall repleniſh thee with it, *All in All* he will be to his owne. Oh! thinke if ſuch felicity follow vpon Gods dwelling neere vs in theſe ſmoakie cottages of our mortality, where wee haue but a glimpſe of him (and ſcarce that comparatiuely) ſo as that nothing can make vs miſerable; All miſeries are thereby ſo ſweetened as that our *Earth* is to vs as *Plate*, our *Steyned Cloath* as *Arras*, *&c.* What happineſſe ſhall there bee in our dwelling with him in the ſame houſe, vnder the ſame roofe, in thoſe eternall Tabernacles of Reſt, and Glory, at whoſe right hand there ſhall be fulneſſe of ioy and that for euermore? Theſe Meditations digeſted, could not but make vs to abhorre that abſence that ſhould hinder the fruition of ſuch vnſpeakeable happineſſe, which is enough to fire the moſt frozen Soule with an vnquenchable loue and longing, and cauſe them daily to lift vp their *Eyes* to *heauen*, their *eares* to *God*, and their *hearts* to *Paradiſe*. Oh that there were ſo great *Faith* on *Earth*, as there is *glory* and happineſſe in *heauen*, then ſhould we ſoone preuaile with men to mind theſe things.

Text. *Reioyce with me for I haue found my ſheepe which was loſt*] In which words, we ſee The *Thing* whereto they are *Inuited*; namely to partake with him in this his *Ioy*, conceiued vpon the finding and Returning of the Stray. Particularly we may conſider: 1. The thing deſired, *Reioyce with mee*: 2. The *Reaſon rendered*, for *I haue found my ſheepe which was loſt*.

From the words Litterally conſidered, wee may inferre: that

There

There is a lawfulneſſe of mutuall reioycing betwixt Friends and Neighbours vpon good occaſions.

Doctrine.
A lawfullneſſe of mutuall reioycing betwixt Friends.

A truth warranted both by *precept* and *example* out of holy Scripture. Saint *Paul* wills vs to *Reioyce with them that do Reioyce*, as wel as to *weepe with them that weepe*, *Rom.* 12.15. A mutuall Affection there ought to be betwixt Chriſtians in both eſtates, *Aduerſity*, and *Proſperity*; To mourne with them in the one, and to Reioyce with them in the other. Which precept reacheth as well vnto *Temporall caſes* as vnto *Spirituall*, prouided they be lawfull: For if a Foole ſhall ſport himſelfe in doing miſchiefe, as *Solomon* ſpeaketh, *Pro.*10.23. Or one deſtitute of vnderſtanding reioyce in his folly, *Pro.*15.21. If a Drunkard ſhall reioyce in his cups, an Adulterer in his whore, &c. they are to reioyce alone; In ſuch caſes this precept doth not reach vs, (as *Origen* notes well.) And as we haue *Precept* for it, ſo the *Practiſe* of diuers of Gods Saints to confirme vs in the truth of it. *Abraham* makes a feaſt, and inuites his friends at *Iſaac's* weaning, *Gen.*21.8. *Laban* (though a Churle) inuites all the men of the Place to a Feaſt at *Iacobs wedding*, *Gen.*29.22. The Iewes by command reioyce and make merry after their returne from captiuity, *Neh.*8.10. And another Feaſt they kept vpon their deliuerance from *Hamans* conſpiracie, *Eſter* 9.22. We reade of *Loue-Feaſts* the godly had, *Iude* 12. And of *Goſſips-Feaſts*, *Luke* 1.58. Beſides ſundry other occaſions of meeting and reioycing, ſo that the truth of the point cannot be queſtioned.

Reaſ.
We are members one of another.

The Reaſon is that rendered, 1 *Cor.*12.26. wee are members one of another, as the members then reioyce one at the others welfare, ſo ought it to bee with vs.

Vſe 1.

Such then as thinke *Religion* condemnes it, are much deceiued. It is an illuſion of Sathan to perſwade any, that if once they become religious, they muſt ſhake hands for euer with all mirth and merry meetings: but it is nothing ſo. Indeed there is a mirth that *Religion* is an enemie vnto, but it is that which *Solomon* condemnes and ſtiles *a madde mirth*;

mirth; being either in things euill, or elſe after ſuch a manner that is not good, being both out of *Time* and *Place*. But as for *Honeſt* and *Sober mirth*, Religion allowes; And Chriſt himſelfe approued of by his preſence, *Iohn* 2.2. Indeed wee reade not of Chriſt's laughing in the Scripture, yet wee need not thinke hee neuer did, or that hee was ſo rigid and auſtere as to endure no mirth nor meeting, for had hee, (without queſtion) hee would not haue beene inuited to ſo many Feaſts as wee reade hee was; or at leaſt not haue frequented and reſorted to ſo many as we reade he did; ſuffering and permitting his Diſciples and others to reioyce, drinke wine, bee merry, before his face.

Ob. But Scripture calls for *Mortification* of *Affections*, *Gal.* 5.3.4.

Reſp. True; but it is the Carnality of them, that is ſtrucke at, not the *Affections* themſelues.

Vſe 2. Let vs therefore in the next place be rightly informed of our Liberty in the vſe of the outward comforts of this life, and ſo *vſe it, not as an occaſion to the fleſh.* Many a poore Chriſtian giues great aduantage vnto Sathan in the day of their anguiſh, through an erroneous conceit, or rather deceit of their hearts, that they ſhould much offend if they ſhould giue liberty to themſelues to enioy the creatures of God for their delight; If they ſhould come in company with their neighbours, or bee merrie, and ſo through their ignorance of the liberty God allowes in the vſe of theſe things indifferent, they bring great aduantage to the Diuell, and dammage to their owne ſoules For preuenting which, Conſider theſe particulars.

Six particulars conſiderable, that we may be rightly informed of our liberty in the vſe of outward comforts.

Firſt, All *Ioy* and *Reioycing* in the *Creatures* is not good, nor lawfull. There is a helliſh Ioy, and a diueliſh laughter; of which *Solomon* ſpeakes, *Eccleſ.*2.2. *I ſaid of laughter it is mad, and of mirth what doth it?* and of which Saint *Iames* ſpeakes, *Chap.*4 9. *Let your laughter be turned into mourning, and your Ioy into heauineſſe.* And of which our Sauiour ſpeakes, *Luke* 6.25. *Woe bee to you that laugh, for*

you

you ſhall mourne and weepe. And *Solomon* calls ſuch *fooles* whoſe hearts are enueigled with it, *Eccleſ.*7.6. For albeit the Things wherein we reioyce in themſelues (it may be) are not euill, yet we reioyce, in them euilly, not obſeruing Circumſtances; neither haue ſuch any right to reioyce therein that doe reioyce; their perſons not being reconciled to God in Chriſt, and ſuch are no where bidden to *reioyce* in Scripture, but euer called vpon to *mourne* and *weepe.*

Secondly, though all Ioy that men take in the Creatures be not *Good*; yet there is a *Good* and *Lawfull Ioy.* A liberty that God hath giuen to the godly to vſe his good creatures, not only for *Neceſſity*, but liberally and for *delight* alſo. Three times of the yeare God allowed, yea commanded his people to meete together, and at euery ſuch meeting to keepe a feaſt ſeuen daies by way of *Thankefulneſſe* to God for his bleſſing them in all their encreaſe, and in all their workes of their hands; At which time *they ſhall ſurely reioyce* (ſaith the Text) *Deut.*16.15. And that not onely in the vſe of common or ordinary bleſſings; but a liberty was giuen to pleaſe the appetite with the beſt and daintieſt, *Thou ſhalt beſtow thy money* (ſaid the Lord) *for whatſoeuer thy ſoule luſteth after; for oxen, or for ſheepe, or for wine, or for ſtrong drinke, or for whatſoeuer thy ſoule deſireth, and thou ſhalt eate before the Lord, and thou ſhalt reioyce, thou and thy houſhold, Deut.*14.26. 1 Tim.4.3.

Thirdly, Although God giue ſuch liberty, yet theſe bleſſings are not to be vſed without *Sobriety.* We ſhould Reioyce with *Trembling*, and eate with *Feare, Iude* 12. leaſt we fall into that we are ſo ſubiect vnto, *Exceſſe.* It is eaſie for a man to ſurfet and take too much of thoſe things which are ſweete: *Haſt thou found hony* (ſaith *Solomon*) *eate ſo much as is ſufficient for thee, leaſt thou be filled therewith and vomit it, Pro.*25.16. Though worldlings giue the reines to their minds, and powre out themſelues to pleaſure, fearing onely they ſhall not Ioy enough; yet ſhould the *Affections* of *Chriſtians* ſtand like ſo many good Pſal.2.

ſer-

ſeruants in a diligent attendance, ready to bee commanded by *Religion* and *Reaſon*. This care of *Sobriety* was taught by that ordinary practiſe in feaſts of old (as appeares by that Expoſtulation of the *Gouernour* with the *Bridegroome*, *Iohn* 2.9,10.) when towards the end they gaue them weaker wine and more delayed with water, leſt their braines might be ouercome, and their mirth might be turned into madneſſe.

Fourthly, Though God giues this liberty vnto the Godly to vſe the creatures, and outward comforts as aforeſaid; yet there is a time of *Reſtraint*, enioyned by God himſelfe in the vſe of theſe things. As in the day of *Humiliation* of the ſoule when he calls to faſting, to mourning, and to weeping, *Lenit.* 23. then may we not enioy the liberall vſe of the Creatures. *Daniel* eate no pleaſant bread, neither came fleſh nor wine into his mouth, neither did hee annoint himſelfe at all, till three whole weekes were fulfilled, the time of his humiliation, *Dan.* 10.3. Nor may wee then allow to our ſelues the comfort of *Society*, *Ioel* 2.16. *Zach.* 7.3. Nor vſe *Recreation*, nor the *meanes* of *mirth*, but hang vp our harps vpon the willowes, *Pſal.* 137.2.4.6.

Fiftly, Albeit at ſuch times wee ſhould reſtraine our ſelues of this our Liberty, yet vpon no pretence of *Humiliation* for ſinne, or for too long a time may we *Altogether* depriue our ſelues of theſe outward comforts. See this in *Danids* example, who although he had as great a cauſe to be humbled as any poore ſinner could haue, yet after the childe was dead, aroſe from the earth, and waſhed and annointed himſelfe, and changed his Apparrell, and came into the houſe of the Lord, and worſhipped, and came vnto his owne houſe and did eate bread, and comforted *Bathſheba* his wife, and went in vnto her and lay with her, and went about the workes of his calling chearefully, 2 *Sam.* 12. 20. 24. 19.

Laſtly, That albeit we take *Occaſion*, from outward comforts, to be merry and reioyce together, yet our chiefeſt

Ioy

Ioy ſhould be *in the Lord.* Theſe things may giue *Occaſions* but not *Bounds* to our reioycing; wee may not ſuffer theſe *low boughes* to draw away the ſap from the *higheſt branch, Ier.*9.23.24. Friends, Wine, Health, Reputation, &c. in themſelues are nothing, but in God they are worth our Ioy indeed. Obſeruing theſe Rules; we may be merry at *meate* and *worke, Dent.*12.18. yea we ſhall highly offend if we doe not ſtirre vp our hearts to Cheareſulneſſe. And that, Firſt, againſt *God.* Secondly, againſt our *Selues.* Thirdly, againſt *Others.* Againſt *God,* for wee diſpraiſe our Maſter, and bring vp an euill report of his ſeruice, by being heauie and vncomfortable; what one thing cauſeth naturall men to diſlike Religion more then this? whereas God maketh this the onely priuiledge of his ſeruants, and that, that ſhould greatly commend his ſeruice vnto men, that where others ſhall bee aſhamed and cry and howle, his ſeruants ſhould reioyce and ſing, *Eſay* 65.13.14. If therefore *Artaxerxes* the King could not abide to ſee his ſeruants ſad, *Neh.*2.1.2. much leſſe can God who deligh-teth moſt in that ſeruice, that is done him with Cheare-fulneſſe and a glad ſpirit. And how highly God is offended when it is wanting, ſee *Dent.*28.47.

In not being cheareſull wee offend.
1. *Againſt God.*

Againſt our *Selues* we offend by our Sadneſſe; Firſt, in Sinning againſt our *Bodies,* making them vnſeruiceable to our ſoules in any good: *Anna* abſtained from the ſacrifice becauſe ſhe could not be chearefull. Hereto tends that Pro-uerb of *Solomon, A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones, Pro.*17.22. *Dauid* ſub-ſcribes to this truth, *Pſal.*31.10. *my life is waſted with hea-uineſſe.*

2. *Againſt our Selues and the Body.*
1 Sam.1.7.

Secondly, againſt our *Soules,* and that Firſt, in hindering grace in the vſe of the Word and Prayer. It is true that is ſpoken by *Elihu, Iob* 33.16. that Sorrow and Affliction openeth the eare, but it is to be vnderſtood of *Moderate Affliction*; for if it bee *Extreame* it ſo ſtraighteneth the heart and oppreſſeth it, as that it makes a man vnable to profit by the beſt teacher that ſhall come vnto him. As

And Soule.

Exod.6.9. we see in Israels case to whom *Moses* and *Aaron* were sent with as glad tidings as could be brought vnto a people in their estate, yet they hearkened not, nor made they any reckoning of what they spake (when yet before they had receiued another message brought by them (not altogether so full of Comfort) and praised God for it, *Exod.*4.30, 31.) and the reason is giuen why they hearkened not, Exod.4.31. *Exod.6.9. for anguish of spirit and cruell bondage.* So likewise for *Prayer*; Extremity of Sorrow and Heauinesse makes a man that hath the best gift in prayer, vnable to make any comfortable vse of it as wee see in *Dauids* case, *Psal.*77.2.3.4. *In the day of my trouble I sought the Lord, my soare ranne in the night and ceased not: my Soule refused to bee comforted. I remembred God and was troubled, I complained and my spirit was ouerwhelmed. Thou holdest mine eyes waking, I am sore troubled that I cannot speake.* It is true he prayed; For no Affliction nor sorrow can vtterly quench the spirit of Prayer in Gods child, *Rom.*8.26. nay if it be moderate (as I said concerning Hearing) it helps it and makes a man best able to pray, as *Isay* 26.16. but in this his Extreame Affliction, though hee prayed, yet, he saith, he was *so troubled as that he could not speake*; to wit, as he should and ought; Nothing to the purpose if he did: And also that that he did doe, he could take no comfort in. Thus true is it that *Solomon* speaketh, *Pro.*15.13. *by the Sorrow of the heart the Spirit is broken.*

Next, As it Hinders grace, so it giueth great aduantage vnto Sathan, and maketh a man lesse able to resist him in his temptations: And this is that that is said, *Nehemiah* 8.10. *The ioy of the Lord is the strength.* As *Sampsons* strength lay in his haire, so a Christians strength in his spirituall Reioycing. Thus wee see wee offend against our selues by our want of cheerefulnesse.

And so lastly, against our *Brethren* we offend, in causing them to thinke hardly of a Christian course, as that that robs them of all the comforts of this life, and casts them that follow it, into malancholy doubts and feares. How many

many a Christian hath much to answer for before God euen in this respect? These things Considered, no wonder if we be so often called vpon to a mutuall Reioycing.

Secondly, wee hence obserue A true Fruit of Friendship, *viz.*

To Communicate our Selues and impart our Ioyes vnto our Friends.

Doctrine. *To communicate our Ioyes vnto our Friends, a true fruit of Friendship.*

The Shepheard cannot reioyce alone, he must call vpon his *Friends* and *Neighbours* to partake thereof. Hereunto (as some vnderstands it) tends that speech of *Solomon*, *Pro.* 27.19. As in *water, face to face, so the heart of man to man.* True it is, euery mans heart is alike by nature, and answers other as face doth face in the water; in which sence some take it. It is likewise true, that the countenance will sometimes bewray the heart of man to man, as the water doth the semblance, and proportion of one mans face to another, that looketh in the water with him. And so some other expound it. Yea it is certaine that the minde and conscience of euery man, will tell him (though not perfectly) what a one he is, whether good or bad, as the water like a glasse (though somewhat dimme, yet very true) representeth the countenance therein imprinted, vnto the countenance that beholds the same. Which is the meaning some giue of it. And as true it is that in a Friend wee may see our selues and Image; the disposition of our owne soules and hearts euen as face sees face in water; For True Friends are our second selues and the liuely representations one of another. See this in *Ionathan* and *Dauid* (a paire of true Friends indeed) how did they communicate themselues, their ioyes, their sorrowes each to other? *Ionathans soule was knit to Dauid*, and *Dauids* soule was knit to him; As if one soule did enliue them both: yea their bodies shall bee suited as well as their hearts; All euen to the sword, the Bow and girdle, will *Ionathan* communicate vnto his Friend, that all beholders that see, may say there goes *Ionathans* other selfe. The like wee finde betweene

Est tanquam alter idem. Tul. 1 Sam. 19. & 20. Chap.

Mary and *Elizabeth*, *Luke* 1.39. no ſooner had the holy virgin vnderſtood by the Angell of her Cozens concepti. on, but ſhe haſtens her iourney into the hill-country, to viſit that gratious Matron; and being met how did thoſe two wonders of the world impart their ioyes, each to other, and congratulate their mutuall happineſſe? Thus *Iob* imparted to his Friends his griefes; And *Sarah* her happineſſe and comforts, that they might laugh with her as the others mourn'd with him.

Reaſ. 1. *Loue is of a ſpreading nature* Rom. 5. 5. Pſal. 133. 1.

And no wonder if it bee thus betwixt Friends, ſeeing true Affection is of a ſpreading nature; and therefore compared to *Fire*, to *Water*, to *Oyle* in Scripture, which are actiue and ſpreading.

Reaſ. 2. *Things of like nature deſire vnion.*

Beſides things of like nature deſire vnion: as diuers flames become one; and diuers riuers if they meete, make one ſtreme: ſo true friends being of like temperature & diſpoſitiõ.

Vſe 1.

By the fruit then iudge of the tree. Needs muſt a true Friend be worth the hauing, and enioying. Hee is neerer and dearer (in *Solomons* iudgement) then a brother. Alas! What is it to abound in all outward happineſſe, and haue none to impart or communicate it vnto? A companion in our ioyes adds much vnto it. And ſo is it in our miſeries, to haue a true Friend condole with vs, greatly mittigates it. Hence is it that a friend (by *Auſtin*) is called *the ſalue of a mans life*, as the onely one that can eaſe the ſwellings and fullneſſe of the heart which paſſions doe induce. For diſeaſes of ſtoppings and ſuffocations in the body, you may haue diuers helps: *Sarza* to open the *Liuer*; *Steele* to open the *Spleene*; *Flower of Sulphur* for the *Lungs*; *Caſtoreum* for the *Braine*; but no receipt opens the *Heart* but a true *Friend*. To him wee impart *Griefes*, *Ioyes*, *Hopes*, *Feares*, *Suſpitions*, *Councell*; and whatſoeuer lyeth vpon the heart to oppreſſe it in a kind of Ciuill ſhrift or Confeſſion. Haſt thou then no Friend, Oh get one to be the Solace of thy life, without whom the world is but a wilderneſſe; And faces are but a gallery of pictures, and Talke but a Tinkling Cymball without Loue. And yet bee wary in thy

Medicamentum vitale lib. de Amic

Bacons Eſſayes.

thy choice. For as one ſaid once of Prieſts, ſo I of Friends, there are *many Friends*, and yet but *few Friends*, many in ſhew, few in truth and deed: For

Facilis vox & communis. Tuus ſum totus; ſed pauciorū eſt effectus. Amb.

Sundry kinds of falſe friends.

Firſt, there is a *Time-ſerving Friend*, who worſhip the Sun-riſing, but not ſetting; ſuch, like the Swallow, will cheriſh themſelues in the Summer of a mans proſperity, in the heate thereof; but in the Cold Winter of his Aduerſitie will treacherouſly forſake him: Such Friends *Iob* met withall.

Secondly, there bee many *Falſe-hearted Friends*, who counterfet Loue, to this end, that they may get knowledge of thy ſecrets, and ſo hurt at pleaſure; effecting that by cloſe and ſecret Craft, which they could not bring to paſſe by force and violence, ſuch a *deceitfull hoaſt Dauid* found at the *ſigne of Friend*.

Thirdly, there is a *Masked counterfet* who (as one ſaith well) is all lime, his words are lime, ſo are his geſtures, ſo his countenance: And ſuch a Friend found *Abner* and *Amaſa Ioab* to be; and Chriſt *Iudas*, who when they ſaluted with the tongue *All-haile*, ſaid in their hearts *Take heed*, giuing poyſon with pleaſing mixture. Many ſuch friends the world is full of, and therefore it is wiſedome

Caueats and Rules for chuſing and uſing of friends.

Firſt, not to be ouer-haſtie in entertaining Friendſhip with any, ſeeing there be many lurking holes, and ſecret corners in mens minds, but firſt trie him as thou doſt a veſſell with water before thou put in wine.

And ſecondly, hauing found him true, and ſure, keepe him, and affect not change. A true friend is not borne euery day. While thou haſt him, prize him, and let him well perceiue it, by communicating thy ioyes, and ſorrowes, as is fitting: ſo ſhalt thou enlarge, and redouble the one, and mitigate and leſſen the other. For as in *Bodies, Vnion* ſtrengtheneth and cheriſheth any naturall action, and on the other ſide weakeneth and dulleth any violent impreſſion, ſo in *minds*. No man imparts his *Ioyes* vnto his Friend but Ioyes the more: None impartes his *Sorrowes* to his Friend but grieues the leſſe.

And in a word, ſeeing few friends are to bee found in earth, high to heauen, there thou canſt not miſſe as before was ſhewed. Get God to be thy Friend, and ſhew it by giuing vent vnto thy ſoule in all diſtreſſes, powring out thy complaints and grieuances into his boſome. Thus from the words *Literally* conſidered. Now *myſtically*, and ſo they teach vs, that

Doctrine. *Chriſt imparts his ioyes vnto his Friends.*

Chriſt (A true Friend indeed) *imparts his Ioyes vnto his Friends.* See *Cant.*5.1. *Eate ô my friends, drinke and make you merry ob welbeloued. q.d.* you that are my friends whether bleſſed *Angels* of faithfull *Chriſtians*, partake with me in this Ioy, ariſing from the faithfullneſſe of my *Church*: yea cheare vp and fill your ſelues ô *my beloued* with the ſame ſpirituall dainties, wherewith I am refreſhed. Eate of my hony and hony-combe, drinke of my milke and vine, and be filled therewith. Thus plentifull and kinde-hearted is the Lord, that he cannot keepe his Ioy within himſelfe, but his Friends muſt partake thereof, ſee *Iohn* 17. 13.11.22,24.

Vſe. A doctrine full of comfort, to all ſuch as are his Friends. Needs muſt our life be a life of Ioy, when Chriſt himſelfe makes vs partakers of that Ioy he hath. And ſuch is his Nature as that he is willing to communicate Ioy as well as other graces, 2 *Pet.*1.3, If all things that pertaine to life and godlineſſe, then that. He annoints vs with the oyle of gladneſſe aboue our fellowes. For with that oyle the head is annointed ſhall the members bee alſo; And with ſuch oyle was hee annointed, *Pſal.*45.7. *Heb.*1.8,9. therefore with ſuch his members, ſeeing (like that pretious ointment powred vpon *Aarons* head) (the Type of this) all ſtayed not on the head, but ſome *went downe to the skirts of his garment*: So ſheweth Saint *Iohn*, 1 *Epiſt.* 2.27. *the annointing which you haue receiued of him abideth in you, &c.* Sure then how euer men of this world pleaſe themſelues with that fond conceit, that the life of a Chriſtian is an Vncomfortable life, yet the contrary is euident: For if any one be not *Ioyfull enough*, it is becauſe he is not *Chriſtian*

Pſal.133.2.

ſtian enough, wherefore let the godly put to ſilence the ignorance of fooliſh men, and let the ſauour of this oyle bee ſented, whereſoeuer we come; And in caſe of want goe to Chriſt, deſire him that while thou art in this life, hee would be pleaſed to communicate ſome of his Ioyes vnto thee. He hath promiſed to communicate all things pertaining to *Grace and Glory*: by virtue of the Promiſe goe to him boldly, hold on in thy requeſt, feare not; thy ſuit is honeſt; doubt not of ſpeeding. For as *Tiberius* in a letter ſaith vnto his Friend *Seianus, hæc pro amicitia noſtra non occultani*: So Chriſt in his Word hath ſaid to thee, *I haue called you friends*, and for Friendſhip ſake, *all things I haue heard and receiued of my Father; I haue made knowne vnto you, Iohn* 15.15. Now he diſcouers much, but ô what ſecrets ſhall he one day breake open to vs? little doe we know, or heare of what he will (in regard of Friendſhip) one day diſcouer. The Euerlaſting Councels of God: the depths of his Prouidence: The Deeds of all both Good and Bad; The Glory of the Elect: The Eternall miſery of the damned; he will reueale. Then ſhall we *Enter into his Ioy*, now that Ioy hee communicates *enters into vs*, but hereafter we ſhall enter into it, and bee poſſeſſed of it for euer. Matth. 25.

Before I paſſe the point, A Queſtion would be Anſwered: By theſe Friends the Angels are eſpecially vnderſtood (as we heard before) now it may bee demanded, whether Chriſt doth communicate himſelfe to them, and what are the benefits they haue by him.

Queſt. *Whether Chriſt doth communicate himſelfe to the Angels, and what benefit they haue by him*

For Anſwer to this Queſtion, two things: Firſt, The Angels in heauen haue diuers diſtinct benefits by Chriſt. He doth gratiouſly communicate himſelfe and fauours to them as his Friends.

Reſp. 1. *Hee doth communicate himſelfe to them.*

Secondly, that albeit he doth communicate himſelfe to them, yet he is much neerer, and farre more communicatiue to the Saints then to them, though they bee creatures otherwiſe more excellent.

2 *Yet he is more communicatiue to the Saints.*

For the firſt; It is true, they haue a bleſſed life (for the ſub-

ſubſtance) not comming to them by Chriſt, conſidered as a *Mediator*; euen that bleſſed life in which they were firſt created: yet they haue gaine by Chriſt, and through him their happineſſe is augmented, and their Ioy in many regards very much increaſed. For firſt, it is a fauour that they are vouchſafed a place in the *myſticall body vnder Chriſt*, and that Chriſt ſhould be their *head*, *Coloſſ.*2.10. Secondly, they receiue from Chriſt (as ſome conceiue) *Confirming grace*, and ſo Aſſurance that they ſhall neuer fall, which is a maine benefit. Thirdly, *Peace is made betwixt them and man in Chriſt*. And the *roomes* of thoſe fallen are *ſupplied* by the *Elect in Chriſt*. Fourthly, their *Illumination* and *Ioy* in many regards is through him much *augmented*. They who ſo deſire to looke into the things of the Church, and with ſuch wonderfull delight and admiration, hauing their faces alwaies vpon it, (As the *Cherubims* vpon the Arke) as if they could neuer ſatisfie themſelues in beholding and prying into the ſecrets of the Goſpell: Oh what Ioy thinke wee haue they in beholding the preſence of *God-Man* now aſcended and glorified? what doe they there heare thinke we, by enioying his preſence, who ſitteth at Gods right hand for euermore? And they who are ſo refreſhed with ſingular ioy for the conuerſion of the Elect, how many waies by Chriſt is their Ioy enlarged?

1 Pet.1.12.

For the Second, *viz.* that he is not (notwithſtanding) more *Communicatiue*, and much neerer to vs, then to the Angels: And that, Firſt, in that hee hath taken the ſelfe ſame *Nature* with vs, which he did not of the *Angels*, *Heb.* 2.16. Secondly, in that he doth *vnite vs* to himſelfe more neerely then the Angels; they being vnited to him by that *Knowledge* and *Loue* which they haue of their owne from the firſt Creation; but wee are vnited vnto him by ſuch graces, as himſelfe by his ſpirit begetteth in vs, as *Faith and Loue* in this life, and in that other by *Viſion*. Our bands take their beginning from the head, As nerues and ſinnewes, wherewith the members of the naturall bodie

are

are vnited. Thirdly, by his *Sufferings* hee hath procured for vs all bleſſings both *Spirituall* and *Temporall*, making a purchaſe of them with his *blood*: In like kinde hee in his death reſpected not the Angels. Fourthly, hee doth Communicate with vs that whole *Life of grace and glory*, which wee haue and ſhall receiue: As the members of the body haue no ſenſe and motion which floweth not into them from the head, no more haue wee, But the Angels haue a bleſſed life (as was before touched) not comming from him as a Mediator. And ſo much for Solution of that Queſtion. Now proceed we to the next.

For I haue found my ſheepe which was loſt] In that this is rendered as a Reaſon (Conſidering the words according to the Letter) this may bee thence obſerued: that — *Text.*

The welfare of our Neighbours in things outward and Temporall, ſhould afford matter to vs of ioy and reioycing: So we reade, *Exod.*18.9. *Iethro* reioyced *for all the goodneſſe which the Lord had done to Iſrael, whom hee had deliuered out of the hands of the Egyptians.* Our Sauiour *Matth.*6.11. wills vs to pray for, and as truly to deſire the outward welfare of others as our own. Now it is a ſure Rule, that whatſoeuer we are to pray for, hauing obtained it, we are to be thankfull for it, and reioyce in it. — *Doctrine.* *We ſhould reioyce at our neighbours welfare.*

For the Law of Charity doth binde a man to *Loue his neighbour as himſelfe*, and this he doth not, if in caſe he reioyceth not, as well for his neighbours good as for his owne. — *Reaſ.*1. *The law of charity requires it.*

Beſides what one member hath beſtowed on it, ſerueth for the vſe of the reſt; And therefore in reioycing at anothers good, we reioyce at our owne welfare. — *Reaſ.*2. *We reioyce at our own welfare.*

And therefore as it ſerues to *Reprone* ſuch who are ſo farre from reioycing at their neighbours good, as that hauing that *Euill Eye Solomon* ſpeakes of, they Enuie their proſperity, and ſeeke by ſinfull and indirect courſes (as pilfering, cheating, oppreſſing, and ſuch like) to breake their — *Vſe* 1.

their backs, and bring them to beggarie, of whom wee ſhall ſpeake more fully in that Parable of the Prodigall.

Vſe 2. So likewiſe it ſhould teach vs to take notice of Gods fauours towards others, euen in outwards reſpects, and to enquire after their health and welfare, as *Ioſeph* did after his Fathers: *Is the good man yet aliue how doth he? &c.* not for this end that wee ſhould repine, and grudge, at Gods fauours beſtowed on them, as the *Philiſtims* did at *Iſaac* becauſe he had poſſeſſions of flockes, and poſſeſſions of heards, and great ſtore of ſeruants, and waxed great, and went forward in the world, and grew, waxing very great, *Gen.*26.13.14. but that wee may laugh with them as *Sarah* ſpake, bleſſe God for them, bearing (like good neighbours and friends) a part in that their Ioy. Neither ſhould others Conceale Gods bleſſings, as the manner of moſt is, who are euer complaining of want and weakneſſe; go barely, fare hard, and would make the world beleeue they haue nothing when they haue abundance, to this end, that they may be free from payment of thoſe dues which they owe to *Church* and *Common-wealth, &c.* a ſinfull courſe met with by *Solomon*, *Pro.*13.7. and highly diſpleaſing vnto God; As robbing him of that glory hee ſhould haue, by their owne Comfortable vſe of what is giuen. As alſo from the lips, and hearts of others, who ſhould reioyce with them, and giue thankes to God for that their welfare. And thus much in briefe from the words conſidered as aforeſaid.

Next (as we are to conſider them in a ſpirituall ſence,) we are to learne:

Doctrine. *The Conuerſion of others wee ſhould reioyce in.*

To be affected vnto Ioy and gladneſſe for the Saluation and finding vp of others. And thus haue Gods ſeruants beene: They haue greatly reioyced in the grace they haue ſeene in others: 3 *Iohn* 4. *I haue no greater ioy* (ſaith Saint *Iohn*) *then to heare that my children walke in the truth*, and *ſo in his* 2 *Epiſt. and* 4. *I reioyced greatly that I found of thy children walking in truth*, ſo *Rom.*1.8. *&* 16.19. *Act.*15.3.

Yea

Yea they haue beene ſo farre affected, as that they haue held themſelues bound to giue God hearty thankes for the conuerſion of others: As if they had themſelues receiued ſome great benefit thereby. Thus the Church for Saint *Paul*, *Gal.*1.24. and Saint *Paul* for the Church of the *Epheſians*, *Epheſ.*1.16. and for the *Philippians*, *Philip.*1.3. and for the *Theſſalonians*, 1 *Epiſt.*3.9. and for *Philemon*, *verſe* 4.

Reaſ. 1. *God hath glory by it.*

And no wonder, for great glory thence acreweth to our Lord and Sauiour which ſhould affect vs aboue all things.

*Reaſ.*2. *Our ſelues haue Good by it.*

Secondly, great benefit ariſeth hence to our ſelues; as helpe of their *Heads* and *Hearts*: the army is increaſed, and more hands are put to the Cable.

*Reaſ.*3. *We manifeſt our loue to our brethren.*

Thirdly, hereby we teſtifie that we loue our brethren, and no way ſo much as this way, in reioycing at their ſpirituall welfare.

Vſe 1.

This ſerueth to *Reproue* ſuch as are *Enuious* and *Malitious*, who either little regard, and reioyce not at all, or which is worſe doe *Repine* and Fret at the finding and conuerting of others. When the *Scribe* had anſwered diſcreetly, Chriſt encouraged him; And when the young man manifeſted a conſcience in keeping the Law, Chriſt looked vpon him and loued him. But when we ſee any beginning to feare God, we encourage them not, but deride them and perſecute them, giuing them gall and vinegar to drinke, becomming their aduerſaries for this very thing, becauſe they follow the thing that good is, *Pſal.*38.20. Mark.10.21.

Vſe 2.

Next, to ſtirre vp euery good Chriſtian to this duty, let vs loue others for their graces, and more reioyce in them for their Conuerſion to the Lord, then for any other thing what euer. Many Parents you ſhall haue, reioyce in their children for other reſpects, as for Wit, Wiſedome, Knowledge, Learning, Beauty, &c. And ſo one Friend and Neighbour in another for ſuch like common gifts of nature: When theſe things ſeuerd from grace are but (as *Solomon* ſpeakes of Beauty in a wicked woman) *like a ring of gold*

in

in the ſnout of a ſwine. Of ſuch Reioycing I may ſay as *Paul* in another caſe, *your Reioycing is not good,* it will end in mourning; you reioyce not ſo faſt now, but you may weepe and waile as faſt hereafter. True it is, thoſe common gifts are in themſelues the good gifts of God, and ſuch gifts as we ſhould be glad of, and thankfull for, both in our ſelues and others; but yet, Firſt, as Fruit of Grace and accompanied with it. Secondly, and principally for grace, eſteeming one dramme of it worth many pounds of naturall parts, and abilities, holding our ſelues more bound to God in all true thankefulneſſe for the leaſt meaſure of ſauing Grace beſtowed on our ſelues, or ours, then for all the ornaments of Nature whatſoeuer.

Text. *My Sheepe*] From which words (were it not a Parable, and ſo euery word not too far to bee preſſed) we might further gather, that

Doctrine. *Chriſt hath an intereſt in the Elect before their calling.* *Chriſt hath an intereſt in the Elect, and beares a loue towards them as his owne euen before their conuerſion and calling.* The Shepheard had a propriety in the Sheepe, hee counts it His, euen while it was a Stray. For proofe, ſee *Rom.*5.8. *God* (ſaith the Apoſtle) *commendeth his loue towards vs in that while we were yet Sinners Chriſt died for vs,* ſo 1 *Iohn* 4.9. *In this was manifeſted the loue of God towards vs, becauſe that God ſent his onely begotten Sonne into the world, that we might liue through him.* Out of which places it is euident that there is a Loue of God to his, euen now in the ſtate of miſery.

Reaſ. 1. *As they are his by Creation.* For Firſt, they are his *Creatures,* hee ſees in them his owne creation whereby hee loues them with a generall loue.

*Reaſ.*2. *As they are his by Election.* Secondly, as they are his by *Election,* they are beloued. *God hath elected and choſen vs in him before the foundation of the world, Epheſ.*1.4.

*Reaſ.*3. *As they are his by Redemption.* Thirdly, as they are his by *Redemption,* hee hauing ſhed his blood for them, and brought them to *be a peculiar people to himſelfe.*

*Reaſ.*4. *As they are his by Donation.* Fourthly, as they are his by *Donation,* all the Elect being

being giuen vnto him from the Father, *Iohn* 17.6.9.11.12.20.24.

But how then are they ſaid to bee *Enemies*, *Rom.* 5.10. *Ob.*

As the Apoſtle ſpeaketh concerning the Iewes, *As concerning the Goſpell, they are enemies, but as touching Election, they are beloued for the Fathers ſake, Rom.* 11.28 Though we be loued as creatures, and more loued as elected and bought creatures, yet in reſpect of inherent and remaining corruption, we are ſtill enemies, being neuer actually beloued till we be Regenerated and haue the Image of God againe imprinted in vs. *Reſp.*

If it be thus that they are Loued before Called, then their Perſons are accepted; and if their Perſons, then their Workes, and Actions; for whom I loue I accept of and delight in. *Ob.* 2.

Firſt, we are to know, that Loue in God though it is but one moſt ſimply, as God himſelfe is moſt ſimply one, yet for the change that it maketh in the Creature, and to helpe our weake vnderſtandings; it may be ſaid as is of his Wiſedome to be *manifold*, and diuerſly may be conſidered: Firſt, it is to be taken for his *Good-will* to one *intending*, or *purpoſing their good*. As *Rom.*9.11. compared with *verſe* 13. Secondly, for the *Declaration* of this his good will by the *Effects*, as 1 *Iohn* 3.1. Thirdly, for the *Delight* he takes in that he loues, *Pſal.*45.7. In the firſt ſence God may be ſaid to Loue the *Elect*. They haue a *Former loue*, but not a *Later*. As a kinde-hearted father (ſuch a one as *Dauid* was) doth beare an inward affection, and good will towards an vngratious ſonne (as he to *Abſalon*, 2 *Sam.*13.39 & 14.1.) though he will not expreſſe it, nor ſuffer it to appeare, till by the ſuite or mediation of ſome third perſon whom (perhaps) himſelf ſuborneth he be reconciled to him: ſo in this caſe betwixt God and his Elect. *Reſp.*

Gods loue though but one, yet may diuerſly be conſidered.

Secondly, that albeit Gods loue in it ſelfe admits neither *more* nor *Leſſe*; yet as it is extended and reached out to the

Gods loue hath different degrees as it is extended out to the creature.

the Creature, there are different degrees thereof. He loueth not all things equally alike. God hath preferred mankinde aboue all other Creatures in his Loue, as is manifeſt in Scripture, as *Pſal.*8.*&c.* And amongſt men; the ſame loue appeareth moſt bright towards the *Elect*, whom he hath choſen out of the whole reſt of mankind, ſo that in compariſon of theſe, he ſaith he hateth the reſt, *Rom.*9.1.3. And euen amongſt the *Elect* themſelues, though hee loued all equally vnto eternall life, before the conſtitution of the world in Chriſt; and had, and hath the ſame will towards all the Elect, willing to giue them all eternall life; yet as we conſider this loue of God another way, *viz.* as it is extended and reached out in *Act*, there it differs: For amongſt the Elect ſome are ſtill wicked and not yet reconciled, as *Paul* before his conuerſion, and diuers others: now hee cannot loue them with that degree and kinde of loue while they are in the ſtate of *Nature*, as he doth after their conuerſion when they come to be in the ſtate of *Grace*. They are beloued of him before conuerſion as the *Elect of God* onely knowne to him to be ſo, and with that degree of loue that is proper to the Elect vncalled; But when they are effectually *Iuſtified* and *Sanctified*, then are they loued with a further degree of loue, euen to an Actuall acceptation of their *Perſons* and *Performances*. The *Goldſmith* which determineth to refine three maſſes of gold alike, is ſaid truly to loue all three alike, but that which he hath now firſt fully purifyed doth like him better, then either that which he hath but now begun to purge, or that other which hee hath not taken in hand to purifie. The ſame is to be thought concerning the Elect. And ſo much for the doubt.

Vſe 1. The Vſe this might be put vnto, is; Firſt, to endeare the loue of God vnto vs, it being both *Antient* and *Free*. In humane loues the circumſtance of *Antiquitie* doth make it more reſpected. *Loue* as *Wine*, doth receiue the greater praiſe by the Age of it: *Old Wine* is the *beſt*, and *Antient Loue* is the *moſt approued*. How much doe we eſteeme of ſuch

ſuch a friend, as hath borne vs good will this fortie or fifty yeares? Oh how ſhould we prize this loue of God which hath beene from eternity towards vs, who hath counted vs as his owne before we were, or before the foundation of the world was laid, *Epheſ.* 1.4.

Then alſo it is *moſt Free*, for what could God ſee in vs before our conuerſion but ſinne and miſery? there was nothing in vs to draw his Affection towards vs, but his owne good will and pleaſure. Now that loue which we haue deſerued we leſſe eſteeme, but *vndeſerued Loue* is a *great binder.*

Secondly, it might further giue vs to Conſider for our Comfort, how Conſtant Gods loue is towards his: Hee euer hath and euer will loue his owne with a loue vnchangeable. Thinke of it (for I may but touch the point, leaſt I ſeeme to ſtretch the parable too farre, and when it offers to goe a mile to compell it to goe twaine) did Chriſt loue thee as his owne, while thou wert a Sheepe loſt; a ſtray, and thy minde ſet on euill: And will hee not now much more loue and ſaue thee being called and reclaimed? Did hee loue thee before thou kneweſt of it, and laid claime then vnto thee, and will he now withdraw his mercy and compaſſion, hauing manifeſted his loue vnto thee in ſpeciall manner, in thy Effectuall Vocation, ſtamping his Image and ſetting his Brand vpon thee? it cannot bee. Thou maiſt indeed feele changes, but looke as the skie is variable, the Sun it ſelfe being no whit changed; So may the effects of Gods loue varie in vs, yet himſelfe in his Affection is towards vs Immutable. *Vſe 2.*

Which was loſt] So that hence it may eaſily bee gathered: *Text.*

That Before Calling the godly themſelues were Strayes. They were loſt Sheepe; out of the way as well as others. 1 *Cor.* 6.9. *Epheſ.* 2 2. *Tit.* 3.3. *Coloſ.* 3.7. And may further be made euident in the example of *Manaſſes*, *Mary Magdalene*, *Paul*, the *Thiefe on the Croſſe*, the *Iayler* with many more. *Doctrine.* *All Gods Elect were Strayes before calling.*

They

Reaſ. Rom.3.23. 12. They haue the ſame corruption of nature, and ſtraying diſpoſition that others haue; *All haue ſinned, and are depriued of the glory of God*, ſo that *there is not one that doth good no not one*, they alſo are leauened as a part of the infected lump of mankind.

2. They alſo haue the ſame occaſions, and temptations to ſinne, from the Diuell, and the world, that others haue: And therefore the truth of the point need not be queſtioned, but rather applyed thus.

Uſe 1. Firſt, for *Information*, and that both as concerning our *Election* and *Iuſtification*. As for our *Election* that muſt be *Free*, ſeeing there was no more goodneſſe in the *Elect* then *Reprobate* (as was in the laſt point noted) And for *Iuſtification* the conſideration of this very doctrine is vſed by the Apoſtle, *Rom.*3. to proue that it cannot be by *Workes*: So then the riches of Gods Free grace is the onely firſt cauſe of our Happineſſe and ſaluation, As hereafter ſhall bee more fully ſhewed.

Uſe 2. Secondly, for our *Inſtruction*, and ſo it may teach vs diuers duties towards *God*; towards *Others*, and our *ſelues*. It firſt calls vpon vs to liue to Gods praiſe, and ſpend our whole time in magnifying his great compaſſions in our Conuerſion. Let it be more then enough that thou haſt ſpent ſo much time heretofore in Sinne, now reſolue to ſpend that little time remaining in a carefull obedience to his will, 1 *Pet* 4.1,2,3. As concerning *Others* it may be a good ground, of *Meekeneſſe* and *Moderation* towards thoſe who are yet vncalled, walking on in the waies of ſinne. Looke on them not to *Inſult*, but *Pittie*; remembring what thy ſelfe haſt beene, and in their weakneſſe ſee thy owne. Doe they *Sweare*, *Curſe*, *Blaſpheme*, *breake Gods Sabbaths*, Runne into all manner of exceſſe with greedineſſe? ſay now with *Pharaohs* Butler; *This day I call my ſinnes to my remembrance*: Such a one was I, &c. yea condemne his ſinne as if it were thy owne (which was the practiſe of holy Maſter *Bradford*) and ſo thou wilt proceed againſt him with the ſpirit of meekeneſſe.

Alſo

Alſo ſee that we take great heed, how we determine of the finall eſtate of any; Say not of thy brother hee is a Reprobate or Caſt-away: that God that called thee may in his good time call him. As *Iulius Palmer* told that Knight that ſaid vnto him he perceiued that one of them two muſt be damned, ſeeing they were of two ſundry faiths; there beeing but one faith that led to life and ſaluation: I hope Sir no (ſaid *Palmer*) I truſt both of vs ſhall be ſaued: For as it pleaſed God to call me at the *third houre* of the day, euen in my flowers at the age of foure and twenty yeares, will call you at the *eleuenth houre* in this your old age and giue you euerlaſting life for your Portion. Remember thou wert as hopeleſſe once as hee, yet thou art called and reclaimed why then ſhouldſt thou be out of hope of him?

And for our *Selues*, this point ſhould teach vs to walke more humbly, and watchfully all our daies; Oh how vile, how wicked haue we beene? euery remembrance of Sin ſhould ſet the wound a freſh in bleeding. A falſe heart it is that can ſpeake of old ſinnes with new Delights. Let this expell out from vs all high-mindedneſſe, and poſſeſſe our hearts with Feare, *Rom.* 11.20. alwaies miſtruſting our owne vile natures, which are apt to wander, putting our whole truſt and confidence in Chriſt alone for Supportation.

I ſay vnto you, that likewiſe ioy ſhall be in heauen ouer one Sinner that repenteth, more then ouer ninetie and nine iuſt perſons which need no repentance. *Text. Verſe 7.*

Wee are now come to the *Apodoſis* or Applying part of the Parable containing in it the matter Reſembled.

And herein wee haue conſiderable: A *Propoſition* [*Likewiſe ioy ſhall bee in heauen ouer one ſinner that repenteth, &c.*] And the *Confirmation* thereof [*I ſay vnto you.*]

In the former Conſider *what is propounded*, and *How Illuſtrated*; the *Thing Propounded* is [*Ioy ſhall bee in heauen*

nen ouer one ſinner that Repenteth] This is *Illuſtrated* by the *Quantitie* [*More Ioy*] and by Qualitie [*Likewiſe.*]

In the Latter wee haue to take notice of two things: Firſt, the *Authority of the ſpeaker*: Secondly, *the Truth of the Thing ſpoken.* And with this latter (handling the words as they lie in order) we muſt firſt begin.

I ſay vnto you] I the faithfull and true witneſſe, whoſe words are pure words, as ſiluer tryed in a furnace of earth purified ſeuen times. I who am the onely true Doctor of the Church, and haue power and authority in my owne name to deliuer what doctrine I ſee fit, and what I deliuer, you are bound to receiue and giue credence vnto, [I ſay] ſo that, Firſt we hence learne thus much:

Doctrine. *Chriſt's bare word is ſufficient*

Chriſt is to be beleeued and his doctrine to be receiued vpon his owne bare word.

When the Prophets came with any meſſage to *Iſrael*, they deliuered their doctrine alwaies vnder this warrant, *Thus ſaith the Lord*, and *The word of the Lord*, *Iſay* 55.1. *Ier.*2.1.2.4. *Ezek.*2.4. And what the Apoſtles deliuered to the Church, *they receiued from the Lord*, 1 *Cor.*11.23. and confirmed it by Scripture, as *Acts* 28.23. But his manner of teaching is different from them all: other confirmation of his doctrine hee giues none (vſually) then this [*I ſay vnto you*] No other authority he brings to Confute that falſe gloſſe the Phariſees (thoſe learned doctors) had ſet vpon the Law, then his owne teſtimonie, *You haue heard it ſaid of old, &c.* But [*I ſay vnto you, &c.*] And this his [*I ſay*] was often repeated in that his Sermon vpon the Mount, *Matth.* 5.17.22.28.32.4.39.44. and Chap. 6.2.5.13.16. The ſame Authority of his owne hee oppoſeth againſt that vnſound opinion of the Scribes concerning *Elias* comming, *Matth.*17.12. And of *Diuorce*, *Chap.* 19.9. Thus alſo he Confirmes his doctrine deliuered concerning *Iohn Baptiſt*, *Matth.*11.11. the *Stability of the Church*, *Matth.*16.18. the *Power* of *Faith*, *Chap.* 17.20. & 21.21. And of the *Keyes*, *Chap.*17.18.19. the doctrine of

of *Conuerſion* and *Regeneration*, *Matth.*18.3. *Iohn* 3.3.5. of the Deſtruction of *Ieruſalem*, *Matth.*23.36. & 24.2. And of the Laſt iudgement, *Chap.*24.34. & 25. 12.40.45. I might abound in the particulars, Aboue a hundred ſeuerall times we may reade in the *Euangeliſt* that our Sauiour deliuered doctrines vpon his owne word and warrant.

The Reaſons of this point are theſe: Firſt, he was the chiefe Doctor and teacher of his Church according to that we reade, *Matth.*23.8.

Reaſ. 1. *Hee was the chiefe Doctor of the Church.*

Secondly, He is the Faithfull and true witneſſe, *Reuel.*3. 14. All the conditions required in a true witneſſe do concurre in him: As 1. *Knowledge*, he knoweth the whole councell and will of God as concerning our Election, 1 *Cor.*2.10. 2. *Truth*, his words are all pure *as the ſiluer purified in the fire ſeuen times*, *Pſal.*12. there was no ſinne, no errour in him, *no guile found in his mouth*, 1 *Pet.*1.22. 3. *Faithfullneſſe*, ſo witneſſeth the Apoſtle, 1 *Cor.*1.9. & 1 *Theſſ.*5,24. So that we need not doubt of his teſtimony for *it is ſure*, *Pſal.*19.7. and all that hee ſpake *Righteous*, *Pro.*8.8.

Reaſ. 2. *He is the Faithfull witneſſe.*

Thirdly, hee was the Author of the whole Word of God, which is therefore called *the Word of Chriſt*, *Coloſſ.*3. 16. he being God himſelfe; ſo that euery word he ſpake, was the Word of God, and therefore credit to be giuen to it without any further proofe.

Reaſ. 3. *He is the Author of the Word.*

But yet Chriſt did often confirme his doctrine by Scriptures, as *Iohn* 6.45. *Luke* 19.46. & 24.46.

Ob.

It is true, that ſometimes hee did; and that, Firſt, to ſhew vnto them the *Authority of the Scriptures*, *Iohn* 7.33. 34. Secondly, to teach vs our duties who are Miniſters, *hee gaue vs an enſample*, *Iohn* 13.15. Thirdly, and eſpecially (as I conceiue) he did it in reſpect of their weakeneſſe whom he did inſtruct, for as yet they were not ſo fully perſwaded of him that hee was the Sonne of God, and the *teſtimonie* of *Scripture* was of more authoritie with them, then his word, As appeares, *Iohn* 5.32,33,

Reſp.

34. Notwithstanding that hee did this yet, 1. He was not bound to doe it, 2. He did not vsually doe it, but very rarely.

Ob. But *Iohn* 5.31. If I beare witnesse of my selfe (saith Christ) my witnesse is not true.

Resp. *Christ's testimonie two waies to be considered.* Consider we Christ's Testimonie; First, as hee was a *Meere Man*, and thus considering himselfe, he yeelds to the *Iewes*, that his testimonie were vnfit, and vnsufficient in his owne cause, because by the Law out of the mouth of two or three witnesses euery word must stand. Secondly, consider him as a *Diuine person* Comming from heauen, and hauing his Father giuing witnesse with him: thus his *Testimony is true*, *Iohn* 8.14. and no way subiect to deluſion. The Vse is foure-fold.

Vse 1. First, for *Reproofe* of those who will not take Christs bare word without other warrant: As first the *Papists* who will not beleeue the Scripture, vnlesse it haue the testimonie of the *Church*. Some of former times sticked not to say, that the Scripture is not Authenticall without it, and that the Authority of it depends vpon the Authority of the Church necessarily. One of them hath said, that the Scripture is of no more validitie without the Authority of the Church, then *Æsops fables*. Those of latter times say that the Scriptures in themselues are indeed perfect, and authenticall; but yet to vs it appeares not so, neither are we bound to take them for Scripture, without the authority of the Church. But if the Church may be beleeued in such things wherein the Scripture giues no testimonie at all, and no question (as they say) to bee made of it, mee thinkes (in honestie) they should giue way for the Scripture to be beleeued without the Churches testimony; For why should the Mother be rather credited then the Father. Secondly, if the Scripture giues Authority to the Church, then the Church giues not Authority to the Scripture, but the first is true by our Aduersaries owne Confession, who being asked how they know the Church erreth not, alledge *Scripture*, as *Matth.*28.20. Thus by their iugling they

Eckius enchi. de author. eccles.

Hermannus.

Bellar. Stapleton

they caſt themſelues into a Circle. Scripture they beleeue to be diuinely inſpired, becauſe the Church beleeueth it to be ſo: The teſtimonie of the Church they beleeue, becauſe it is infallibly guided by the ſpirit: And that it is ſo guided by the ſpirit they know, becauſe it is ſo contained in the Scriptures, &c. Thirdly, *Iohn* 5.34. ſaith our Sauiour, *I receiue no witneſſe of men*, and *verſe* 36. *the Scriptures doe teſtifie of me*, and *verſe* 39. *the teſtimony of Scriptures is greater then the record of Iohn*; ſo againe, 1 *Iohn* 5.6. *the Spirit beareth witneſſe*, and *verſe* 9. *if we receiue the witneſſe of man the witneſſe of God is greater*. Hence we conclude, that it is not the Iudgement of the Church that doth aſſure vs of the Authority of Scripture.

Others amongſt our ſelues are to be Reproued, both the Curious, and Captious. Some diſdaine that miniſtery, which brings no other teſtimony or authority then Scripture as vnlearned and of no Worth, when yet it is euident that the Prophets and Apoſtles, yea Chriſt himſelfe, in their Miniſtery tooke no other courſe.

But ſhall wee condemne that Miniſterie that doth it? *Queſt.*

I ſay not ſo; For Humane teſtimonies may be alledged in ſome Caſes, and with ſome Cautions. *Reſp.*

1. As when we deale with points in Controuerſie; we know it is no rare thing to haue imputation of *Noueltie* caſt vpon vs, *what new doctrine is this*, in ſuch a caſe to cite the Fathers or latter writers may not be amiſſe. *Caſes wherein it is lawfull to alledge humane authority.* Mar.1.27.

2. With ſome men that we haue to deale withall, the names of *Auguſtine*, *Ambroſe*, *&c.* may more ſway then the names of *Peter*, *Paul*, *&c.* the Authority of the Church was *Auguſtines* Introduction to the Faith, though afterwards (as the Samaritans) he beleeues, not becauſe they ſaid it, but vpon firmer grounds. In a word, when the truth may thereby be aduantaged let them be vſed. Iohn 4.42.

Yet, Firſt, *Sparingly* after Sainct *Pauls* example, who though he vſed them, yet but thrice that ere we read of, *Acts* 17.28. 1 *Cor.*15.35. *Tit.*1.12. Secondly, without *Cautions in vſing them.*

ſhew of *Oſtentation*; Then alſo hee conceales their names.

Patres allegonon tanquam, &c. Polan. Præf. in Hoſ.

3. Not for *Probation* in point of Faith or ſupernaturall verity; neither did Saint *Paul* thus bring them in, for this were but to goe to the Philiſtims to ſharpen our weapons. *Abraham* would not take a ſhooe latchet of the King of *Sodome*, leaſt it ſhould be ſaid that he made *Abraham* rich, we may not vſe the teſtimony of man to make God rich in fortifying his Scripture, which is of it ſelfe ſufficient to euery purpoſe that concernes the Miniſtery.

1 Sam. 13.30. Gen. 14.23.

2 Tim. 3. 15.16.17.

As theſe muſt haue *Humane teſtimony*; ſo others *Reaſon* before they can giue credit; what ſenſe and Reaſon cannot diſcerne any proofe of, they will diſpute againſt, cauill at, and call in queſtion the truth of. Theſe are thoſe *Diſputers of the world* Saint *Paul* ſpeaketh of, 1 *Cor.* 1. 20.

Queſt.

But is it then vnlawfull to diſpute, queſtion, or aske a reaſon of that we are to hold and beleeue concerning our Religion?

Reſp.
Lawfull to aske Reaſons for that wee hold.
Yet with ſome cautions.

No ſurely; For a Chriſtian may deſire to know a Reaſon of that he holds and doth beleeue, elſe how ſhall hee be able to giue an anſwer to euery man that asketh him a Reaſon of the Hope that is in him as is required, 1 *Pet.* 3. 15. but yet prouided, Firſt, that we ſeeke it in the Scriptures in all meeke and humble manner, reſoluing to yield to that Reaſon which God hath reuealed in his Word, *Eſay* 8. 19.20. Secondly, if in caſe we cannot vnderſtand or conceiue the Reaſon of any truth manifeſtly taught in the holy Scriptures, that we giue not liberty to our ſelues to cauill and diſpute againſt it, *Rom* 9.19. There are many miſteries in our religion, which by humane Reaſon and light of nature we are not able to conceiue of, here wee muſt ſtand admiring with *Paul*, *Rom.* 11.33. O the depth not queſtioning with *Mary*, *How can this be*, *Luke* 1. 34. Wee may not make our fooliſh reaſon the Iudge or Examiner of ſuch things; but bring that into captiuity, 2 *Cor.* 10.5. the want whereof is that Saint *Paul* reproues.

Secondly,

Secondly, It may teach vs ſo farre to giue glory vnto Chriſt as to receiue, 1. His Teſtimonie, 2. His bare Teſtimonie, beleeuing him vpon his owne word and warrant. *Vſe 2.*

As for his Teſtimonie, let vs *ſet to our ſeale that God is true*, beleeuing what he ſaith concerning vs, be we *Good* or *Badd*. Art thou a worldling, a drunkard, a blaſphemer, a back-ſlider, or any other ſuch like liuer? Then his Teſtimony concerning thee is this, that thou art no better then a dogge, or ſwine, 2 *Pet.* 2. 21. an Enemie of God, a childe of wrath, and of the Diuell: ſuch a one as muſt haue thy childs part with the Diuell and his Angels in the lake which burnes with fire and brimſtone for euer, beleeue it. On the other ſide, art thou a Conuert and true Penitent? art thou poore in ſpirit, meeke, mercifull? &c. then ſee the teſtimonie thar Chriſt giues of thee, *Matth.* 5. 3.--13. It is a ſure teſtimony; Oh learne at laſt to honour him in beleeuing, Yea his Bare teſtimony; though no authority from fleſh and blood accompanies it, let it be receiued, ſay not in hearing of the word, this Sermon is vnlearned becauſe no other Author, then bare Scripture was alledged. Remember thou commeſt thither as a fellon for a pardon if thou canſt get thy princes *teſte me ipſo*, though none of the Court nor Councell ſubſcribe their names, yet happie art thou. In this caſe we ſhould be like *Pythagoras* his ſchollars, the *ipſe dixit* of our Maſter, with vs ſhould bee authority ſufficient. When once we heare; *Thus ſaith the Lord*, let vs reſt our ſelues ſatisfied: For there is no ſuch Certaintie in any other Teſtimonie for the conſcience to relie vpon. The teſtimonies of men worke only *Opinion* as being but Arguments *Contingent* and *Probable*. The teſtimones of God worke *Certainty*. Out of the Scriptures things follow *Neceſſarily*, but of humane or prophane things they follow *Probably*.

Coloſſ. 3.
Iohn 8.
Matth. 25.
Reuel. 21. 8.
Rom. 3. 4.
Thom Aquin.

As this Doctrine ſerues to *Exhort* vs, ſo laſtly to *Admoniſh* vs; 1. That in matter of doubt we haue recourſe to him and to no other for Solution. 2. That we honour no

man vpon the earth ſo much as to receiue any thing in matter of Religion vpon his bare Opinion. For the firſt, In all points controuerted with *Dauid, Heare what God will ſay.* It is queſtioned, whether we are Iuſtified by *Faith* or *Workes*: Concerning *worſhipping* of *Images*, *Prayers* to *Saints departed, &c.* It was ſaid ſo of old ſay *Papiſts.* But *I ſay vnto you, Nay* (ſaith Chriſt) And ſo for matters that concerne our *Practiſe.* If Sanctifying of the Sabboth, Hallowing of Gods name, if Obedience to Magiſtrates; Forgiuing of our enemies, be queſtioned, hearken ſtill to Gods Anſwer. Had *Ioſua* enquired at the Oracle of God, hee had diſcouered the *Gibeonites* but neglecting that, hee was deceiued with their old *ſhooes* and *muſtie bread.*

Pſal.85.8.

Ioſh.9.14.

Next, ſeeing it is Chriſt's peculiar honour in matter of doctrine to be beleeued vpon his owne authority; let vs not giue it to any other: Let vs not receiue euery thing, no nor any thing in point of ſaluation, vpon the bare credit of the beſt teacher whatſoeuer; but bring it to the tryall, and by Gods Word examine it, and ſo accordingly as we finde, receiue it, or reiect it. The *Bereans* are highly commended for this, albeit *Paul* and *Silas* were their teachers, *Act.*17.11. And ſo much for this firſt point from the *Authority* of the ſpeaker. The next followes from the *Certainty* of the thing ſpoken. For looke of what authority he was, is this doctrine he ſpake; True, Certaine and Infallible: ſo then,

Doctrine. *The Doctrine of Gods mercy towards Penitents is a doctrine moſt certaine and infallible*: nothing more ſure then it. Hence (as *Ioſeph* ſpake to *Pharaoh* of his doubled viſion) the Parables in this Chapter are tripled, becauſe the thing is eſtabliſhed by God. All aime at one and the ſame doctrine, to ſhew the *heyres of promiſe the ſtability of Gods counſell* in hauing mercy on the Penitent.

The Doctrine of Gods mercy towards penitents is a ſure doctrine.

Heb.6.17.

This truth may bee further ſtrengthened; Firſt, from Gods *Name.* He hath proclaimed himſelfe to be *Gracious* and *Mercifull, Exod.*34. which name of his hee will neuer denie.

*Reaſ.*1. *From Gods Name.*

Secondly,

Secondly, From his *Nature* and property (which as our Church hath taught vs from Scripture to confesse) *is euer to shew mercy and to forgiue, Psal.*103. And being Naturall, it must needs be done, 1. With great facility, 2. Constancie, 3. Without wearinesse, *Mich.* 7. 18, 19,20. *Reas.*2. *From Gods Nature.*

Thirdly, From his *Oath*, who hath not onely promised to shew mercy but sworne to it, *Ezek.* 18.21. *Heb.* 6.13.17. *Reas.*3. *From Gods Truth.*

Fourthly, From his *Iustice*, it agreeing well with it that God should shew mercy, that being satisfied by the blood of Christ for the sinnes of all true Penitents, *Psal.*51.14. 1 *Iohn* 1.9. *Reas.*4. *From Gods Iustice.*

But as *Isay* spake in another case, *Isay* 28.9. so may I here, *whom shall wee teach this knowledge*, and to whom shall we apply *this doctrine? them that are weaned from the milke and drawne from the breasts.* What man almost wil not be ready to abuse this truth to the blessing of himselfe in his vngodly waies? because God will certainely bee Mercifull, therefore they will still continue Sinfull. And yet it must be taught, though neuer so many of the wicked make it the *stumbling blocke of their iniquity*, and take hurt thereby. Childrens bread may not be kept from them though doggs sometimes snatch it out of their hands when it is broken to them. It is to true Penitents (those weaned ones) I am to speake, to them this doctrine is entended, who are therefore called *Vessells of Mercy*, because Gods mercy doth to them peculiarly belong. *Let them that feare the Lord, now say his mercy endureth for euer, Psal.*118.4. None else haue cause to glory in it or trust to it. But as for these let them *Trust perfectly on this grace that is brought vnto them euen the sure mercies of Dauid, Esay* 55.3. *Vse.* 1 Pet.1.13.

True it is, that in the day of senselessnesse, to presume is easie, but when the Conscience comes to bee awakened, and a mans sinnes to be discouered, when a man is put to it; then how hard a matter shall one finde it, to ouercome his owne

own diſtruſtfulneſſe, and to work himſelf to a confident dependance vpon Gods mercy? were this as eaſie as the other, God would neuer haue ſworne to it, and confirmed it by oath for more aſſurance, *Heb.6.17.* To beleeue Gods mercy, is to beleeue Gods Attribute; which is an *Act* of *Faith*, and that preſuppoſeth an *Habit* which is no eaſie thing to get. And when we come to beleeue, *It is* yet to beleeue it. *As it is*; *Infinite*, is not ſo ſoone done. We conceiue it to be as a *Qualitie* in man, which will paſſe by ſome offences, but not all. For as we doe with the other Attributes of God, ſo we doe with this. The *Power* of God who doubts of? it is the *Infiniteneſſe* and the *Vnlimitedneſſe* of it that they queſtion; which was *Moſes* caſe, *Numb.11.* and *Marye's* and *Martha's* caſe, he is now dead and ſtinketh (ſay they to Chriſt) as if they ſhould haue ſaid, had you come ſooner then there had beene hope but now none. We can thinke him *Powerfull* as a man; *Iuſt* as a man; True as a man; Mercifull as a man; but to thinke him to be thus as *God* there we come ſhort; with this diſtemper of the heart God meets, *Eſay* 55.7.8. where God vſeth this as an Argument to moue men to turne vnto him, that he will haue *mercy on them and abundantly pardon.* Againſt this, ſome might obiect the Greatneſſe of their ſinnes: Were their ſinnes ſmall there were more hope, but they are many and vile, and who can paſſe by ſuch wrongs? Well ſaith *God, my thoughts are not your thoughts, neither are your waies my waies, but as the heauens are higher then the earth, ſo are my waies higher then your waies, and my thoughts then your thoughts. q.d.* You meaſure me by your owne wand, and draw a ſcantling of me by your ſelues, and becauſe you are Irreconcileable, you thinke me ſo too; but looke vp to heauen, conſider what a diſtance there is betwixt it, and earth; why ſuch a diſtance is there betwixt my thoughts and yours; my waies and yours, when you cannot forgiue, yet I am able to forgiue in ſo great a diſproportion. Hearken not then to the temptations of Sathan, who deſireth nothing more then to bring Gods truth into

Caluin in loc.

que-

queſtion; For if the word ſpoken by Gods Prophets bee ſtable, how much more ſure and ſtable is this which is ſpoken by the Sonne of God himſelfe? Thou lookeſt vpon thy ſinnes in all the dimenſions of them, and ſeeing ſuch a pile, cryeſt out. Oh the height, the breadth, the length, the depth of my tranſgreſſions, and rebellions,&c. but now remember, the height, the depth, the length, the breadth of Gods mercies doe exceed, *Epheſ.*3.10. to all ſuch as truly repent and turne. And thus much for the *Confirmation* [I ſay vnto you] Now to the *Propoſition.*

Likewiſe ioy ſhall be in heauen, &c.] And firſt from the note of Similitude [*Likewiſe*] wee doe obſerue in briefe thus much, that *Text.*

Likeneſſe and proportion is to be obſerued betweene things that are compared and reſembled. *Doctrine.*

A likeneſſe muſt bee betwixt things compared.

True it is, Similitudes diſagree in ſome things. There is no compariſon wherein there may not ſome diſſimilitude be found: For although they are alike, yet not the ſame, but in the maine point the Reſemblance muſt hold. And thus we ſhall ſee the Compariſons doe, in Scripture vſed, *Gen.*49.14.17:21.22.27. *Ier* 4.6.& 17.11. *Pſal.*51.9. *Sunt* τα αὐτα *Sed non* ταὐτα.

Yet here we muſt wiſely marke wherein the nature of the compariſon holds, leaſt we bee deceiued, as *Cant.*5.13. *His lipps are like lillies.* Here if we take not the Compariſon rightly, we may run into an error for to make them white as the lillie were impertinent. The compariſon therefore holds in the *Smell* not in *Colour.* So *Numb.*12.10. *Shee was leprous like the ſnow.* Here the Compariſon holds in the *Colour,* ſhe was in leproſie *white as ſnow*: For the ſnow is not leprous. And ſo in diuers others, great care muſt bee had that we rightly take them for feare of further inconuenience.

Wiſely then let vs Miniſters, obſerue this in vſing Similitudes for Illuſtration of Doctrine. Whether we borrow our Compariſons from things excellent and ſtately, (as is fitteſt in prayſing and commending any thing) or from things *Vſe.*

thing; that are meane and baſe (as is fitteſt when we diſpraiſe or diſcommend) ſtill ſee it be pertinent, and that the proportion holds eſpecially in the maine.

The Compariſons that Papiſts bring to proue ſome Tenents, are very vnmeete; take a taſt: As the world (ſay ſome of them) was finiſhed within ſeuen daies; ſo none muſt marrie within ſeuen degrees of kindred. As God made two great lights, the Sunne and the Moone; ſo hath he made the Pope and the Emperour. As *Naaman* waſhed ſeuen times; ſo muſt the Altar be clenſed ſeuen daies. As *Iob* offered ſeuen bullockes, and ſeuen rammes for his Friends; ſo there are ſeuen Sacraments.

So likewiſe thoſe compariſons vſed by ſome of our Ancient and latter writers betwixt the tenne plagues and the tenne Commandements; betwixt the ſeuentie Diſciples and the ſeuentie Palme-trees; and the twelue Fountaines, and the twelue Apoſtles, may well be thought to be farre fetched. But we paſſe from this, more ſhall be ſpoken of it vpon the ſame word in the Application of the next Parable: We proceed.

Text. *Ioy ſhall be in heauen*] Here is the thing *Propounded*, and in it we haue the *Matter* and the *Circumſtances* of Place and Perſons to be conſidered, From the firſt circumſtance together with the matter (for who can ſeuer what God hath ioyned) we doe obſerue:

Doctrine. *Heauen is a place of Ioy and of Reioycing.* This *Dauid* ſhewes, *Pſal.16.11.* there is *Ioy*, and *Fulneſſe of Ioy* there; And ſo our Sauiour, *Mat.25.21.* calling it *Ioy vnſpeakeable*; Yea the Ioyes that are there, are ſo abſolute and ſtrange, as that *eye hath not ſeene* (*i.e.* the eye mortall) *nor eare heard neither can they enter into the heart* (which yet hath a large mouth of capacity) to conceiue and vnderſtand them if they were told vs, 1 *Cor.2.9.*

In heauen is true Ioy. Pſal.68.3.

Hence is Heauen compared to a *Kingdome*, *Matth.25.34.* To *Paradiſe*, 2 *Cor.12.4.* To an *Inheritance vndefiled*, 1 *Pet.1.4.* The *Fathers houſe*, *Iohn 14.2.* The *Throne of God* and the *Heauenly Ieruſalem*, *Reu.3.11.*

The

The Incomparable ſweetneſſe and excellencie of that Place is likewiſe compared to a *Crowne*, 2 *Tim.* 4. 8. and that we may not thinke it to bee a Crowne gotten with iniuſtice, as many earthly crownes are, it is called alſo a *Crowne of Righteouſneſſe*: And leaſt wee ſhould feare (like as earthly Crownes, ſo) it ſhould be ſubiect to Change and Alteration, it is called a *Crowne incorruptible*, 1 *Cor.* 9. 25. and a *Crowne of life*, *Iames* 1. 12. And that wee may not thinke it to be baſe, it is called a *Crowne of glory*, 1 *Pet.* 5. 4. And laſtly that none might conceiue it to be but light and of ſmall valew, it is called an *Eternall weight of glory*, 2 *Cor.* 4. 17.

Not to ſpeake of other titles, and Similitudes whereby the Ioyes of Heauen are deſcribed (as the *Citie of God*, the *Well of Life*, the *Marriage Supper*; *A great feaſt and banquet*, &c.) conſider we (in a word) how it is liſped of, by Saint *Iohn* in thoſe earthly Similitudes, of *Gates* of *pearle*, of *walls* of *Iaſper*, and of a *ſtreet* whoſe pauement is *gold*, *Reu.* 21. 18, 19. 20, 21. All the bowels of the earth are ſearched by that Diuine, and nothing could bee found pretious enough to ſhadow out any more, then the glory of the walls and the gates of that place, and to paue the ſtreets. The Inward Manſions, thoſe Royalties and prerogatiues of the Heauens, no treaſure on earth is worthy to bee a *Shadow* of.

Reaſ. 1. *It is the ſeate of Gods owne reſidence.*

And indeed can it be otherwiſe? ſeeing it is the *bride chamber of the Lambe*, the *Garden of God* himſelfe, and *Pallace* of the great King? If *Ahaſhuerosh* his *Court*, vpon his nuptiall day ſhall be filled with Ioy, then much more this. If *Adams Paradiſe* and *Garden* was ſo pleaſant and delightſome, how pleaſant and glorious muſt this be, being the ſeate of Gods owne reſidence?

Reaſ. 2. *All cauſes of Sorrow remoued thence.*

Secondly, All cauſes of Sorrow expelled thence, *Reuel.* 7. 17. & 21. 4. *All teares ſhall be wiped from our eyes, there is no death, nor ſorrow, nor crying, neither ſhall their be there any more paine.* There will bee no infirmity of nature to trouble vs, as Ignorance, Feare, Diſcouragement, Hardneſſe of

Reuel.14.13. 2 Theſſ 1.7.

of heart, Perturbations, &c. No Labour nor Affliction to moleſt vs, no nor cold, nor heate, nor hunger, nor thirſt, nor any ſuch like grieuance. There will be no Inferiority and ſubiection, to grieue vs; none ſhall be vnder anothers iuriſdiction. All Oeconomicall, Politicall, and Eccleſiaſticall relations, ſhall there ceaſe. From all Aduerſarie power there, wee ſhall bee freed: for neither Diuels, nor wicked ones, ſhall there diſquiet vs. There ſhall bee a perpetuall triumph without war, all our enemies ſhall be caſt into the lake of fire, *Reuel.* 20.14. & 21. 8. & 22.3. Neither ſhall the diſpleaſure of God any more be felt of vs; wee ſhall be there free from ſinne and from the curſe, *Reuel.*22.3.

*Reaſ.*3. *All matter of true Ioy there.*

Thirdly, All matter of true Ioy ſhall be there poſſeſſed, and therefore needs muſt it be a place of *Ioy*, *Reuel.*21.3. *The Tabernacle of God ſhal be with men, and he will dwell with them, and they ſhall bee his people, and God himſelfe ſhall bee their God. And the Throne of God and of the Lambe ſhall be in it, and his ſeruants ſhall ſerue him. And they ſhall ſee his face, and his name ſhall be in their foreheads*, *Reuel.*22.3,4. The *perfect Viſion*, of the admirable beauties of God is there had, together with the *perfection of his Image*: wee ſhall then *be as he is* 1 *Iohn* 3.2. partaking perfectly of the *Diuine nature*, 2 *Pet.*1.4. There is the Congregation of the firſt-borne, *Heb.*12.22. The happie ſociety of all the glorious Saints that euer were vpon the earth, which ſhall be enioyed. What ſhall I ſpeake of the excellencie of the *Place*, we admire the buildings of Kings, he was a Diſciple that ſaid, *ſee what ſtones and buildings are here*, *Mar* 13.1. but *are theſe the things you looke vpon*, doe theſe delight you? Oh! then that Place, which for lightneſſe, largeneſſe, pureneſſe, delightfullneſſe, and all praiſes of a place, infinitely excells all this viſible world. Nor ſhall the godly (as is probable) be reſtrained onely to heauen, but they ſhall inherit the new earth, alſo *Matth.*5.5. 2 *Pet.*3.13. In a word, there is no pleaſure, nor matter of true ioy, that wee can conceiue of, but it is at Gods right hand

hand in heauen, and that for euermore.

This Doctrine of the *Ioyes of Heauen* ſhould draw our minds with ſtrong deſires after it. We all deſire Ioy, and count him happie that liues a merry life, why then doe we not minde heauen more? Oh brethren, that wee would ſpend more then a few thoughts vpon this Ioy which is ſo Compleate and ſubſtantiall. The Ioyes of our earthly life doe much affect vs (ſometimes too much) which yet haue their gall of bitterneſſe in them, and ſhall not thoſe other? whoſe eyes while hee liues vpon theſe low-country grounds are not watery, yea full of teares? Euery one hath ſome croſſe or other which marrs the taſt of his ſweeteſt contents. Some haue it in their *Children* as old *Eli* had. Some in their *Brethren*, as *Ioſeph* had: Some in their *Friends*, as *Dauid* had: Some in their *Body*, as *Lazarus* had: Some in their *Liberty*, as *Iohn* had: Some in *All theſe*, as *Iob* had. One cryeth out my *Belly*, my *Belly*, with the Prophet: Another my *Head*, my *Head*, with the childe of the *Sunamite*: Another my *Feet*, my *Feet*, with *Aſa*, *&c.* Euery one hath his rowle ſpread open before him full of woes and Complaints: But in heauen there ſhall be none of all theſe. No axe, no hammer ſhall bee heard within that heauenly Temple. Oh! why are wee not ambitious, of that bleſſed eaſe? how hath Infidelity beſotted vs, that we long no more after that happy eſtate of our Immortality, but ſtill haue an *Eye* in *Sodome*, and *Hooſe* in *Egypt*, and ſo ſticke to the place of our baniſhment, as that we neither minde nor affect any remoue? Oh curſed Vnbeliefe, that though wee ſee a glorious heauen aboue vs, yet we are vnwilling to goe to it, and a weariſome world about vs, and yet are loath to thinke of leauing that. What *Galley-ſlaues* but wee, would loue our cheyne? What *Priſoner* would delight in his dungeon? What *Pilot* with ſtormes and tempeſts? Certainely wee doe not ſmart enough with griefe here, who ſigh no more after the Ioy and Pleaſure there. Now at leaſt with diſdaine and Indignation at your owne folly, plucke off your Affections

Vſe 1.

No man without ſome croſſe here.

Affections from this world, and with all earneſtneſſe importune the Lord to force open your eyes by his bleſſed ſpirit, that you may be enabled to behold by the effectuallneſſe of Contemplation, *the greatneſſe of the felicity of Gods choſen.* And ſince neceſſity enioynes vs to vſe the world, let our hope of heauen make vs ſo to vſe it, as if we vſed it not; Expreſſing all ſobriety, and temperance in the vſe of theſe tranſitorie things, keeping our ſtomackes for one good bit at laſt. Hauing our hearts ſtill running vpon thoſe endleſſe ioyes, which all the faithfull ſhall partake of, at *that happy and merry laſt day*, as that bleſſed man of God, and Martyr, Maſter *Robert Samuell* call's it.

Our Ioyes here exceed our Sufferings.

And as for thoſe, who being here vpon too low a ground, doe therefore with *Zacheus* climbe vp in their Affections, getting on Mount *Nebo* to view this heauenly *Canaan*; God will one day ſay to them, as he did to *Abraham*; this is the Countrie that I will giue thee, *Gen.* 13.17. Come to it; Walke about it, Enter in it, and be the poſſeſſor of it for euer. Then ſhall you haue a fullneſſe of that whereof you haue but now a taſt, and yet this taſt (thoſe Ioyes which Gods Saints in this life partake of) is that *hundred fold* more then their *ſufferings*, *Mark.* 10.30. elſe how could it make them to reioyce vnder croſſes? How could *Algerius* in his deepe darke dungeon, finde a Paradiſe of pleaſure; In his Caue infernall, ſuch delectation? And *Bradford* thanke God more for his *Priſon* then for any *Parlour*, or any *Pleaſure* that euer hee had? How could *Tims* and *Philpot* be ſo merry in ſuch extreame miſery as they were in? ſo as that they were neuer merrier in all their liues (to the wonderment of the world) as themſelues profeſſe. Oh! the Ioy they had in the remembrance of thoſe endleſſe Ioyes prepared, was the ſugar in the bottome, that ſweetned the cup, as Maſter *Philpot* in a letter of his to the *Lady Vane*, ſheweth, *ſo much Ioy I haue* (ſaith he) *of the Reward prepared for me, that though I bee in a place of darkeneſſe and mourning, yet I cannot lament, but*

both

both night and day am ſo ioyfull, as though I were vnder no croſſe at all; yea in all the daies of my life I was neuer ſo merry, the Lords name be praiſed, &c. Beloued; if the medicine be not ſtronger then the diſeaſe, can health be recouered? were not the taſt of thoſe Ioyes which here we haue greater then the greateſt ſorrowes, wee could neuer hold our owne. Oh thinke now, if the *Taſt* be ſo great, what ſhall our *Fulneſſe* be?

Vſe 2.

And for the wicked, who forfeit all theſe Ioyes for a few momentany pleaſures; let them take notice of their folly. Were there no other puniſhment for them in another world but this of *Loſſe*; yet I muſt tell them (as *Eſter*, when ſhe intreated for her ſelfe and her people, told *Ahaſhuerus*) the *Enemie is not able to counteruaile the dammage*: which howeuer they now conceiue, they will one day finde to be the moſt grieuous torment, and worſe (as Diuines obſerue) then that of *Senſe* (which alſo doth abide them.) That very word *Depart* will bee found the worſt in the reprobates ſentence; It will be the very *Hell* of *Hells*. A thouſand Hells will be nothing in compariſon of this (as ſpake *Chryſoſtome*) to be depriued of God's bleſſed preſence, and thoſe vnſpeakeable ioyes enioyed in his preſence for euer. When the Sunne of Righteouſneſſe is eclipſed to vs, where is our Comfort? muſt we not goe mourning all the day long, when it may be ſaid vnto vs, as *Pſal.42.10. Where is now thy God?* Did *Abſalom* preferre baniſhment, yea death before the loſſe of his fathers ſight, and ſhall it be thought little to bee ſhut out for euer from the preſence of a God, without all poſſible hopes of recouery? A Loſſe that brings with it the Loſſe of all true Ioy whateuer; that being in his preſence and no where elſe to be had. Thoſe Ioyes, the Eyes of Gods Saints ſhall haue in beholding the glorified bodies of all holy ones, (both their owne and others) ſhining as the Sunne in the firmament in its brightneſſe, together with the glorious and goodly building of Gods Citie, their Eyes ſhall neuer ſee. Thoſe the Eares of Gods Saints ſhall heare; At their

Eſter 7.4.

Pœna dãmni, penalior eſt quam pœna ſenſus.

2 Sam.14.32.

Dan.12.3. Matth.13.43.

first entrance, in hearing that sweet Call of Christ. *Come yee blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*: And the gladsome welcomes betwixt the soule and body that shall passe at their meeting, as betwixt two neere and deare acquaintance long parted. And then *Afterwards* in the plenarie possession of Gods presence, that melodious harmonie made by the Angels, accompanied with a number of happie Saints singing all at once together *Halleluiah's* to the Lord. Heauenly aires which we shall heare with heauenly eares to the rauishing of our soules; The eares of the wicked shall neuer be acquainted with. What shall I say more, time will faile me to shew how from the Taste, all that is sauorie will be gon; From the *Smelling*, all that is Sweet will bee gon; From all parts of the *Body* and Powers of the *Soule*, whatsoeuer may any way Reioyce or comfort the wicked, must for euer be depriued of. Now when we are in misery, there is a Husband, or a Wife, or a Childe, or a Friend, or a Field, or a Flower, something or other to mitigate, our sorrowes: but then, and there, from such, all that is good will be gon. And in stead of Sweetnesse, there is gally bitternesse; for delicate Fare, famishment; for Liberty, inthrallment; fiends for friends: fire-brands, for beds; for soft lodging, pitch and brimstone; in stead of musicke, and pleasant harmony, a hellish noise of howling, cursing, and all discordancie: one cursing his birth, and bewailing his ignorance; another cursing his education and parents negligence; a third, direfully banning himselfe, for his impenitence. There is *Care*, but no *Comfort*; *Vexation*, but no *Consolation*; *Crying*, but no *Pitying*; *Complaining*, but none in heauen nor earth to shew any *Compassion*. Now shall those words of *Lamentation* be taken vp, *Is it nothing to you, all yee that passe by? behold and see, if there be any sorrow like to my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in this the day of his fierce anger?* Now may Children call to Parents, and Parents make petition to their Children, but naturall

Lament. 1. 12.

Affection

Affection is gon, they can ſhew no compaſſion. Though Indulgent Fathers, and tender-hearted Mothers ſhould cry and ſay, haue mercy, haue mercy deare children on vs now in miſery; let ſome ſparkes of your loue appeare. Remember, when you called we ranne to ſuccour you, when we heard you cry, we tooke care for you, and can you now heare our pittious groaning, and ſee the Diuels thus barbarouſly tormenting vs, and be ſilent? Looke vpon your now forlorne father, who one day fed you, clothed you, &c. Ah alas, haue ſome remorſe of your mournfull and vnhappie mother, whoſe wombe bare you, and breaſts ſuckled you. What no compaſſion? Is there no Naturall Affection? Shall we periſh for euer, and you ſhew no pittie? Deare babes, ſweet Children ſpeake one word, oh one word for vs vnto God. Now may the brother plead with his other brethren, as *Ioſeph* (queſtionleſſe) did ſometimes to his: Brother *Iudah* pittie me; brother *Simeon*; brother *Nepth*: why brother *Iſachar*, good brothers haue Compaſſion vpon me, turne not away your eyes from the anguiſh of my ſoule: but alas all in vaine, words will not worke; Natures force hath loſt the effect: There is no knowledge of kindered or kinsfolke, Gods glory ſhall be onely regarded, and therein ſhall the godly reioyce. Let theſe things bee well digeſted, and then tell mee if you make a ſauing bargaine of it, to looſe heauen, though you ſhould gaine a World. Surely you will one day confeſſe it is *impar commercium* (as *Cyprian* call's it,) no valuable commerce, a bad bargaine.

Ouer one ſinner that repenteth] As this Ioy is ſet forth and amplified in regard of *Place* where it is; ſo further in regard of *Perſons* for whom it is. And hence wee learne: *Text.*

The Conuerſion of a ſinner on earth is Argument of Ioy in heauen. A point ſufficiently proued (if the mouth of two or three witneſſes be a ſufficient proofe) by theſe three Parables in this Chapter contained, Not onely in this, but in the next *verſe* 10. and in the laſt, *verſe* 24. *Doctrine. Conuerſion of a ſinner on Earth occaſions Ioy in heauen.*

1. To God.

And so it is both to *God*, to *Angels*, and to *Men*: First, to God. For howeuer it is true, that *no Passion can befall the Deitie*: Yet Affections are attributed to him for our Capacity. Thus God is said to Grieue for our disobedience, and be sorrie for our death, and weepe for our destruction: And so also on the other side, to Reioyce at our welfare, and desire our saluation, as *Ier.* 32. 41. *hee will reioyce ouer them with his whole heart and whole soule.*

Ezek. 18. Luk. 19.

The Father.

In Particular each distinct person in Trinity, may be said to reioyce thereat: First, the *Father*, as is noted in that Parable of the Prodigall (appropriated by some especially vnto him) in that now one who was a childe of wrath, and slaue of Sathan, is become his *Adopted sonne*, and an heyre of Grace; hee that was dead, yea stinking in the graue, is raised vp to newnesse of life. Neuer did *Iacob* with so much Affection entertaine the newes of his sonne *Iosephs* life, and welfare, as God this of the Repentance of a Prodigall; of which more hereafter in its due place.

The Sonne.

Secondly, the *Sonne* reioyceth as is especially noted in this *Parable* (which some appropriate vnto him) in that his death becomes more fruitfull, and his blood auaileable for the Iustification, and Redemption of one soule more. That the Blood which by so many in the world is trampled vnder foot, as vile and base, yet growes into grace and credit with others, and is counted pretious. Now hee sees the trauell of his soule, and that *the worke of the Lord doth prosper in his hand*, *Esay* 53. 10. 11. and this cannot but giue him maruellous satisfaction and Content.

The Holy Ghost.

Thirdly, the *Holy and blessed Spirit* triumpheth at it (as is noted in the next Parable, which is (also appropriated vnto him) For his horne is exalted, when a sinner is conuerted. Now it appeares that all the powers of hell, are not able to resist that mighty worke of grace wrought by him in the sinners breast. As also his temple is purged, and his

house

house enlarged, wherein hee is to inhabit and dwell for euer, And likewise in that one more vessell is brought for him to powre into, of his fullnesse, and fill with the oyle of his holy graces. And thus we see that God blessed for euer reioyceth at it.

Secondly, the *Angels* they are glad, as (*verse* 10.) is by our Sauiour auerred. First, because they and wee are truly said (though in a more large sence) to be of one *Corporation* and *Fellowship*, *Heb* 12.22. *Coloss.* 2. 11. *Reuel.* 19.10. Wherefore they take a mutuall Contentment in our good. As when one member is restored which was hurt, and in appearance lost, the rest (though neuer hurt) reioyce for it. Secondly, in that the *Conuersion* of a sinner helpes to make vp their number (the society of them being much maimed by their fall) they lost a number of spirits, they are glad when they are made vp with soules; That Gods Elect should supply the roomes of the *Apostate Angels*. Thirdly, in that they behold the blessed fruits of their faithfull labours in our Guiding and Guarding. Fourthly, and lastly, they alwaies beholding the Face of God must needs reioyce when he does; Locke as *Abasuerus* his Courtiers did by *Haman*, so these doe by vs, when God frownes they frowne, when hee smiles they smile. 2. *To Angels.* Ester 7. 8. 9.

Thirdly, the *Saints* that are in heauen they reioyce too; and that, first, in regard of the neere Communion that is betwixt them and vs, we being all members of one and the same mysticall body, whereof Christ is Head: *now if one member suffer, all suffer, and if one reioyce the rest reioyce with it*, 1 *Cor.* 12.26. Secondly, in regard of the glory that thence accreweth to their Lord and Head: he hath more prayers, more praises, more Loue, more duty, more seruice, vpon the conuersion of sinners. Thirdly, in regard of their owne Profit who cannot be perfected till the number of the Elect be made vp, *Heb.* 11.40. the more full and Compleat (therefore) that the mysticall body of Christ doth grow, the more is their Ioy enlarged; still they are longing and 3. *To the Saints.*

waiting till the laſt and youngeſt of the ſonnes of God bee borne. It being thus, the point may ſerue.

Vſe 1. Firſt, to put vs on vpon the worke of *Repentance* and *Conuerſion* to the Lord. Oh let it be enough that thou haſt ſo long ſadded heauen: God, his Saints, and Angels, haue beene all heauie at the heart for thy ſtubbornneſſe and impenitencie. How many Complaints hath God made? How many Sighes, and Groanes, hath heauen ſent forth for thy diſobedience? Witneſſe thoſe many pathetical ſpeeches powred out in ſuch plentifull manner in holy Scripture. *Oh that my people would haue hearkened. O Ephraim what ſhall I doe vnto thee? O Iſrael how ſhall I intreate thee? O my people teſtifie againſt me: O Ieruſalem Ieruſalem: Oh that thou hadſt knowne euen thou at leaſt in this thy day the things belonging to thy peace, &c.* O that theſe ſpeeches might breake vs; O that Gods Affection to vs, might once melt vs; when ſhall it be? will the kinde words of a *Rhehoboam* win the hearts of the people to him for euer, and ſhall not the kinde words of God at laſt preuaile with vs and worke vpon vs? Shall wee euer continue grieuing and prouoking ſo gratious and indulgent a Father, as the Lord hath manifeſted himſelfe to be, and neuer turne? Heare how the wiſedome of God ſpeaketh: *What my ſonne! and what the ſonne of my wombe! and what the ſonne of my deſires!* Heare *what* the wiſedome of God ſaith. *My ſonne, if thy heart bee wiſe, my heart ſhall reioyce euen mine,* Pro.23.15. Here againe, *The Father of the righteous ſhall greatly reioyce, and hee that begetteth a wiſe childe ſhall haue ioy of him: Thy Father and thy Mother ſhall be glad, and ſhee that bare thee ſhall reioyce,* verſe 24.25. Reaſon it out a little with thy owne ſoule, and ſay, what, am I bound to reioyce the hearts of my Naturall Parents, and what, not my God, my Sauiour, my Sanctifier, his Saints and Angels, ſhall I giue my ſelfe longer liberty in theſe follies, and vanities to the grieuing of their ſoules? ſhall I cauſe heauineſſe in the Courts of happineſſe? I will not doe it. Were theſe things well weighed could

Pſal.81.13. Hoſ.5.4. Mich.6.3. Matth.23.37. Luk.19.

1 King.12.7.

Pro.31.2.

Pro.23.15.

there

there be a ſharper ſpurre to ſet vs onward to the Lord? I thinke nay. Aſſuredly if thy Conuerſion proues argument of Ioy to them, (who heretofore by thy wickedneſſe and ſinne haue had occaſion of ſorrow) then muſt it needs proue ſo vnto thy ſelfe. Thou ſhalt haue greateſt cauſe of Ioy in the end whom it eſpecially concerneth. Thinke thou of that.

Secondly, if Ioy be in heauen for the Conuerſion of a ſinner; Let it *Admoniſh* vs to beware that we repine not at the bringing in of any into the ſtate of grace. Shall *Heauen* ſmile, and *Earth* frowne? Shall the *Angels* be glad and we ſad? Shall we mocke, ſcorne, deride, yea perſecute our brethren for no other cauſe but this, that they haue made heauen merry by their Repentance and turning? Wretched creature; curſed Caytiffe that dares thus doe. Is there not Ioy in the whole family vpon the birth of a little infant? Is not the Father glad that a childe is borne vnto him, the Mother glad ſhee is deliuered, the Seruants glad that the family is enlarged, the Children glad that their number is increaſed? if any be diſcontented, it is ſome baſeborne: An *Iſhmael* the ſonne of the bondwoman not of the free. *Vſe* 2.

Laſtly, be we all exhorted to helpe forward what lyeth in vs the Conuerſion of ſinners, that Heauen may reioyce. Good Fathers, and Brethren, helpe, Helpe; helpe I ſay in theſe ſad times, at a dead lift; Euery one lend a hand a little; *Maieſtrates* yours; *Miniſters* yours; *Houſholders* yours; helpe by your *Prayers*; helpe with your *Teares*, helpe by your *Councell*, helpe by your Example, euery way ſeeke to bring home ſinners, to Conuert ſuch as are yet Vncalled. So you ſhall, Firſt, ſhew your ſelues to be indeed the true members of the Lord Ieſus. Secondly, obtaine a ſure teſtimonie that the ſpirit of Chriſt dwells in you. Thirdly, get a proofe vndoubted, that your owne ſins are pardoned and forgiuen. Fourthly, lay vp a good treaſure for your ſelues againſt the laſt day. Fiftly, bring abundance of Comfort to the poore diſtreſſed ſoule that thou haſt *Vſe* 3.

1 Iohn 5.16. Matth. 18. 15. 1 Pet. 3. 1.

haſt ſaued from death. And laſtly, occaſion great Ioy and gladneſſe in the Heauens; the glorious and bleſſed Trinity with the whole hoaſt of heauen will take great delight, and content in that, that thou haſt done this way. And therefore be encouraged, *Cauſe one another to returne, and liue yee, Ezek.*18.32.

Text. *That Repenteth*] There are two words vſed in the New Teſtament to ſet out Repentance by; The one is μεταμέλεια ſignifying *After griefe*; or trouble of minde after a fact committed, and it anſwereth to the Latine word *Pœnitentia.* This may be in Reprobates and was in *Iudas*; It not properly containing any change of the mind and life vnto better; but ſimply expreſſeth a kinde of heauineſſe and diſcontentment, cauſing a man to wiſh that vndone which he hath done, bee it good or euill. The other word is μετανοία which ſignifies After-wit, or After-wiſedome. And this anſwereth to the Latine word *Reſipiſcentia*, and notes out ſuch a Repentance, whereby a ſinner is not onely ſorry and grieued for the euill done, but becomes more wiſe for after-times, that hee bee not againe beguiled through the deceitfullneſſe of ſinne. And this is properly the Repentance of true Beleeuers and of all ſuch as ſhall be ſaued. And this is the word that is here vſed; whence we inferre:

μεταμεληθεὶς ὁ ἰούδας. Matth.27.3.

Text. *Not ouer euery one that Repenteth, but ouer euery ſuch one as Repenteth truly, ſhall be ioy in heauen.*

Ioy in heauen onely for the true Conuert.

Pharaoh after a ſort Repented, *Exod.*9.27. ſo did *Ahab*, 1 *King.*21.29. ſo did *Iudas*, *Matth.*27.2.3.4. ſo did *Iſrael*, *Pſal.*107. But God was ſo farre from taking any delight or content therein, as that he reproues it as *odious*, and wills his Prophets cry out againſt it as *ſinne*, *Eſay* 58.1 And threatens woe and deſtruction againſt the practiſers of it, *Jer.*42.20. *Hoſ.*7.13.14. Though indeed ſometimes in ſome other by-reſpect he may (ſeemingly) reward it as he did *Ahab*, yet nothing is more ſure then this that he is not well affected to it, and that he takes no ioy, nor pleaſure in it.

For

For can it be? ſeeing that (as he is much honoured by a true ſo) he is exceedingly diſhonoured by a Counterfet and vnſound Repentance, and that both in reſpect of his *Nature*, who being a *Spirit* lookes to haue ſuite and ſeruice agreeable to his *Nature*. And alſo of his *Attributes* as *Mercy, Patience, Long-ſufferance, Omniſcience, &c.* all which are exceedingly abaſed by a falſe and hollow-hearted turning.

Reaſ. 1. *God is diſhonored by an vnſound Repentãce* Iohn 4 24

Beſides, his *Ordinances* are hereby brought into great contempt, in which regard God is ſaid to abhorre the very *Prayers* and oblations that hypocrites put vp, *Eſay* 1.13. 14. *Pro.* 21.27. and tells ſuch that they haue done thankleſſe offices in that they haue done, *Eſay* 1. 12. *Pſal.* 10.16.

Reaſ. 2. *His ordinances are abuſed.*

What great need haue we then in our *Repentance* to examine the truth of it, leaſt we be deceiued: and the rather becauſe moſt in the world are daily couzened with *Copper* inſtead of *Gold*. The Diuell like ſome Couſening coiner, who hauing gotten the ſtampe of currant money, doth therewith coine after the ſame forme that which is counterfet, and pay it out for currant; well he knowes the parts and properties of Repentance, and hath gotten the Counterfeit thereof in each particular, as like it as if it were the ſame. *Rebeccah* did not more cunningly cooke the kidd, nor trimme vp *Iacob* in *Eſau's* cloth's, to delude old *Iſaac's* ſences, then he hath a worldly ſorrow in true Repentances dreſſe, to delude the world. He hath ſo lick't and ſmug'd it vp; caſt ſuch a gloſſe and varniſh on it, as that it ſeemes to be conſpicuous and notable, not onely in the eyes of all men that behold it, but ſo as that the Lord himſelfe from heauen ſeemeth to take ſome knowledge of the ſame, and in ſome ſort not to neglect it; (as I noted before in *Ahabs* humiliation.) Hence is it that the vncleane ſpirit in that Parable, *Matth.* 12.43. is ſaid to be *gone out of a man* (in whom indeed he ſtill is and doth continue) *and haue his houſe ſwept and garniſhed*, becauſe of the faire ſhewes of true *Repentance* and *Conuerſion* made, in both the parts, both

Vſe 1.

Hu-

Humiliation and *Reformation*; Insomuch that not onely in the iudgement of the man himselfe, but in the iudgement of others also, the diuell may be elected, and cast out of that mans heart when it is nothing so. As Saint *Paul* speakes (therefore) concerning Faith, so I of this, *Proue your selues, Examine your selues*, whether you haue this grace in truth or no. Suffer not your selues to bee put off with shewes and shadowes. It is not euery sob, nor sigh, nor confession, nor change, and reformation, that will proue the truth and soundnesse of the grace. A great deale more is required to true Repentance then this comes to. *Ahab* sorrowed, *Esau* wept, but it was not, 1. Deepe and serious as is required, *Zach.* 12.10. nor proportionably to the quality of the sinne, as *Manasses* was, 2 *Chron.* 33.12. who made his heart (as other true penitents doe) an *Hadadrimmon* or valley of mourning: 2. It was not Constant, their teares were soone dried vp, they suffered not sorrow to abide vpon their hearts as *Dauid* did, it was but a holding downe the head for a day like a *Bulrush*, *Esay* 58.5. 3. Nor for the dishonour done to God by sinne, as *Psal.* 51.3. but feare of Gods wrath, worldly shame or some other hurt, that his sin hath or is like to bring vpon him, caused that sighing and wrung out those Teares. And therefore though they thus mourned, and grieued, yet they could not be said truly to repent.

2 Cor. 13.5.

All Sorrow for sinne not true.

All kinds of Confession of sinne not sound.

As these mourned, so *Pharaoh* and *Iudas* they *Confessed*: but, First, not *Particularly* as they did, 2 *Sam.* 12.19. and *Ezra* 10.10. It is in a more generall and confused kinde: Or else, if it be of the particular sinne, yet Secondly, not to the Proper Person, so *Iudas*, though he confessed that sinne that was of all his sinnes the greatest, yet hee made it to wrong parties, to those who were guilty of the same sinne with himselfe, and no way able to relieue him, not to the Lord, as *Psal.* 32.5. Or Thirdly, not *voluntary* and free. It must be the Angels naked sword that must make *Balaam* say, *I haue offended*, *Numb.* 22.34. And terrible thunder, and haile, mingled with fire and other iudgements that must

muſt wring out of *Pharaohs* mouth a confeſſion. Hypocrites come to the worke as *Achan*, *Ioſh.*7.18. being drawne out by the eares, and then (to) doe it by *Halues*, not as the godly, *Dan.*9.4.19. who doe it with a free heart. Or Fourthly, not in *Shame*, they haue the heart as proud as euer in their Confeſſions, ſo *Saul* 1 *Sam.*15.30. I haue ſinned, but yet honour me in the ſight of the people. True Penitents doe it with anihilated and confounded ſpirits, as 1 *Sam.*7.6. *Ezra* 9.6. So then euery one that Confeſſeth Sinne hath not this grace of true Repentance.

No nor yet euery one that maketh ſome kinde of *Change*, and forſakes ſome ſin, may preſently be thought to haue repented. God tells vs of a Turning that is vnſound, *Ier.*3.10. and Saint *Peter* tells vs of ſome Hypocrites and temporary profeſſors, who *had eſcaped the filthineſſe of the world*, 2 *Pet.*2.20. Such a one was *Herod*, *Marke* 6.20. and *Simon Magus*, *Acts* 8.13. who for a while did ſeeme to leaue his beloued ſinne. But this change was not, Firſt, a thorow Change of the whole heart, *Ier.*3.10. it was but a halfe turne. Their Affections ſtill was to their ſinnes, like the Hunter, who will hallow after his game when he cannot runne. Nor of the whole life their great ſcumme goes not forth out of them, *Ezek.*24.12. the leane ſhall be ſlaine but not the fat, 1 *Sam.*15.9. ſome ſinnes ſhall bee abandoned but not others (which doth but make ſport for the diuell;) this is otherwiſe in the true Penitent, *Pſal.* 119.2.6. *Ezek.*18.31. Secondly, it proceedeth not from a *Loue of God*, and *hatred of euill*. It hath no good riſe, but either from want of abilities or opportunities, as in old men; or in reſpect of particular engagements to others who keepe and hem them in for a time; So a good Miniſter, a looſe Flocke; a good Husband, a bad Wife; a good Father, a lewd Childe. Two notable inſtances we haue hereof, one 2 *Chron.*24.1. of *Ioaſh* who did that (ſaith the Text) which was right in the ſight of the Lord all the daies of *Iehoiada* the Prieſt; the other, 2 *Chron.*26.4,5. of *Vzziah* who did that which was right in the ſight of the

Not euery kinde of change.

the Lord, and ſought after God in the daies of *Zechariah*, but when theſe Lets were taken away, they diſcouered what was in them. And thus many are as it were carryed with the crow'd to Chriſt to be healed; they doe good becauſe they cannot doe euill. Or elſe it may be the Change ariſeth, from experience of ſome diſcommoditie in ſinne: It hath *bit like a cockatrice*. They haue beene burnt with it, and felt Gods wrath for it. Could they (with the Ape) borrow the Cats paw they would ſtill rake in the coales; And make no ſcruple of betraying Chriſt, ſo *Iudas* may be the inſtrument. When if there were a true loathing of ſin as ſinne, it would be hatefull to vs in others, and we carefull to draw others from the ſinne that we haue left, *Pſal.* 51.13. ſpecially thoſe of our owne family, and ſuch as wee may moſt preuaile with, *Iob* 11.14. From theſe and ſuch like occaſions may the change ariſe: When if it were true and ſound, it would proceede (though not onely yet) chiefly from the knowledge of *Gods mercy in Chriſt*, and from a true loue of *God* and his *goodneſſe*, *Eſay* 55.7. *Hoſ.* 3. 5. *Tit.* 2.12. Out of conſcience to God who hath forbidden it and is offended and diſhonoured by it, 2 *Cor.* 7.10.

More ſhall be hereafter ſpoken of this ſo neceſſary a doctrine, this onely for the preſent, that we be not deceiued in the work, ſo as to conclude, becauſe we haue ſometimes Grieued, and in ſome ſort Confeſſed; And after a manner Reformed and Changed our former courſe; All this may be, and that in a high degree, and yet thy Repentance farre from that Repentance for which *Ioy ſhall be in heauen*.

Vſe 2. Secondly, we ſee from hence, how vniuſtly our doctrine of Gods mercy is charged by the *Papiſts* to be a doctrine of Liberty, ſeeing it miniſtreth hope to none but to the Penitent; And to them it is a doctrine of great Refreſhing. But as for others who are not moued through the riches of Gods patience to repent, but ſtill goe on in ſinne, we may, and doe ſpeake to their impenitent breaſts, as *Simon Peter*, to *Simon Magus*, *Acts* 8.21. *thou haſt neither part nor lot in this matter*.

And

Vse 3. *How to further the conuersion of others.*

And lastly, It may teach vs how to carry our selues towards such as are *Impenitent*, First, labour to bring them to *Repentance*, vse all good helpes to further their Conuersion as by priuate *Admonition* and *Exhortation* wherein is great force, to further the conuersion of others, *Matth.* 18.15,16. *Mal.* 3.16. especially, when from a Master or a Parent, or a Husband. Hence it is, that it is so often said of good men, that when they receiued the faith, all their families became religious, *Iohn* 4.53. *Acts* 18.8. & 10.16. & 15.33. I say not, it is alwaies so; but often so; there is great force in Family duties, and domesticall exhortations: Therefore is *Ioshua* so Confident, *Iosh.* 24.15. hee vndertakes for his owne family. Secondly, by holy *Example* and good *Conuersation*: so may Inferiors preuaile much with their Superiors, as 1 *Pet.* 3.1. *such husbands as obey not the word, may without the word be wonne euen by the conuersation of their wiues*; which may be a great incouragement to Inferiours (for the like may be said of Children and Seruants) and should breede in them a care of welldoing. It is not their talking to their Superiours, no though it be about matters of Religion, that in it selfe is likely to doe any good, except there be to bee seene a conuersation coupled with feare. Thirdly, *Prayer* will doe very much, and is exceeding powerfull with God for procuring the saluation of others, see 1 *Iohn* 5.16. Thus did *Steuens* prayer, preuaile for *Saul* (as is very probable) For the holy Ghost hauing mentioned the feruent prayer that was made by *Steuen* for his Persecutors, *Acts* 7.60. adds in the next words, *Chap.* 8.1. *And Saul consenteth to his death*: As if he should say, *Saul* got good by that Prayer, it did light vpon his head, whatsoeuer it did on the rest, &c. Be feruent and frequent therefore in this duty, bring their names with thee when thou commest before the Lord: *Lord perswade Iaphet*: *Oh that Ismaell*, my *Ismaell*, *might liue in thy sight*. Feare not, God will heare.

Secondly, being Conuerted, reioyce with them; reioyce for them. Make a feast at thy *Isaac's* weaning, manifest now thy

thy affection, expreſſe it by all good meanes.

But Thirdly, while they are Impenitent, mourne ouer them, reioyce not. Heauen cannot, how canſt thou? Shed teares inſtead of ſmiles: Teares may melt them, when ſmiles but harden them. Shall we delight in thoſe we may hardly bid good ſpeed vnto? Thy Friend, thy Wife, thy Childe, hath excellent outward parts. As Wit, Beauty, &c. yet ſay as *Haman* ſaid to *Zereſh* his wife in another caſe, *All this auaileth me nothing, ſo long as I ſee Mordecay the Iew ſitting at the Kings gate.* All this I cannot delight in, while I ſee a graceleſſe heart in them: Gods Image is wanting, and ſo long naturall endowments will little auaile them, for can a man eſcape Hell therewith. They are dead men without life of grace. And who can delight in a dead mans company?

Text. *More then ouer*] We haue here the *Propoſition* illuſtrated by *Compariſon.* And from it we gather:

Doctrine. *The greater the ſinner is that is conuerted, the greater ſhall the ioy in heauen be for his conuerſion. Where ſinne abounds, there grace much more, Rom.* 5.20.

Greateſt Ioy for greateſt ſinners.

*Reaſ.*1. *God hath greateſt glory by ſuch.*

For firſt, greateſt glory God hath from ſuch: As the Surgeon or Phyſition, who getteth greateſt praiſe in curing deſperate diſeaſes, and mortall wounds.

*Reaſ.*2. *Gods Ordinances brought into greateſt credit.*

Secondly, Gods Ordinances are brought into greateſt credit by ſuch, As a ſalue that healeth deepe and feſtered wounds.

*Reaſ.*3. *Gods Miniſters are moſt encouraged.*

Thirdly, Gods Seruants his Miniſters are moſt encouraged in ſuch; they fall to their worke afreſh, God thus bleſſing their labours.

*Reaſ.*4. *Satban is moſt confounded.*

Fourthly, Sathan is moſt confounded, and his kingdome greatly endangered through the loſſe of ſuch. The giuing in of his chiefe captaines, makes the gates of hell to ſhake, his kingdome ſtagger.

Vſe.

Hoe then, thou that pleadeſt the greatneſſe of thy ſins, ſee here for thy encouragement. *It is true* (ſaith *Samuel* to *Iſrael*) 1 *Sam.*12.22. *you haue ſinned, but God will not forſake his people for his great mercies ſake.* Your ſins are ſins of blood,

of

of death, of Hell, but God will pardon, (if you be penitent for his great glory ſake. Do not, Oh! do not Limit God in his *Mercy*, as the Iewes did in his *Power*; Can he *Forgiue*, can he *Pardon*? what ſuch a ſinner, ſo vile, ſo great? why how great? Art thou a *Sodomite*, a *Gomorrhean*? Findeſt thou thy ſelfe in that blacke liſt or bed-rolle made by Saint *Paul* 1 *Cor.*6.9. of *Fornicators, Idolaters, Adulterers, Effeminate, abuſers of themſelues with mankinde, Theeues, Couetous, Drunkards, Reuilers, Extortioners*? haue I named thee now in reckoning vp them? If ſo, yet God can pardon. He hath exempted none; the pardon is Large and ample, *At what time ſoeuer, what ſinner ſoeuer repenteth, of what ſinne ſoeuer.* If whenſoeuer, then *Now.* If whoſoeuer, then *Thee.* If of what ſinne ſoeuer, then *Thine.* Why ſhouldeſt thou come and enterline this grant of *Mercy* with theſe and theſe reſtrictions, except ſuch an old *Adulterer* or *prophane blaſphemer*, or *beaſtly drunkard* as I am? Finde thou a heart to repent, God will finde a heart to forgiue. Grace to you, Ioy for you, ſhall abound. Yea greater Ioy, for you then others, becauſe there hath beene more thoughts of heart for you then others. Make this vſe of thy great ſinnes, to Loue the more, not to doubt the more; the more to be humbled, but not the more diſcouraged. Hath not God ſaid he will caſt thy ſinnes into the bottome of the ſea, and doth not the ſea couer *Mountaines* as well as *Mole-hills*? *Mich.*7.19. Yea to chuſe hee will ſhew mercy vpon thee, if thou beeſt penitent; that the exceeding greatneſſe of his mercy may appeare, *Eph.*2.16. Reade the hiſtory of the Goſpell, and then tell me, if thou findeſt ſo much kindneſſe ſhewed to any by our Sauiour as to thoſe who had beene moſt vile; as to *Zacheus*, to whoſe houſe he bad himſelfe, which we reade not he euer did to any others, *Luke* 19.5. (as I haue before noted.) He ſuffers a woman that hath beene a notorious ſinner, as he was ſitting at the table, to come behinde him, and waſh his feet with her teares, to wipe them with the haire of her head, to kiſſe them, and annoint them, *Luke* 7.38,39. this

ſtrange

ſtrange kindneſſe he accepted from one ſo notorious. And ſo the firſt he appeared vnto after his Reſurrection, was *Mary Magdalen*, *Mar.*16.9. which whether it was the former woman (*Mary*, *Lazarus* ſiſter, for ſo we finde her named, *Iohn* 11.2 that waſhed the feete of Chriſt) which is very probable (for who abounded in teares more then *Mary Magdalen?*) or whether it was another *Mary*, is not eaſily to determine: but if another, yet one as vile, out of whom (ſaith the Text) hee had caſt ſeuen diuels. No cauſe then of being diſcouraged: Come on therefore, preſent thy ſelfe before the throne of grace, lie at his foot-ſtoole, cry *Lord bee mercifull to mee a ſinner*: tender the Lambe to the ruler of the earth, beſeech him to behold thee in his Sonne, and then doubt not, but God will make good his word, to *forgiue thy iniquity and remember thy ſins no more*, *Ier.*31.34.

Text. *Rhem. Annot. in loc.*

Then ouer ninetie and nine iuſt perſons which need no repentance] Hence the Papiſts would inferre, *That there are ſome perfectly iuſt.* But if we vnderſtand by *Iuſt Perſons*, *Angels*, as (was ſhewed in the Expoſition) ſome of the Fathers doe; how will it then follow hence that there are ſome men vpon the earth perfectly iuſt, and able to keepe Gods Commandements? Or ſay that by theſe ninetie and nine iuſt perſons, wee vnderſtand not Angels but *Men*: And thoſe alſo, Called and Sanctified; yet how can any ſuch doctrine be inferred? If wee firſt diſtinguiſh of *Iuſtice* which is *Eſſentiall*, and that is only in God and in his Chriſt, *Pſal.*85.11. *Ier.*23.5. or *Accidentall*, which is in *Men*; And that is either *Legall*, by Iniunction deliuered from *Horeb* in feare and fire; whoſe Rule is the Leuell of that law: And who is able to keepe it? or *Euangelicall* by *Imputation*, *Rom.*3.22. & 4.3. 1 *Cor.*1.30. the leuell whereof is Loue. Secondly, if we remember the diſtinction of *Repentance* before giuen, which as I ſhewed, was either of the *State* or of the *Perſon*; though their ſtate needs it not, yet their *Perſons* and *Infirmities* daily require it. But Thirdly, If we vnderſtand by theſe *Iuſt perſons*

ſons, the *proud Phariſees* thoſe hypocriticall *Iuſticiaries* who were Righteous and Iuſt in their owne opinion and conceits (as moſt of their owne ſide doe) which Expoſition beſt agrees with our Sauiours ſcope; How will it follow then? Surely all that can be gathered hence, is this:

There are ſome ſo iuſt and righteous in their owne eſteeme, as that they thinke they want not Repentance; they are as good as Repentance can make them.

Doctrine. *There are ſuch as thinke they are ſo Iuſt as that they need not Repent.*

Thus that proud Phariſee was conceited of himſelfe, *Luke* 18.9,10. *God I thanke thee, I am not as other men, &c.* ſo *Matth.* 19.20. When Chriſt willed that young man who (Saint *Luke* ſaith) was a Ruler (and as ſome thinke a Phariſee) to keepe the Commandements, telleth him that all thoſe he had kept from his youth vp; he had very well done his duty euen from a childe. What lackt he yet? So Saint *Paul* ſaith of himſelfe, that *before the law came, he was aliue, Rom.* 7.9. *i.e.* ſeemed in his owne conceit and opinion to be ſo, while he was a Phariſee. The like conceit had the Church of *Laodicea* of her ſelfe, *Reuel.* 3.17. Thus according to *Solomons* Prouerbe, *Pro.* 13,7. *There is that maketh himſelfe rich, which yet hath nothing*, which (albeit ſome vnderſtand of the outward eſtate) is vnderſtood by ſome, to be meant of mens eſtate *Spirituall* and *Inward*.

Reaſ. 1. *Man by nature is well conceited.*

For naturally, man is well opinionated of himſelfe; hee is as a *deceiued doue without heart, Hoſ.* 7.11. his Iudgement is peruerted, and ſo muſt needs imagine himſelfe to be what indeed he is not. As ſome drunken man vpon a ſtage acting the part of a King, thinkes himſelfe to be ſo really.

Reaſ. 2. *It is furthered by meanes.*

Secondly, this deceit may be furthered, by many falſe rules, as Cuſtome, Times, Examples of others, whom hee ſees to be worſe then himſelfe. Therefore Concludes his eſtate is good: Commendations of the multitude, eſpecially, if from his Miniſter, &c. hence he further flatters himſelfe in that conceit, that he is what indeed he is not, and needs not that which in truth he doth, *Iohn* 7.48.

Reaſ. 3. 2 Theſſ. 2.12. *God in Iudgement giues vp ſuch to be deluded.*

Thirdly, God in iuſt Iudgement giues them vp to ſtrong deluſions that they ſhould beleeue a Lye: For whereas they

they would not entertaine the truth, nor endure to looke into the glaſſe of Gods Law, thereby to ſee their foulenesſe, but deſired rather to haue their nakednesſe hidden and concealed from themſelues, God giues them vp to further blindneſſe, that *in ſeeing they ſhall not ſee, and in hearing not perceiue.*

Reaſ.4. Sathan further binds them.

Fourthly and laſtly, they are fallen into the hands of Sathan, the god of this world, who doth further blinde them with a falſe iudgement of things, or elſe by miſapplying the true; ſo as that the Goſpell is hereby hid vnto them that periſh, 2 *Cor.*4.5.

Vſe 1.

Examine we our ſelues, whether or no wee are not of the number, and the rather for that it is a conceit in the heart of euery man naturally. All of vs bring this ground and pillar of Popery with vs into the world, *Iuſtification by our workes* together with the *opinion of our merits*. Inſomuch that if we receiue any thing from God, we ſtraight imagine it is for our *Righteouſneſſe*, *Deut.*9.4. Hence is it a matter of ſuch difficulty to bring a man to caſt away his owne Righteouſneſſe, and to embrace the *Righteouſneſſe* of Chriſt by Faith; becauſe it is no leſſe then the change of nature.

Why ſo hard to bring a man to caſt away his owne Righteouſneſſe.

Come to the Ignorant man, aske him whether hee can keepe Gods law or no: he will anſwer yes, he can: Or if for faſhion ſake he ſaith he his a ſinner, and that he breakes Gods Commandements as all other do, yet deale with him about euery particular precept, and then none are broken. Aske him of the Firſt, why, that he keepes; then of the ſecond; & he will tell you, all Images he defies: And ſo follow him in the reſt and in the end you ſhall haue none broken. Now what need hath this man of *Repentance?* Aske the *Ciuill carriag'd perſon* what hee thinkes of himſelfe, and how he lookes to be ſaued? he will tell you he is neither *Knaue* nor *Thiefe*, he tends his Church, payes euery man his due, and doubts not but therefore God will ſaue his ſoule. And if due examination were made, this would be found to be the conceit of moſt.

Vſe 2.

And therefore as we loue our ſoules plucke vp this roote of

of bitterneſſe. *Moſes* hand was leprous while it was in his owne boſome: ſo is thine in thy owne righteouſneſſe. *Abraham* muſt out of his owne Country; he muſt away from his owne people and Fathers houſe, if he will to Canaan: ſo muſt thou from thine owne perfection, holineſſe and righteouſneſſe, if thou wilt to heauen. We are not the *Beautifull gate*, but as the *Begger* that there lyeth to begg an Almes: And therefore *Dauid* ſpake well when he ſaid, *Heare me when I cry O God of my Righteouſneſſe*, *Pſ.*4.1. acknowledging thereby his Righteouſneſſe to be Gods creature, and none of his. And therefore he turneth to him, as the Marygold doth to the Sun, which is then faireſt when the Sun is higheſt, but dyeth and cloſeth when it declineth. Exod.4.6.

For Cure of ſuch Conceits: Firſt, get a ſound and particular knowledge of thy eſtate, by a daily viewing of thy ſelfe in the glaſſe of Gods Word and Law: this will ſoone diſcouer thee to be a Sinner, and that in three reſpects: Firſt, in regard of *ſinne imputed* to thee: Secondly, in regard of *ſinne inherent* in thee: Thirdly, in regard of the *ſins that daily iſſue from thee*; this will make thee lowly in thine owne eyes, and truly humble thee before the Lord. Could one haue ſeene the heart of the poore Publican, *Luk.*18. no doubt, but he ſhould haue ſeene that it was the priuitie of his owne ſinfulneſſe and corruption, that made him with ſuch griefe and paſſion to ſmite his breaſt, and cry out, *Lord be mercifull to me a ſinner*. But when we carry our heads aloft, and ſwell with great conceits of our owne worth, whence is it, but from hence, that as yet our curſed eſtate hath not beene diſcouered vnto vs by the Law, *Rom.*7.9.10. *Meanes to cure all proud conceits of ones goodneſſe.*

Secondly, keepe thy Iudgement Sound and Spirituall, by keeping cloſe to the Word and hating all falſe waies and rules, As Opinion, Example, Multitude: think neuer a whit the better of thy ſelfe becauſe many haue a good opinion of thee: Nay, though they be holy and religious perſons, that ſo conceiue: *Iudas* himſelfe was well eſteemed of a long time amongſt the Diſciples. And as for others, for-

get not that ſpeech of Chriſt, *woe be to you when all men ſpeake well of you, Luke 6.26.*

Thirdly, caſt an eye vpon thoſe that out-goe thee in a holy and religious conuerſation, *forget that which is behind, and haſten to that which is before, Phil.3.13.*

Fourthly, beware of ouer-rating any of Gods Common fauours, as to thinke becauſe thou liueſt in the Church and art a partaker of God's ordinances, &c. therfore God loues thee. Or becauſe thou doeſt abound in earthly proſperity, and haſt many temporall bleſſings, therefore thy Condition is happie: For no man can know Gods *Loue or Hatred by any of theſe things, Eccleſ.9.12. Iſhmael* liued in *Abrahams* family, as well as *Iſaac*, and was as well vſed as *Iſaac* along time, till the day came of his caſting forth; So dealeth God with ſinners, he nouriſheth and cheriſheth them, as if they were his owne, but a time of caſting out comes in the end. The mother takes vp the neighbours childe, and dandles it, and it may be, giues it plumbs or ſugar, but in the end ſets it out of her lap and takes vp her own. Many eſteemes thoſe things as pledges of Gods loue and earneſt pennies of their ſaluation, which are nothing leſſe. This is a great meanes of ſetling many vpon their Lees.

Theſe things obſerued and well followed, will bee good meanes to keepe thee from the aforeſaid conceit, which ſo long as thy heart is poſſeſſed with, thy eſtate is dangerous. We ſee in nature euery part hath a faculty of expelling what is noxious, and harmefull; The *Lungs* haue their Cough; the *Braine* his *Sneezing* and other excretions; the *Stomacke* will turne it ſelfe topſie turuy, but it will bring vp by *vomit* that which offends. And thus the ſoule of man, in ſtead of all theſe, hath the facultie of *Repentance* put into it, whereby it empties it ſelfe of all that which is offenſiue; if therefore we neglect it, or elſe conceit we haue no need of it, we delude our ſelues, and will find it in the end. For what though we are not priuie to any great ſins in our ſelues, we haue no mortall diſeaſes (as we conceiue) breeding in vs, nor vpon vs; yet may we not

conceit

conceit *Repentance* is vnuſefull. How would it goe with men that are well at eaſe, if neither by vrine nor ſiege they ſhould get eaſement of ſuch ſuperfluity as is to be expelled, would they long continue well? So it is in this caſe, let them aſſure themſelues who paſſe not for Repentance, and are vnacquainted with the worke and dutie, that ſome fearefull ſoule-ſickneſſe is breeding on them, which in the end they will finde, how euer they are now conceited of themſelues and health.

One point more might from hence bee gathered: *viz.*

Doctrine. *One Conuert is of more account with God then many vnconuerted.*

One Conuert is of more eſteeme with God then many vnconuerted. One Penitent is more accounted of then ninetie and nine Iuſticiaries. God fauours *Noah* aboue a world of wicked ones, *Gen.*6.8. He reſpects *Lot* aboue all the Sodomites, *Gen.*19.13.14. and *Ebedmelech* before all the *Babylonians*, *Ier.*39.16.

Reaſ.

For he is a *Iewell*, *Mal.*3.17. when *the wicked are but droſſe*, *Pſal.*119.119.

Secondly, he is a *Child* when the wicked are but *ſlaues* and *rebels*, *Pſal.*68.1.

Thirdly, he is a *member of Chriſt* when ſinners are *of the wicked one, the diuell*, 1 *Iohn* 3.12.

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Vſe 1.

How contrary is the Iudgement of the world to the Iudgement of God? wee preferre one worldling before many Penitents; one bad before many good? So it falls out in our Elections, or Choyces; ſo in our Councels; ſo in our Societies, &c. *Danid* was of another mind, *his eyes ſhould be vpon the faithfull of the Lord*, *Pſal.*101.6. But if there be one faithleſſe, and two or three others godly and religious commended to our choice, it is oft ſeene, our eyes are vpon that one: he muſt be the partie that we will combine withall in our Society.

Vſe 2.

Comfort to the Penitent. *Gideons* army was but the glea-

gleanings of *Ephraim*, yet thoſe gleanings were better then the vintage of *Abiezer*: ſo the Lords people are but the gleanings of the world, yet thoſe gleanings are better then the vintage of Sathan, and in God's account and eſteeme by many degrees preferred. *Since thou waſt precious in my ſight, thou haſt beene honourable* (ſaith the Lord) *and I haue loued thee: therefore will I giue men for thee, and people for thy life*, *Iſay* 43.4. ſuch a reckoning doth he make of his own, that *Egypt*, *Æthiopia* and *Seba*, ſhall be giuen as a Ranſome for them. God cannot be deceiued in his iudgement, he knowes aright how to value things; and after his valuation, a godly mans tongue is worth a wicked mans heart, *Pro.* 10.20. a Lark's foot worth a whole Kite.

FINIS.

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Faults eſcaped in the Printing of this Expoſition on the Parable of the loſt Sheepe.

Words miſtaken.

Page.	*Line.*	*Error.*	*Correction.*
9.	8	God	Good.
13	17	to heare	ſo here.
22	30	parts	protection.
79	9	Adam	Aaron.
81	35	bowing	lowing.
126	18	bands	bawdes.
152	1	taunted	tainted.

Words to be put out.

218	26	put out *not*	

Other pettie ouerſights both literall and punctuall (more then I wiſhed, yet fewer then I feared) being not of much conſequence (Good Reader) I leaue vnto thy Curteſie.

THE GOOD HOVSVVIFE WITH HER BROOME AND CANDLE:

OR AN EXPOSITION ON THE PARABLE OF THE LOST GROAT.

By NEHEMIAH ROGERS, Paſtor of *Meſſing* in *Eſſex*.

Giue her of the fruit of her hands, and let her owne workes praiſe her in the gates, Pro. 31.31.



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TO THE

VERY WORTHY, IVDICIOVS AND

Religious Gentleman M^r. IOHN HAINES, *of Old-holt in Eſſex, Eſquire; Grace and Peace.*

Sir;

WE are not ignorant of *Cuſtomes* priuiledge; though neither *Law* nor *Conſcience* fauour a mans cauſe, yet we often ſee that hee who can *Preſcribe* and pleade *It is a Cuſtome*, carries it.

It is ſo familiar a Cuſtome to Dedicate what is written, as that he who writes, and doth not Dedicate, ſeemes to goe about to violate *Cuſtomes* law, which for a *Clergie* man to vndertake, would be thought foole-hardineſſe.

The Reaſons of this Cuſtome as I conceiue, were eſpecially two: 1. To procure Countenance to the bookes ſo Dedicated: 2. To teſtifie the thankefullneſſe of the Dedicators to thoſe from whom they haue receiued fauour. And this with me in my Dedications beares greateſt ſway; I haue no other

way to requite my beſt deſeruing friends (beſides my prayers) amongſt whom, if I ſhould not number you, from whom I haue receiued ſo many conſtant teſtimonies of much reſpect to me and mine (eſpecially vnto my Miniſtery) I ſhould very much forget my ſelfe, and iuſtly might be branded with that which I ſo much deteſt, *Ingratitude.*

Accept therefore I beſeech you of what is here preſented, I cannot with the *Earth* make a retribution with increaſe, I deſire to imitate the *Rocke*, and anſwer your loud voice with a reſounding *Echo*, and though I ſpeake but the laſt ſyllable, yet I hope ſincerity of affection, ſhall make ſupply where power is defectiue. It is much I owe you: as *Hierom* ſpake ſometimes to his boſome friend, ſo I to you, *tibi & quod poſſum debeo, & quod non poſſum*; Let this remaine (I beſeech you) as a bill of my hand; I ſeale it before many witneſſes, and deliuer it to your vſe by way of *Dedication*: ſo farre am I from thinking any part of payment made hereby, as that your acceptance ſhall further oblige me to remaine

Truely deuoted vnto your Worſhips in all affection and ſeruice,

NEHEMIAH ROGERS.

A generall view of the principall Doctrines Collected and handled in this Expoſition on the Parable of the Loſt Groat, with the ſeuerall Reaſons and Vſes.

LVKE 15. VERSE 8. Either what woman, &c.

Domeſticall buſineſſe is for the womans employment.	5.	*Doctrine* 1.
God hath not (ordinarily) giuen them that capacity and iudgement he hath to men.	Ibid.	*Reaſon* 1.
Let Women *be wary how they meddle with matters aboue their reach.*	Ibid.	*Vſe* 1.
Let Men *honour women as the weaker veſſels.*	7.	2.
God often chuſeth weake meanes to effect his purpoſes.	8.	*Doctrine* 2.
To proue the obedience of his people.	9.	*Reaſon* 1.
To bring downe the high lookes of the proud.		2.
To procure to himſelfe the greater glory.		3.
Reproofe of thoſe who iudge after outward appearance.	9	*Vſe* 1.
Inſtruction, that we ſtrengthen our ſelues againſt contempt of weake meanes.	10.	2.
Man by Creation was as a ſiluer piece.	14.	*Doctrine* 3.
In regard of mettall.	16.	*Reaſon* 1.
In regard of luſtre.	17.	2.
In regard of forme.	18.	3.
In regard of ſtampe.	20.	4.
In regard of Inſcription.	22.	5.
In regard of Regall authority.	Ibid.	6.
In regard of Sound.	23.	7.
In regard of Command.	24.	8.

9.	*In regard of worth and value.*	25.
10.	*In regard of matter.*	Ibid.
Vse 1.	*Spend time in the consideration of our admirable and strange creation.*	26.
Doctrine 4.	*Women haue their frailties.*	27.
Reason 1.	*They are daughters of Eue.*	28.
Vse 1.	*Let not men thinke they are without defects.*	Ibid.
2.	*Let women seeke ability from God against their weaknesses.*	29.
Doctrine 5.	*Man continued not in his created estate, but fell.*	30.
Reason 1.	*God permitting.*	30.
2.	*Sathan tempting.*	32.
3.	*Man yielding.*	34.
Vse 1.	*Therefore our interest to Saluation in respect of Creation is not sufficient.*	36.
2.	*It should humble vs in respect of that shame which through our Fall lies vpon vs.*	36.
Doctrine 5.	*Saning of soules is the Ministers chiefest taske.*	45.
Reason 1.	*Hereunto he is especially called.*	Ibid.
Vse 1.	*To lament the little regard that is had this way.*	Ibid.
2.	*So let people prouide for their Ministers as that they may with comfort attend their calling.*	46.
Doctrine 6.	*As women haue their frailties so also their commendable properties.*	46.
Reason 1.	*In Christ neither male nor female is any thing.*	48.
Vse 1.	*Let not men in remembring their failings forget their virtues.*	Ibid.
2.	*Let women be incouraged, seeing their good properties are taken notice of.*	49.
Doctrine 7.	*Gods Word is as a light.*	50.
Reason 1.	*It is pure.*	51.
2.	*It is pleasant.*	52.
3.	*It dispels darkenesse.*	Ibid.
4.	*It causeth things to burne.*	Ibid.
5.	*It reconcileth contraries.*	53.
6.	*It refines things.*	Ibid.
7.	*It discouers secrets.*	54.

It

It burnes while matter remaines.	Ibid.	8.
Confutation of Papists, who say it is obscure.	54.	*Vse* 1.
Instruction, ioyfully to entertaine it.	57.	2.
Information, of the misery of such as want it.	60.	3.
Consolation, in the midst of all discouragements, that yet wee haue it.	62.	4.
Though the Word be a light yet it must be lighted.	64.	*Doctrine* 8.
In regard of the manner of penning them.	66.	*Reason* 1.
In regard of the matter contained in them.		2.
In respect of the time of their accomplishment.		3.
To Confute the inference of Papists thence.	68.	*Vse* 1.
To admonish Ministers of their duties.	70.	2.
To stirre vp people to prize preaching.	73.	3.
Ministers onely are to expound Scriptures.	76.	*Doctrine* 9.
They onely are thereto gifted and called.	Ibid.	*Reas.*
It reproues priuate persons who dare vndertake it.	Ibid.	*Vse.*
The Church is Gods House.	78.	*Doctrine* 10.
God is the builder.	79.	*Reason* 1.
Christ is the foundation.	Ibid.	2.
It consists of sundry sorts of matter.	80.	3.
It is not built without noise.	82.	4.
It must be composed and conioyned.	Ibid.	5.
It is perfected by degrees.	83.	6.
It hath many parts or roomes.	Ibid.	7.
It hath dores to enter in at.	84.	8.
It harbours vermine.	85.	9.
It requires repaire.	Ibid.	10.
Encouragement to Ministers, seeing they labour about Gods House.	85.	*Vse* 1.
Direction 1. *Where to finde God.*	94.	
Direction 2. *To liue to God and for God.*	Ibid.	2.
Direction 3. *To esteeme Gods Church aboue other places.*	97.	
Consolation, God will not for euer forsake his Church.	101.	3.
No Church on earth without some filth.	103.	*Doctrine* 11.
It is not as yet vnited to her head in highest degree of vnion.	105.	*Reason* 1.
Reproofe of such who separate from the Church because of some cor-		*Vse* 1.

corruptions. Ibid.
2. Comfort, against corruptions remaining in the godly. 107.
3. It informes vs of the great vse of the broome, or Church-discipline. 110.
Doctrine 12. Reformation of Corruptions a good preparatiue to true Conuersion. 110.
Reason 1. No health can be expected vntill bad humors be purged. 111.
Vse 1. Direction how to proceed in Reformation. Ibid.
2. Instruction concerning the true method where to begin Repentance. 116.
Doctrine 13. Seeking must goe before finding. 117.
Reason 1. The promise is made onely vnto seeking. Ibid.
Vse. It shewes the folly of such as hope to finde, yet seeke not. 118.
Doctrine 14. Right seeking is that which is like to speed. 118.
Reason 1. The manner in any good duty is as well required as the matter. Ibid.
Vse 1. If we seeke and are not answered, yet let none quarrell against God. Ibid.
Doctrine 15. Diligence is commendable in all our vndertakings. 119.
Reason 1. For it is a subiecting our selues to Gods ordinance. 120.
2. And a testimony that we affect what we seeke. Ibid.
Vse 1. Reproofe of such who lust, but haue nothing. 120.
2. It stirres vs vp to diligence in all we doe. 121.
3. Exhorts Ministers in speciall to the duty. 124.
Doctrine 16. Constancie is requisite in good actions. 125.
Reason 1. This crownes our actions and tendeth to perfection. Ibid.
Vse 1. It Reproues those who begin, but continue not. 126.
2. It Exhorts vs to be constant and vnmoueable. 127.
3. Ministers especially, in their ministeriall function. 130.

Verse 9. And when she hath found it, &c.

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Reason 1. In and through the Mediator. Ibid.
Vse 1. This should put vs vpon the studie of our recouery. 132.
Doctrine 2. The faithfull labours of Gods Ministers are not without successe. 135.

The

The proper end of Gods ordinance is Conuersion of sinners.	135.	Reason 1.
God hath promised his spirits assistance.	Ibid.	2.
God highly respects his owne ordinances.	136.	3.
God will not ouermuch dishearten his seruants.	Ibid.	4.
It is a great encouragement to Gods Ministers in their worke, seeing good successe attends them.	137.	Vse 1.
Gods Angels are his Ministers friends.	138.	Doctrine 3.
For they are in speciall employed about his worke.	139.	Reason 1.
And the bridegroomes friends.	137.	2.
And Sathans aduersaries.	Ibid.	3.
They gaine soules to God.	Ibid.	4.
To them Angels are sent to Minister.	Ibid.	5.
Angels and Ministers are fellow-labourers.	139.	6.
It Encourageth Ministers against the worlds contempt.	Ibid.	Vse 1.
It Admonisheth people to beware of wronging either their Persons or Callings.	141.	2.
The finding of a sinner is the ioy of the Teacher.	Ibid.	Doctrine 4.
God is thereby highly glorified.	142.	Reason 1.
Christs kingdome is enlarged.	Ibid.	2.
Sathans kingdome confounded.	Ibid.	3.
Their owne sending sealed.	Ibid.	4.
It Reproones. 1. Those Ministers who vexe at their peoples forwardnesse.	Ibid.	Vse 1.
It Reproones. 2. Those Hearers who by their disobedience griene their teachers.	144.	
It Exhorts. 1. Ministers to worke their owne Comfort in winning of soules.	145.	
It Exhorts. 2. Hearers that they would glad their Pastors hearts in their obedience.	146.	Vse 2.
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It Comforts. 2. Such hearers as glad their preachers hearts seeing it is profitable for them.	Ibid.	Vse 3.
True Loue is, and so ought to be reciprocall.	147.	Doctrine 5.
Which Reproones those who receiue curtesies and returne none.	Ibid.	Vse 1.
True Ioy is a well grounded Ioy.	148.	Doctrine 6.

Reason 1.	*It is the ioy of Faith.*	Ibid.
Vse 1.	*It informes vs, why falſe ioy is fading ioy.*	Ibid.
2.	*And teacheth vs to examine our ioy whether it bee true or no.*	149.
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Verſe 10. Likewiſe I ſay vnto you,&c.

Doctrine 1.	*All Repetitions are not idle tautologies.*	152.
Reaſon 1.	*We are not alwaies alike diſpoſed to heare.*	153.
2.	*Or at the firſt we vnderſtand not well.*	Ibid.
3.	*Or if ſo,yet we are ſoone apt to forget.*	Ibid.
4.	*Or if we remember,yet we are hardly brought to beleeue.*	Ibid.
5.	*Or if we beleeue,yet we are backeward to practiſe.*	Ibid.
6.	*Or if we practiſe, yet we are ſoone weary in well-doing.*	Ibid.
Vſe 1.	*It iuſtifies the practiſe of thoſe Preachers who vſe repetitions.*	153.
2.	*And condemnes thoſe hearers who affect it not.*	154.
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2.	*Elſe Scripture is but a dead letter.*	Ibid.
3.	*Our need requires it.*	157.
Vſe 1.	*To Reproone thoſe (whether Miniſters or people) who apply not or not rightly.*	Ibid.
2.	*Exhortation to endure the word of Application.*	161.
Doctrine 3.	*Holy truths are to be Confirmed,as well as propounded or applyed.*	162.
Reaſon 1.	*Elſe our faith is but a fancie.*	Ibid.
2.	*God ſpeaking, can onely ſatisfie conſcience.*	163.
Vſe 1.	*Let not Miniſters deliuer any thing to be beleeued which they are not able to warrant.*	164.
2.	*Let not Hearers receiue any thing as matter of Faith but what on Scripture they finde grounded.*	166.
Doctrine 4.	*Angels are Gods ſeruants.*	177.
Reaſon 1.	*God hath created them.*	178
2.	*They kept their eſtate and fell not.*	179.
Vſe 1.	*Reproofe of thoſe who either come ſhort in gining them honour*	

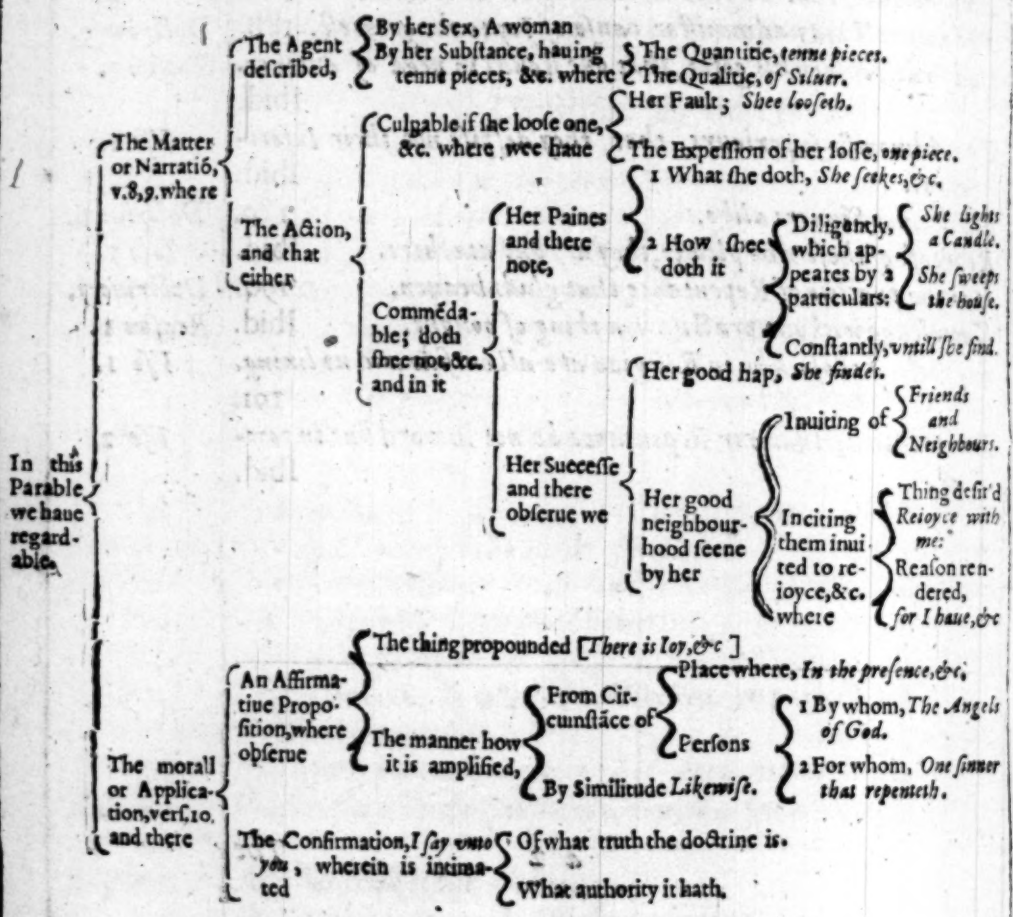
or

or else exceed.	183.	
Terror to all those who are enemies of God.	184.	2.
Comfort and Encouragement for the godly.	185.	3.
Exhortation, that we giue all due respect vnto them.	186.	4.
The meanest may administer cause of Ioy to the greatest.	188.	*Doctrine* 5.
God so dispenseth his gifts, that one stands in need of another.	Ibid.	*Reason* 1.
To Admonish superiours, that they despise not their Inferiours.	Ibid.	*Vse* 1.
All are not Sinners alike.	189.	*Doctrine* 6.
Reproofe of those who pleade, they are but as others.	Ibid.	*Vse* 1.
It is the practise of Repentance that glads heauen.	190.	*Doctrine* 7.
Knowledge without practise is a thing of nought.	Ibid.	*Reason* 1.
Reproofe of those who in Religion are all outside and no lining.	191.	*Vse* 1.
Exhortation, that our Repentance be not in word but in power.	Ibid.	*Vse* 2.

The Analysis of the Parable of the Lost Groat, LVKE 15. 8,9,10.

OR,

A delineation of the parts handled in the following Exposition.



AN

AN EXPOSITION OF THE PARABLE OF THE LOST GROAT.

LVKE 15. 8,9,10.

Either what woman hauing ten pieces of ſiluer, if ſhee loſe one piece, doth not light a candle and ſweepe the houſe, and ſeeke diligently till ſhee finde it. Text.

And when ſhe hath found it, ſhee calleth her friends and neighbours together, ſaying, Reioyce with me, for I haue found the piece which I had loſt.

Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God ouer one ſinner that repenteth.

THE former Parable of the Loſt Sheep, our Sauiour ſeconds with this of the Loſt Groat, or piece of Siluer: therein like a wiſe Maſter of the Aſſemblies, endeauouring as by a ſecond blow to driue home the nailes hee had begun to faſten. Eccl. 12. 11.

It is a Similitude, borrowed from a *Womans practiſe*, who

who if ſhe haue tenn pieces of ſiluer, and by ſome caſualtie looſeth one of them, doth not ſit downe in her loſſe, but lighteth a candle, and ſearcheth euery corner narrowly, till ſhee hath found it againe; and then acquainteth her Neighbours with her good happe, that they may communicate with her in her ioy.

The Scope. The Scope and drift of our Sauiour herein, is the ſame with that in the foregoing Parable; *viz.* To *Iuſtifie himſelfe*, and *Practiſe*; To *Conuince gaine-ſayers*; And to *Hearten* and *encourage Penitents*. Hee ſeemes thus to Reaſon:

If a woman loſing but one poore piece of ſiluer, is not to be blamed but commended for taking paines in ſeeking of it vp, much leſſe am I in ſeeking vp loſt ſinners, and bringing them home to God: But a woman is not to be blamed for this her practiſe. For what woman, &c. Therefore not I. Thus he *Defends himſelfe*.

Againe, If Angels in heauen reioyce at the Repentance and finding of a ſinner, then you doe ill to murmur and repine thereat: But they reioyce, *verſe* 10. Therefore you offend. Thus he *Conuinceth them*.

Further, If Neighbours mutually reioyce for the good that happens vnto any one in finding vp of a piece of ſiluer loſt; Then Ioy ſhall bee much more in heauen vpon the Repentance and finding of a ſinner. But the firſt is true; therefore doubt not of the latter. And thus he *Encourageth Sinners* againſt the murmur of the Phariſees.

Diuiſion. In which *Parable* wee haue Conſiderable; Firſt, the *Matter* or *Narration*, *verſe* 8,9. Secondly, the *Morrall* or *Application*, *verſe* 10.

In the Firſt, we haue the *Agent*, and her *Action*. The *Agent* is deſcribed; Firſt, by her *Sex* [*A woman*] Secondly, by her *Subſtance* [*hauing tenn peeces of ſiluer*] Where the *Quality* and *Quantitie* is to bee noted.

Her *Action*, that is double; *Culpable* or *Commendable*: *Culpable* and *blame-worthy* [*Shee loſeth one piece*] hauing but

but tenn one is gone; And in it there is 1. Her *Fault* [*ſhee looſeth*] and 2. The *Expreſſion* of her loſſe [*one piece:*] *Commendable* and deſeruing praiſe [*ſhee lights a candle and doth ſweep the houſe and ſeeke diligently, &c.*] where wee haue Her *Paines* and the *Succeſſe*: And in the former conſider we 1. *What* ſhe doth [*Shee ſeekes*] 2. The *Manner How*, both *Diligently* and *Conſtantly*. So the firſt appeares in two particulars: 1. *Shee lights a candle*, 2. *Shee ſweepes the houſe*. The ſecond in that ſhe giues not ouer *vntill ſhee finds*.

In the *Succeſſe* we haue, Firſt, her *Good Happ* in finding; Secondly, her *Good Neighbour-hood* in communicating the ſame to others, *verſe* 9. And in it, 1. An *Inuitation* of her *Friends* and *Neighbours*, For *ſhe calleth them together*; and 2. An *Incitation* or ſtirring of them vp to communicate with her in that her ioy: Where the *Thing deſired*, [*Reioyce with me:*] And the *Reaſon rendered* [*For I haue found the piece which I had loſt.*] And thus much in the *Narration*: the *Application* followes, *verſe* 10. wherein we haue as in the former *Parable*, A *Poſition* and a *Confirmation*.

In the *Poſition* 1. The *Thing Affirmed*, *There is ioy in heauen, &c.* 2. The *Amplification* of it; Firſt, from the *Circumſtances* of *Place* and *Perſons*, both *by whom* it is, *viz.* [*the Angels*] And *for whom*, it is [*for one ſinner that repenteth*] And Secondly, by *Similitude*, [*Likewiſe.*]

The *Confirmation* [*I ſay vnto you*] where wee ſee the *Certainty of the doctrine*, And the *Authority thereof*, it is Confirmed by Chriſts owne teſtimony, *I ſay vnto you*. And thus much for the parts; Next we come to the *Expoſition* of the words.

Expoſ.

What woman] Diuers are the opinions giuen concerning the *Woman* here ſpoken, who ſhould thereby be meant, as likewiſe concerning theſe *Siluer pieces*, The *Candle*, *Houſe*, *Broome*, *&c.* which to omit, theirs (I conceiue) is moſt probable who vnderſtand.

By *Woman* the *Paſtors* and *Gouernours* of the *Church*, Chriſt being the Chiefe; And all other but ſubordinate vnto him; whoſe office it is to ſeeke vp loſt Sinners.

By theſe *tenn pieces of ſiluer*, *Mankinde* in Generall, as before by the 100. Sheepe was to bee vnderſtood. And by that *one piece loſt*, the *Elect* as yet *Vncalled*, whoſe threefold eſtate *Created*, *Corrupted*, *Renewed*, is thereby ſet forth as ſhall be ſhewen in the particular handling.

The *Candle*, ſignifies the *Goſpell*, which is called a *Light*: And the *lighting of this Candle* is the *Preaching*, and opening of the Myſteries of the ſame, to all Nations.

The *Houſe*, is the *Church*, Gods Iſrael, whoſe proper and peculiar priuiledge it is, to haue the light of Gods Word, his ſauing truth, ſhining amongſt them.

By the *Broome*, *Eccleſiaſticall Diſcipline*, and the *Cenſures* of the *Church* may be vnderſtood; And the *ſweeping of the houſe* therewith, the *Execution* of the ſame vpon offenders for their reclaiming.

The *Friends* and *Neighbours*, are the *Angels*, and of this (whateuer we doe of the reſt) we need make no doubt; our Sauiour thus expounding it himſelfe, *verſe* 10. And thus much in briefe for the *Termes*: Now to ſome *Inſtructions*.

Text. *What woman*] Why our Sauiour ſhould take his compariſon from a woman, rather then from a man, many reaſons are rendered by ouer-curious wits which to let paſſe, this (I thinke to bee the trueſt;) It was *muliebrium officium*, a worke pertaining to the woman properly, to light a candle, ſweepe the houſe, &c. And therefore hee borrowes a reſemblance from them, as he doth elſewhere, *Matth.* 13. 33. from a womans laying of her leauen, whereto he compares Gods kingdome. And ſo from the letter of the Parable let this bee the Note:

Domeſticall

Domeſticall buſineſſe (ſuch as this ſweeping the houſe, lighting a candle, and other of like nature) *is moſt fit and proper for womens employment.*

Doctrine. *Domeſticall buſ. is the women employmẽt*

Thus wee reade, *Pro.*31.15.19,20,21,22. that things within dores were committed into the good huſwifes hand and *She gaue a portion to her maidens,* they had from her their taske about ſuch like buſineſſes: And 1 *Tim.*5.14. S. *Paul* laies a charge on them, to *guide the houſe*: Not as if the husband ſhould forbeare to rule, but that ſhee as ſubordinate vnto him, and hauing a generall conſent from him, for the diſpoſing of things of an inferiour nature, ſhould now ſee to the ordering thereof, by which charge it appeares, that the buſineſſe within dores, appertaine moſt properly vnto her, elſe would the Apoſtle haue directed his exhortation vnto the man. And that ſpeech of our Sauiour, *Matth.*6.28. mee thinkes doth intimate as much, *Conſider the Lillies of the field how they grow, they toile not neither doe they ſpinne*: as if he ſhould ſay, they neither do the worke of the man in toiling without dores, nor the worke of the woman in ſpinning within dores; Yet God cloathes them.

Pro 31.15. 1 Tim.5.14.

Matth 6.28.

The Reaſon is, God hath not ordinarily giuen them that capacity and iudgement as he hath to men, in which reſpect they are ſaid to be the weaker *veſſels*, and not ſo fit for the greateſt employments of life, and that not onely in the *Church* and *Common-wealth*, but alſo of the *Familie*: wherefore works of an inferiour nature are fitteſt for their ſeruice.

Reaſ. *Women are weaker in iudgement then men.* 1 Pet.3.

The firſt Vſe hereof may be directed vnto *Women*, that ſeeing buſineſſe of this nature are moſt ſuting, and ſorting with their gifts, that then in the firſt place they would be warie how they meddle with matters aboue their reach, and not take vpon them to direct their husbands in thoſe things which are of a higher nature, except in caſe their husbands are *Fooles* or *Madmen*, and vnfit for gouernment. And if in matters that concerne the *Family* they may not meddle, (if of importance) then much leſſe in ſuch matters

Vſe 1.

as concerne either *Church* or *Common-wealth*, directing either *Magiſtrates* how to rule, or *Miniſters* how to preach, theſe are too high ſtraines for them to reach, they are beyond their ſcantling, to direct, or to determine of. *Her hands* (ſaith *Solomon* ſpeaking of the wiſe woman) *ſhe layeth to the ſpindle and her hands hold the diſtaffe*, *Pro.* 31.19. either the *ſpindle*, or *needle*, as there, or the *candle* and *broome*, as here; but neither the *Altar* nor the *Temple*. It is not for women to entermeddle or interpoſe themſelues in ſuch affaires. Better (as it was in *Heliogabolus* time) to haue a Conuocation and Senate of women to conſult about Tyars, then about Church-gouernement and buſineſſe of that nature.

Queſt.

Hoſius de expreſ. verb. dei.

But are not women to meddle at all with matters of Religion? are they ſo to be employed at home as that they muſt haue nothing to doe with Church, nor Church-affaires? or is it as ſome Papiſts ſay, that a diſtaffe is fitter for a woman then a Bible?

Reſp.

Women are bound to the meanes of ſaluation as well as men.

Solomons mother requires two things in a vertuous woman; one is, the *ouerſeeing of the waies of her family*; the other is, *to open her mouth with wiſedome and to haue the law of grace vnder her lipps*, *Pro.* 31. 26.27. *Mary* was commended by our Sauiour, for chooſing the better part, when ſhee ſate her downe at Chriſts feete to heare his Word, *Luke* 10.42. The woman of *Samaria* reaſons with Chriſt about Gods worſhip, and hee inſtructs her in the great myſteries of *Conuerſion* and *Saluation*, *Iohn* 4. At *Philippi* many women reſorted together to heare *Paul* preach, *Acts* 16.13. and they were the firſt that embraced religion there. And *Anna* abode in the Temple continually, and ſerued God there with faſting and prayer night and day, *Luke* 2.37. From which Examples (if there were no other Arguments, that could be brought for proofe) it is cleare enough, that Religious duties appertaine to women as well as men: And that they are as well bound to vſe the meanes of ſalnation as any other (they hauing ſoules as well as others; and the way to be ſaued, the ſame

for

for them as it is for others.) Yet ſtill they muſt come as *Learners*: They are no way permitted to be *Vmpires* nor *Teachers*, they are to keepe themſelues within the bounds of *Modeſtie* and *Sobriety*.

And Secondly, hence they would be Admoniſhed to be the more faithfull, and diligent, in doing all the good they can in domeſticall affaires, and buſineſſe, ſeeing by nature they are not fit to manage greater. Their calling is within dores, and therefore ſhould not be like thoſe that *Solomon* tells vs of, *Pro.7.11.* whoſe *feet will not keepe within their houſe*, nor like thoſe that Saint *Paul* reproues, *Gadders abroad*, 1 *Tim.5.13.* but rather like *Rachell* and *Leah*, who are noted to be in the houſe while *Iacob* was in the field, *Gen.30.14.16.& 31.4.* Neither ſhould they with thoſe *Athenian women*, giue themſelues to little elſe, then to heare and carry newes. As if they had no other employment then to be *Intelligencers* of the *Towne*, *Pariſh*, or *Place* where they liue. Let them ſee that they nouriſh and inſtruct children while they are young; that they decke and adorne the houſe, and order the prouiſion for the beſt, that is brought into the houſe; that nothing bee loſt nor ſpoiled, and ſuch like buſineſſe as theſe, and in theſe and ſuch like particulars (next to their obedience to God, and to their owne husbands in God) conſiſts their worthy doing.

Next, it affoordeth a good vſe for *Men*, that they thus *honour the woman as the weaker veſſell*, in giuing her ſuch domeſticall employments, as her gifts are fit for. Chriſt hath gone before vs herein, who hath left many things, indifferent, to the will of his *Church*: ſo ſhould the husband leaue, at leaſt meane and triuiall things, which are not of great weight (though neceſſary) to the ordering of his wife: For when the husband will be *husband* and *huſwife* too, and be dealing with waſhing the diſh, ſweeping the houſe, laying the leauen, ſeruing the poultrie, &c. it is not onely a great abaſing of his Authority, but alſo a great diſcouragement and prouocation of the wife, as if ſhe were ſo

ignorant, fooliſh, childiſh, as that ſhe could not tell how to diſpoſe and order ſuch things without his direction. In theſe things therefore let the husband permit his wife to rule vnder him, giuing her leaue to know more then himſelfe in things of this nature.

Myſtically; by this *Woman* the *Paſtors* and *Gouernours* of the *Church* (Chriſt being chiefe) are to be vnderſtood, whom *God* hath beene pleaſed to employ in this buſineſſe of ſoule-ſeeking and ſauing: They are reſembled to a *Woman* fitly, in regard of their *Imbecillity* and *Weakeneſſe*: A woman being the weaker ſex; And ſo it may teach vs thus much: that

Doctrine. *God chuſeth weake Inſtruments to worke by.*

Weake meanes God often chuſeth to effect his purpoſes. The meanes he is wont to worke by, are oftentimes *weake* and *ſimple*. In this great Worke of mans Conuerſion, hee vſeth meanes, but they are ſuch, as being iudged of by carnall reaſon, appeare to be but *vile* and *baſe*: Firſt, by *Preaching*, which is by the moſt and wiſeſt of the world eſteemed but *fooliſhneſſe*, 1 *Cor.*1.21.23. And Secondly, after ſuch a kinde of *Manner* as is plaine, and without all oſtentation, and ſhew of humane learning, as Saint *Paul* proteſteth his was, 1 *Cor.*2.1.4. Then Thirdly, by ſuch men as haue no ſhew with them in the world; no outward glory nor pompe to draw men after them; but poore *Fiſhermen*, whoſe employment was about mending of nets and catching of Fiſh, *Matth.*4.18.21. Men ignorant and vnlearned, *Acts* 4.13. Such as the world well knowes (by reaſon of their yeares and education haue had no meanes, or very ſlender meanes to bring them to learning. And for our Sauior himſelfe; what beauty was in him in regard of outward condition of life? In the eye of the world he had no *forme nor comelineſſe*, men could ſee no beauty in him *why they ſhould deſire him*, *Eſay* 53.2.3. none in his *Birth*, none in his *Parentage*, none in his *Followers*, none in his *Friends*, none in his *Life*, none in his *Death*; And yet he the *Corner Stone* laid in *Sion*, *elect and pretious*; the *Foundation* vpon which our Saluation and happineſſe is builded.

1 Cor.1.21.
1 Cor.2.1.4.
Matth.4.18.21
Acts 4.13.
Iſay 53 2.3.
1 Pet.2.
1 Cor 3.

And

And this God doth doe: First, As to proue the obedience of his people: And Secondly, to bring downe the high looks of the proud, and confound the wiſedome of the wiſe: So Thirdly, and eſpecially that hee may haue the greater glory, and the whole praiſe redound vnto his name, as Saint *Paul* ſhewes fully, 2 *Cor.*4.7,8,9. *Wee haue this treaſure* (ſaith he) *in earthen veſſels*; and what hee meanes by earthen veſſells, hee ſhewes when he further ſaith, that *they were afflicted, in powertie, and perſecuted, &c.* Now if you aske him the reaſon why the Lord doth ſuffer his Miniſters to liue in ſo meane, and baſe eſtate; why he ſuffers them to be ſo vile and contemptible in the eye of the world: He giues you the reaſon, *verſe* 7. *that the excellencie of the power may be of God and not of vs.* We often think that God ſhall gaine and winne more a great deale to the obedience of his Goſpell, if hee would employ ſuch in the worke of his Miniſterie as are men of ſtate, and credit, in the world, but God ſees that then the glory of the worke would be aſcribed to the meanes and not to him.

Reaſ.
1 Cor.1.27.28.
2 Cor.4.7,8,9.

Which firſt ſerueth for the *Reproofe* of ſuch as iudge of things by the outward appearance, much like to *Naaman* the *Syrian.* 2 *King.*5.10. who comming to *Eliſha* to bee cured of his leproſie, and receiuing a meſſage which carried in it neither reſpect of his perſon, nor probability of effect. *Goe and waſh in Iordan ſeuen times, and thy fleſh ſhall come againe to thee, and thou ſhalt bee cleane*; flings away in a chafe, and ſcorne, as if hee had beene mocked: For (thinkes he) what can water doe in cleanſing leproſie? If water could, haue we not as good ſtreames at home as any *Iſrael* can affoord? Are not *Abana* and *Pharphar* riuers of *Damaſcus* better then all the waters of *Iſrael*? Thus Carnall hearts looke vpon our *Iordan* with *Syrian eyes.* How can the applying of a little water in baptiſme helpe to waſh the ſoule from ſinne, doth not as good water runne from our own ſprings? What is a little piece of bread, and ſmall draught of wine, to the nouriſhing vp of the ſoule to eternall life? What is there more in hearing of a Sermon prea-

Uſe 1.

2 King.5.10.

preached, then in reading one out of ſome good booke which we haue at home? Who are theſe Miniſters, or what are they more then men, yea and weake men too, that we are ſo called vpon to waite attendance on them? Is not this courſe as good, this Inſtrument more likely, this way as plauſible, &c? Why may I not then heere waſh and be cleane? Thus, *Folly* and *Pride* ſtriue for places in naturall hearts, one in meaſuring the power of Gods ordinances by the rule of humane diſcourſe; the other in a ſcornefull valuation of Gods holy inſtitutions, in compariſon of our owne deuiſes. But ſuch muſt know that no meanes which the Lord hath not bleſſed by his word of Inſtitution, will ought auaile to a mans ſaluation, though they bee neuer ſo likely in the iudgement of fleſh and blood: And thoſe that are ſo bleſſed to ſuch a purpoſe, ſhall mightily auaile though otherwiſe neuer ſo vnlikely. If I ſhould aske the reaſon, why graſſe cannot nouriſh a *Lyon*, or Hay a man, it will ſoone be anſwered, becauſe God hath not ordained it, nor bleſſed it to that end, by his word in the creation: So here in this caſe. Let it be granted then that thoſe riuers of *Damaſcus* are as good water as any that Iſraell can affoord, yet ſhall they neuer cure any *Naaman* of his leproſie, they not being ſet apart by diuine ordination for any ſuch end.

Vſe 2. Meanes to ſtrengthen vs againſt the contempt of the meanes.

And therefore let vs ſtrengthen our ſelues againſt the contempt and baſe eſtimation of thoſe meanes that God affordeth for our good, Conſidering

1. God choſeth them.

Firſt, ſuch meanes are of Gods owne chooſing, 1 *Cor.* 1. 27,28 *God hath choſen* (ſaith Saint *Paul*) *the fooliſh things, God hath choſen the weake things, and things which are deſpiſed hath God choſen*; See, here often he doth reiterate it, that God hath choſen, &c. ſurely they are no idle tautologies, or vaine repetitions, but often repeated that they ſhould be the more ſeriouſly conſidered. Being then of Gods owne choice, who are we that we ſhould once dare to queſtion his wiſedome therein, whoſe fooliſhneſſe is wiſer then men, 1 *Cor.* 1. 25?

1 Cor. 1. 25.

Secondly,

Secondly, in that (to chooſe) he rather worketh by ſuch meanes then greater; See this in that one example (amongſt many) *Ioſh.6.3.5. Iſrael* muſt goe round about the walls of the Citie *Iericho* once a day, for ſixe daies together, and the ſeuenth day they muſt compaſſe the walls ſeuen times, and the Prieſts muſt blow with trumpets of Rams hornes, (Inſtruments baſe for matter, and not loud for ſound) which ſound being ſeconded with the ſhout of the people, all the walls fall downe flat at once. Queſtionleſſe the men of *Iericho* made themſelues merry all this while with the ſight of this their walking enemy, ſuppoſing them to be idle headed, and not well in their wits, to lay ſuch a manner of ſiege againſt their walls. And yet no Ramme of yron could haue beene ſo forcible for battery, as theſe Rammes hornes were, they being of his gods chooſing and ordaining, and ſuch as whereby he would ſo much more honour himſelfe as they in themſelues were more inglorious. And thus we may finde that God hath beene wont to prepare ſuch of his ſeruants, as he intends to make ſpeciall Inſtruments for the good of his Church, by letting them ſee their owne weakeneſſes and inſufficiencie, thereby to bring them to a low and baſe opinion of themſelues, *Exod.*4.10. *Eſay* 6.5. *Ierem.* 1.6. 1 *Cor.* 2.3. 2 *Cor.* 2.16.

2. *God rather chuſeth to worke by weake meanes then greater.* Ioſh.6.3 5.

Thirdly, our profiting by the meanes, depends not vpon the ſtrength or weakeneſſe of them, but vpon the bleſſing of God vpon them who doth oft giue a greater bleſſing to the leſſe then to the greater, as we ſee, *Matth.*14,17.21. with fiue loaues he fed fiue thouſand, and twelue baskets full remained, when *Matth.*15.36.38. with ſeuen loaues there was but foure thouſand fed, and but ſeuen baskets full remained. We ſee in Nature, thoſe who are leane and weakely men abound with many children, when others fat and ſtrong and more likely to looke vpon, haue none at all: And ſo is it here. *Ioſua* was a perſon farre inferiour to *Moſes* in reſpect of gifts, yet his gouernement was bleſſed farre aboue his Maſter *Moſes*, and the people much

3. *Our profiting depends on Gods bleſſing.*

much better in his time then euer they were in the daies of *Moſes*; inſomuch, that towards his latter end, hee giues that teſtimonie of them, which *Moſes* could neuer doe; *viz.* that *they had cleaued vnto the Lord their God euen vntill that day*, *Ioſh.* 23.8. And ſo the Apoſtles, how many did they conuert by their miniſtery, ouer Chriſt did by his? Did he euer conuert ſo many at a Sermon as *Peter* did? no queſtionleſſe; and yet neuer man ſpake like him.

Ioſh 23.8.

Let theſe Conſiderations preuaile with vs not to ſleight the meanes, becauſe they are but weak, and like *Ebedmelechs* raggs, *Ier.* 38.11. of themſelues worthleſſe, ſeeing by Gods good grace and wiſe diſpenſation they are let downe to draw vs out of the dungeon of ſinne and miſery wherein we ſticke, and are euer followed vpon the conſcionable vſe with a bleſſed deliuerance: Therefore as *Ieremiah* did by thoſe, ſo let vs by theſe; let vs put them vnder our arme-holes; In faith and obedience to Gods ordinance let vs vſe the meanes, not looking to the weakeneſſe of them: and ſo wee ſhall aſſuredly finde and feele Gods mighty power working thereby for our euerlaſting welfare, 2 *Cor.* 10.4.

Ier. 38.11.

2 Cor. 10.4.

Ob. But yet if the bringers were Angels, or if God himſelfe would ſpeake vnto vs, we ſhould readily heare and beleeue. But Miniſters are weake men, and ſubiect to infirmities, which cauſeth their meſſage not to be regarded. For anſwer:

Reſp. *Gods loue to vs to teach vs by men like our ſelues.* Heb. 2.17.

Firſt, this is Gods loue and goodneſſe to vs, to teach vs, not by Angels, nor himſelfe immediatly, but by poore weake men, who are ſinners as well as we; For by this meanes they may teach vs with more feeling, experience, and compaſſion, *Heb.* 2.17. And Secondly, we may more boldly come to them to make our doubts, and diſtreſſes knowne, and to ſeeke for direction, and aduice: You know how that when God ſpake to *Iſrael* by *Angels*, in thunder, they cried, oh *let man ſpeake to vs, and wee will heare, but let not God ſpeake with vs leaſt we die*, *Exod.* 30.19. Now the Miniſter may ſay as *Elihu* vnto *Iob*, *Behold I am*

Exod. 20.19.

Iob 33.6.7.

according

according to thy wish in Gods stead, I also am formed out of the clay: Behold my terrors shall not make thee afraid, Iob 33.6,7.

Secondly, though they haue infirmities, yea though they were guilty of grosse sinnes, yet is not their ministery euer the lesse to be regarded by vs, nor shall it be euer the lesse effectuall to vs, if the fault bee not in our selues, *Mat.* 23.2.3. 1 *Sam.*2.24. Hence was it that Saint *Paul* reioyced, that *Christ was preached*, euen by those who did it with an intent to add affliction to his bands, *Phil.*1.18. which certainely he would neuer haue done, if the grosse sinnes of the Minister (much lesse if his infirmities) had force to make the doctrine deliuered vnauaileable to the comfort of the godly.

Ministers not to be disregarded for infirmities. Matth 23.2. 1 Sam 2.24.

Phil.1.18.

Thirdly, if we profit not by the meanes brought vs in their ministery, neither would we profit by the ministery of *Angels*. Those who haue *Moses* and the *Prophets* and will not heare them, neither would they heare if one should come from the dead, *Luke* 16.31. Let an Angell preach to them, Let a diuell come out of hell and preach to them, they would bee the same: And the reason is plaine; For whether an Angell, or a man say, that Iesus is the Sonne of God, it is not more true in an Angell, then in a man. And then secondly, in the begetting of faith, the naked word is nothing, further then as it is ioyned and accompanied with Gods spirit, whose worke properly it is, and which worketh ordinarily in the meanes by God appointed, which spirit so long as they want, they would not beleeue Angels, nor men; dead, nor liuing; neither *Moses*, nor the *Prophets*; neither *Peter* nor *Paul*, no nor Christ himselfe, if he were againe vpon the earth, and should preach vnto them. And thus much for the *Agent* as shee is described by her *Sex*, now for her *Substance*.

If we profit not by men, wee would not by Angels. Luke 16.31.

Having tenn pieces of siluer] The word is δραχμὰς, A piece of coine, by which the Grecians counted their sums, as the Hebrewes did by *Shekels*. It was a quarter of a *Shekell* and valued of our mony about seuen pence halfe-penny.

Text.

Breerewood de num.

Tenn

Tenn of theſe pieces this woman had; By which number ſome would vnderſtand the ſeuerall orders of *Angels*: But as (therein) *Maldonate* ſpeakes well, there is no greater miſtery in this, then was in the number of ſheepe mentioned in the foregoing Parable. And whereas ſhe is ſaid to haue but tenn pieces, when the Shepheard before ſpoken of, is ſaid to haue a hundred ſheepe; That may be, becauſe ſhepheards vſually tend large flockes, but women haue not ordinarily (their employments not requiring it) ſo much money in their purſes. Something might bee obſerued thence, but that I may not be thought to be ouer-curious; I will paſſe ouer the *Number* or *Quantity* of her pieces, and come to the *Quality*, for they are ſaid to be *pieces of Silver*. And thereto man may be fitly compared in regard of his ſtate by *Creation* before the Fall; It is a truth:

Doctrine. *Man by his Creation was a Silver piece.* Pſal 8.4. & 139.14,15.

Man by Creation was an excellent piece, an admirable Creature. *Dauid* cannot but wonder at him, *Pſal.* 8.4. and admire his wonderfull Creation, *Pſal.* 139. 14 15.

This may appeare, Firſt, if we conſider the *Manner* of his Creation: Secondly, the *Time*: Thirdly, the *Place* where God placed him after he was made.

How man was made: 1. *With Conſultation.*

For the manner it was, firſt, with *Conſultation* he ſaid not *fiat* let it be, as he did in the making of other creatures; But *faciamus* let vs make. A great diuerſity of words (ſaith *Chryſoſtome*) to ſhew the difference of workes; All the Trinity are called to this care and workemanſhip. *Father*, *Sonne*, and *Holy Ghoſt*; all lay their heads together (as it were in this buſineſſe:) Not in regard of any hardneſſe in the doing, or need that God had of helpe and councell; but in reſpect of the greatneſſe of the worke; Scripture ſpeaking after our capacities, who in doing any thing of moment vſe aduiſe, and take the greater care in the performance; hereby God would commend vnto vs the excellencie of this piece which farre ſurpaſſeth the framing of the heauens.

2. *By degrees.* Secondly, it was by Degrees, and not at once as other things

things were made, for firſt, God formed him, and then inſpired him; he gaue him firſt a *Body*, next a *Soule*; which alſo ſhew his excellencie.

Thirdly, whereas other things were made in ſeuerall ſhapes, like to none but themſelues, man was made after Gods owne Image, *Gen.* 1.27. where we haue it repeated in one verſe twice, leaſt happily we ſhould doubt of it. In other creatures the likeneſſe of God is found *per modum veſtigij* (as Schoolemen ſpeake) but the likeneſſe of God is in man, *per modum Imaginis*, of which more anon.

3. *After Gods Image.*

Aquin. par. 1. *Queſt.* 93. *art.* 6.

Next the dignity of mans Creation is much amplified from the Circumſtance of *Time*, when hee was made; which was laſt of all, after all other things: Now the laſt workes (vſually) of a cunning artificer are moſt abſolute. God hauing made him, forbore to make any thing more anew, here in this he reſts: He made birds flying, fiſh ſwimming, wormes creeping, beaſts feeding, and yet he reſts not: He made the glorious lights of Heauen; the Sunne, the Moone, the Starrs, and yet reſts not: He made all trees, and flowers of the Field, which are more beautifull then *Solomon* in his robes, yet he reſts not: But no ſooner had he made man, but he makes *Holy-day*; Now he reſts from all his workes of creating: He doth euen repoſe and quiet himſelfe in this worke as in the moſt exquiſite piece of all, wherein all the perfections of the reſt are contained, aptly (in this reſpect) termed a *Little-world*; an *Epitome of all Gods workes*, or an *Abridgement of the creatures*, who ſerues as an *Index* to Gods great booke in *Folio*.

When man was made.

After God had made man, hee made it Holy-day.

Laſtly, conſider we the *Place* where God did place him after he had made him, and it will ſet yet further forth vnto vs his Dignity, and Excellencie. No ſooner could man ſee then he ſaw himſelfe happy, hauing Heauen aboue him, Earth vnder him; the Creatures about him; God before him: And yet to all this his happineſſe an addition is made: A faire Garden, a place of admirable delights is prouided to lodge him in. Needs muſt hee admire the earth,

The Place where God placed man after he was made.

earth, but comming to *Paradiſe*, he is rauiſhed. What ſtrange varieties and excellent pleaſures haue men found in gardens planted by the hands of men? And yet none ſo excellent but ſomthing in them haue been found wanting: But in this no herbe, flower, tree, was miſſing, that might ſerue for ornament, or for vſe; Gods bounty reaching further then to neceſſity, euen to Comfort and Recreation. And as it was rarely furniſhed, ſo as brauely ſcituated in *Æden*, that is in Engliſh in a pleaſant place: And yet not the whole countrie, but a garden, or part of *Æden*; the fat as it were of that which was the fatneſſe of the earth; well watered by that riuer, (being placed as it ſeemeth vpon the banke thereof) which from *Æden* was deuided into foure ſtreames, as *Moſes* makes mention at large, *Gen.*2.10. And thus mans excellencie may appeare from theſe Circumſtances conſidered. But if we proceed and conſider particularly of his perfections and created endowments, we ſhall ſee how wonderfully he did excell, which it will not be amiſſe to take a little notice of, ſo far forth as this reſemblance in our Text doth leade vs; He being compared to ſiluer: And that firſt, in regard of *Matter*. No mettall (except Gold) (which indeed is moſt ſolid and perfectly concocted with ſufficient heate ſo that it neuer corrupteth by ruſt) is to be compared with it: So man is the excellenteſt of all Gods Creatures, except *Angels*, and but a little inferiour vnto them, *Pſal.*8.5. A little, whether in regard of *Time*, or in regard of *Nature*, (for the word ſignifieth either a little while or a little deale) which ſaying of the *Pſalmiſt* may well be vnderſtood of man, as he was firſt made in Gods Image, and Lord of the world; And ſo but a little deale lower (though ſince the tranſgreſſion, it is indeed peculiar to Chriſt, of whom the Apoſtle to the Hebrewes interpreteth that paſſage, *Heb.*2.7.) being a creature partly *Celeſtiall*, partly *Terreſtiall*, partly *Mortall*, partly *Immortall*; and one who doth participate with whatſoeuer excellencie is in any other creature, and into whoſe being enters the nature of euery thing without him:

Man reſembled to ſiluer: Firſt in regard of the Metall or Matter.

Pſal.8.5.

Man doth participate with whatſoeuer excellencie is in any other creature.

him; Hee hath *Being* with *Stones*; *Liuing* with the *Plants*; *Senſe* with the *Beaſts*; and *Vnderſtanding* with the *Angels*; So that as the *Iewes* ſaid, haue wee not all a part in *Dauid* the King, 2 *Sam.*19.4. may the Creatures both *Celeſtiall* and *Terreſtiall* ſay, haue wee not all a part in Man? And as thus he is a little lower in regard of *Nature*, ſo alſo it is true in regard of *Time*, for it is but for a little while, that God hath made vs inferiour vnto them, hereafter we ſhall be as they are, according to our Sauiours doctrine, *Matth.*22.30. 2 Sam.19.43.

Secondly, in regard of *Luſtre*; For albeit ſiluer in the oare be baſe, and vnſightly to looke on, yet comming out of the mint purified and fined, it is beautifull: Thus though man while he was in the lumpe of clay, was without beauty; yet being formed, God put vpon him great glory, and maieſtie, *Pſal.*8.5. So that in beauty and faireneſſe, he excelled all other viſible creatures, as by thoſe relicks yet remaining, and to be found in ſinfull men, wee may gather: As the Complexion of *Dauid*, 1 *Sam.*16.12. The *Beauty* of *Abſolom* in whom there was not a blemiſh from top to toe, 2 *Sam.*14. the *Stature* of *Saul*, 1 *Sam.*10. 23.24. all which being ioyned together would make a moſt rare man. Not any infirmity, nor deformity was there, but a conuenient proportion, and a moſt godly well ordered Conſtitution. *Dauid* compares him, in regard of his admirable *Shape*, to a piece of curious tapeſtrie or Arras worke, *Pſal.*139.15. conſiſting of skin, bones, muſcles, and ſinewes. His *Forme* is erect, and ſtrait, not groueling towards the earth, nor ſtooping downeward as all other creatures doe, but aſpiring vpwards towards God, to whom he is to ſpeake; and *Heauen*, which he is to minde. A goodly order is in all his outward parts; In ſuch an admirable ſort are they ſet and diſpoſed, as that in each beauty, ſtrength, conuenience, meete together. The *Head*, that ſtands vpon a goodly tower-like necke, moſt ſinnewie becauſe ſmalleſt, which as it is neereſt heauen for place ſo for figure and gueſts. How goodly proportions hath God 2. *In regard of Luſtre.*

ſet in the *Face* of man which euen tranſport to admiration? and (which yet is more admirable) amongſt the many millions of faces, it is almoſt (if not altogether) impoſſible to finde two in all things alike? Should I relate the ſcituation, figure, vſe, motion, of other parts of the body, as of thoſe curious window workes the *Eyes*, placed in the midſt of the viſage, wherein the many variety of colours may be ſeene, as painted glaſſe, in thoſe windowes for greater ornament, curiouſly glaſed with the horney tunicle, hard, thicke, tranſparent; being as the lanthorne, for the light; and mightily defended with hollow bones and prominent browes becauſe they are ſuch tender opticke pieces. As alſo of the excellencie of the *Eare*, with her windings and hollow turnings, for the better conueighing of the ſound to the common ſenſe; together with that moſt artificiall inſtrument within the paſſages of it, which as a bell by repercuſſion of the ſound, moue the ſpirits of hearing, and they being awakened and ſtirred vp, take in the ſound and ſo carry it to the braine, the ſeate of the inward ſences. And ſhould I ſo goe on and carry you to his able *Armes*, and actiue *Hands* and ſo downeward to his *Feete*, and diſcouer the excellencie of each particular member of mans body, it would aske a volume. Sure it is, there is no one piece in that exquiſite frame, whereof the *Place*, *Beauty*, *Vſe*, *Forme*, doth not admit wonder, and exceed it. In a word, ſo glorious a beauty ſpread it ſelfe throughout mans bodie, as that the *Anthropomorphites* held that God had ſuch a body, and that ours was but the coppy of his: And very *Naturaliſts*, and *Pagans* anatomizing it, not onely preferred the frame thereof, before the worlds whole curious Creation, but rauiſhed in their ſenſes with a conſideration of the ſame, deified, and preferred it aboue all meaſure.

3. *In regard of Forme.*

Thirdly, in regard of *Forme*: Money is coined round, without an end. So was man a creature *Immortall* before the Fall: Not *Abſolutely* and *Eſſentially*, for ſo God onely is *Immortall*, 1 *Tim.*6.16. But Firſt, by *Creation*, and ſo

1 Tim.6.16.

his

his *Soule* was *Immortall.* Secondly, by *Condition*, and ſo his *Body* ſhould haue beene *Immortall* if he had ſtood in *Innocencie.* It is true, *Man* in his nature was mortall (ſtanding in his ſtate) yet was it not of neceſſity he ſhould die: Our fleſh is apt to receiue a wound, yet euery one is not wounded. The body of man is ſubiect to ſickneſſe, yet many often die not touched with ſickeneſſe: So the ſtate of *Adams* body was ſuch, that although it was ſubiect to death, yet except ſinne had come betweene, hee might and ſhould haue liued for euer. Had hee ſtood in obedience to God, there ſhould haue beene no contrariety betwixt the humors of his body, to haue bred *Corruption* or *Death*: And ſo long as he ſtood in holineſſe, ſuch an harmony there was amongſt them, as that they could breed no diſtemperature. That power of dying was *potentia remotiſſima*, a *Remote power* which ſhould neuer haue beene reduced into act, had he obeyed his Maker, by the vſe of wholſome food, and Gods bleſſing thereon, he ſhould haue continued and held out, as the hoſe and ſhooes of the Hebrewes in the deſart waxed not old by wearing or conſumption, *Deut.*29.5. And *Manna* in the golden pot, *Heb.*9.4. corruptible in it ſelfe, yet laſted many hundred yeares, and *Ioſephs* bones which laſted 215. yeares through Gods prouidence and power, *Ioſh.*24.31. And if in time the body would haue declined, God would haue preuented that by tranſlating man to Heauen without ſickneſſe and death.

Angeli non poterant mori, nec is neceſſe erat eum mori, Adam poterat mori ſed non neceſſe erat ei mori, ſed Adamo corrupto neceſſe eſt ei mori.

Man ſhould not haue died had he not ſinned.

Deut.29.5,

Heb.9.4.

Ioſh.24.31.

Thus was Mans body before the Fall *Immortall*; *Ex hypotheſi* by Condition, though now it is Mortall and corruptible. But for his *Soule* (in compariſon whereof, the body is but like a maske to a faire face, or as a clay wall that encompaſſeth a treaſure: it being the quickner and mouer of that engine; life of that earth, light of that orbe, and as a little god in that little world) that, (as the Angels) is *Immortall* by *Creation* and cannot die: It is an Immortall ſubſtance, tempered in the ſame morter with the heauenly ſpirits, (as the Chaldeans ſpake) and being

The Soule how it is Immortall.

In eodem cratere temperatas eſſe animas noſtras cum cœleſtibus.

being once kindled will neuer out, or be extinct. An indowment vnſpeakeable, if ſeriouſly thought vpon; that God ſhould make men to laſt as long as himſelfe, and when all other things die, expire, and come to nothing, yet a mans ſoule ſhall be aliue, after thouſand millions of yeares.

4. In regard of Stampe.

Fourthly, in regard of *Stampe*: Money hath ſome *Impreſſe* and *Imag-* on it: As the Iewes *Shekel*, which on the one ſide had *Aarons Rod*, and on the other ſide the *Pot* of *Manna*. So the *Romans* had *Caſars Image* vpon their coine, whereby they acknowledged ſubiection, and the coine which *Iacob* paid vnto the Shechemites was ſtamped with a lambe, *Gen.*33.19. Thus had man the Image of his Maker, which God ſtamped on him as a marke of his poſſeſſion: Not that he was made according to the perfect Image of God, (for Chriſt is only the perfect natural Image of his Father, *Heb.*1.) but he was made to his Image, by way of *Analogie*; not expreſſing his Image fully, and naturally, but reſembling the nature of his Creator after a conuenient manner of his Nature; Partly in the *Soule* properly; partly in the *Body* becauſe of the Soule; And partly in the *Whole* and *Entire Perſon*, by reaſon of the *Vnion* of both.

Marke 22.21.

How man was made after Gods Image.

1. In his Soule.

In the *Soule*, and that both in regard of the *Subſtance*, and *Faculties* of the ſame: The *Subſtance* of the *Soule* reſembleth the Nature of God, and that either in reſpect of his *Being*, or of the *Manner* of his *Being*: Of his *Being*, as it is *Spirituall*, *Immortall*, *Inuiſible*, *Intelligible*; Of the *Manner* of his being; For as in man is one *Soule* and diuers *Faculties*, as *Cogitation*, *Will*, *Memory*, *&c.* So in God there is one *Eſſence* and three perſons. The *Faculties* of the *Soule* reſemble the nature of God, chiefly thoſe two, *Vnderſtanding* and *Will*; the one expreſſing the Image of God in the *faculty* of *vnderſtanding* all things, *Coloſſ.*3.10. The other in the *Liberty* of *Willing* and *Chooſing* euery obiect, 1 *Cor.*7.37.

Coloſ.3.10.

1 Cor.7.37.

2. In Body.

Next, in *Body* man did beare the Image of God, as appeares

appeares by that prohibition of ſhedding mans blood, *Gen.* 9.6. where this reaſon is added, *becauſe in the Image of God man was made*; now it is euident the Soule cannot be killed, it muſt be the body then, which was alſo made after it: Not that God hath any *Body* or that he tooke vpon him the viſible ſhape of a man in the *Creation* (as ſome conceit) and according to that ſhape made man; but in theſe reſpects: Firſt, in the *Perfection* of the *Body*, which is as it were the perfection of all viſible creatures: ſuch a proportion, ſo maruellous, ſo beautifull, as that no creature in the world may be compared with it. An *Image* of *Gods Perfection*, who is of all perfections, the moſt perfect. Secondly, in regard of the *Sound temperature* thereof, by which it would haue continued for euer, had not ſinne come betweene (as I before noted) this carryeth with it a ſauour of Gods *Eternity*. Thirdly, there are none of our *members* almoſt but they are *attributed* to God in Scripture; And ſo there is a double vſe of our members, one that they might *Serue* the offices of the *Soule*; the other that they might bee as it were Certaine *Types* or *Reſemblances* of ſome of the *Perfections* of *God*. Fourthly, becauſe the gifts of the *Minde* do cauſe the *Body* to ſhine, as the *Candle* doth the *horne* in the *lanthorne*.

Gen. 9.6.

Hieron oleaſter in Gen. 1.

A double vſe of mans members.

Laſtly, in the whole and entire *Perſon*, the *Image* of God ſhineth forth, becauſe of the Vnion of Soule and Body, both in reſpect of the *Conſtitution* of the whole man, which euen the faithfull themſelues had ſo admired, that by it they acknowledged *Gods Image*: As alſo in reſpect of his *Rule* and *Dominion* aboue and ouer all other Creatures, *Gen.* 1.26. *Pſal.* 8.6,7,8. For if the *Man* be Gods Image for the *Soueraignty* hee hath in the *Family* as euidently appeares, 1 *Cor.* 11.7. And the *Maieſtrate* for his *Superiority* in the *Common-wealth*, *Pſal.* 82. then much more man in generall for his Dominion ouer all. Thus then, though in other creatures the *Footſteps* of *God* appeares, yet in man onely (in this viſible world) did the *Similitude* of *God* appeare; in which reſpect the Fathers called him

3. In the whole and entire perſon

Gen. 1,26. Pſal. 8.6,7,8.

1 Cor 11.7. Pſal, 82.6.

Nummum Dei, Gods Coine, The Lord ſetting his Image vpon him as Princes doe their ſtampe vpon their monies.

5. In regard of his Inſcription. Matth. 22.20.

Fiftly, as money hath an *Image* on it, ſo alſo it hath ſome *Inſcription* about it, as Chriſt ſhewes, *Matth.* 22.20. *whoſe Image and ſuperſcription is this.* As it had the Image of *Ceſar*, ſo the ſuperſcription of *Ceſar*. And the *Shekell* of the *Sanctuary* had a *Word*, as well as *figure*: on the one ſide was written *Holy Ieruſalem*, and on the other The *Shekell of Iſrael*: Thus man as he bare Gods Image, ſo his *Word* or *Motto*. *The Sonne of God*, *Luke* 8.38. *Gods of ſpring*, *Acts* 17.28. *Holineſſe to the Lord*, *Zach.* 14.20. Theſe, and ſuch like *Inſcriptions* he had, which ſince the fall can be hardly read, but with Gods Image they are againe renewed on vs.

Luke 8.38. Acts 17.28. Zach. 14.20.

6. He hath his ſtampe & forme from God. Pſal. 100.3. Iob 10.8.

Sixtly, Money hath its *Stampe* and *Forme* from Regall authority; it muſt be refined and made (for it makes not it ſelfe) by the Princes royalty: Thus man was the worke of Gods hands, *Pſal.* 100. and his alone, *Iob* 10.8. No Angell nor other power made him, but the Lord, immediately forming him (as it were) with his owne hands. It was he, and he alone that cloathed him *with skinne, and fenced him with bones and ſinnewes*, *Iob* 10.11. Hee it was onely that *formed the Heart* and the inward parts of mans body, *Pſal.* 33.15. the workemanſhip whereof was ſo great, as that he reſerues it as a glory onely to himſelfe, to try *and ſearch the heart and reines.* And for the outward parts, as the *Hearing eare and ſeeing Eye, the Lord hath made euen both of them*, *Pro.* 20.12. True it is, ſince the Creation our *Bodies* are from God *Mediatly* by the helpe of man and woman, as Inſtruments; And yet they are not propagated by parents, without the wonderfull workmanſhip of God, in which regard all our bodies are ſaid to be made and faſhioned by him, as well as *Adams*. *Iob* 10.8. *Pſal.* 139.14,15. But for our *Soules* they are ſtill *Immediately* from him, *Eſay* 57.16. and *Heb.* 12.9. where is a manifeſt Antitheſis betweene the fleſh and the ſpirit, and the

Iob 10.11. Pſal 33.19. Ier. 17.10. Pro. 20.12. Iob 10.8. Pſal. 139.14. Eſay 57.16.

the Fathers of our flesh, and God the Father of our Spirits, *Wee haue had* (saith the Apostle) *the Fathers of our flesh which chastised vs, and we gaue them reuerence, how much more should we be subiect to the Father of our spirits and liue?* Why; was not God the Father of our bodies also? Yes surely; but the Apostle would hereby giue vs to vnderstand that hee is more Immediately the Father of our Soules, that comes not from parents by generation. Heb. 12.9.

Seuenthly, *Siluer* hath a good *Sound* aboue other mettalls: And hence it was that trumpets of siluer was commanded by the Lord to be made, *Num.* 10.1,2. for Shrilnesse and Cleareneſſe. Thus man aboue other Creatures had a tongue giuen him, to praise his Maker with, which is therefore called the *glory of man, Gen.* 49.6. *Psal.* 16.9. & 57 8. both becauſe it was one of the excellencies and prerogatiues of man aboue other creatures to be enabled to vse his tongue to the expressing of his mind, as also for that it is the instrument ordained to the setting forth of Gods glory, in the aduancement whereof the glory of man, as Gods principall Creature, doth consist. The many sweet and excellent voices that are formed by that loose filme of flesh is admirable to consider of: The ability that a man hath to expresse himselfe with infinite variety of words, made of so few letters, with their seuerall sounds, and distinct articulations, (whence flowes all conuersation and delightfull or profitable society) who can but wonder at? Oh how sweet musick did the tongue make while it vttered these good things the *heart endited?* But now alas! it is *an vnruly euill and filled with deadly poyson, Iames* 3.8. Then was mans tongue as fined siluer, but now his heart is little worth, as shall bee shewed after. 7. *In regard of Sound.* Num. 10.1.2. Gen. 49.6. Psal. 16.9. & 57.8. Psal. 45.1. Iam. 3.8.

Eightly, *Siluer Commands all things*, and *Answers all things*, as speaketh *Solomon, Eccles.* 10.19. there is nothing (whether holy or prophane) but are at the becke and command of it: Such a Commanding power had man by his 8. *It Commands all things.* *Imperat aut seruit collecta pecunia cuiq;* Eccles. 10.19.

his Creation ouer all Creatures, *Pſal.*8.6. *Thou haſt made him to haue dominion in the workes of thy hands*; ſuch authoritie God gaue him, *Gen.*1.28. willing him to *Rule ouer the fiſhes of the Sea, ouer the fowles of heauen, and ouer euery beaſt that moueth vpon the earth*; And then brought all creatures to him as to a Soueraigne Lord, and King, to bee named by him; And anſwerably euery Creature in his kinde, gaue reuerence and ſubiection vnto him as to their Soueraigne. The relicts of this we may yet ſee. For there is no Creature that can vſe all the Creatures, but man: He had dominion ouer the inſenſible Creatures, as the *Elements*, for no creature can vſe the *Fire* but man, he can do ſundry things with that which no other creature can doe; which argues that he was Lord ouer it: As for the *Lyon*, who is the king of Beaſts, he flieth from it, and is affraid at the light thereof. And that he had dominion ouer liuing creatures, were there no Scripture to proue it, yet it might by this, in that the relicts of Gods image makes them to ſtand in awe of him, yet whence is it that the *Horſe* though ſtrong and ſwift carries a man? that a *Dogg* though moſt fierce, waits vpon man? that the *Elephant* as great and terrible as he is, yet ſerues in publike meetings to be a ſport to man? he will leape and kneele and dance: And whence is it that a Child can driue a number of *Oxen* or *Kine* before him to the paſture? Againe, in that (as Saint *Iames* ſpeaketh) *euery kinde of beaſts and of birds, and of Serpents and things in the Sea, are tamed, and hath beene tamed of man, Iam.*3.7. onely in him is Reaſon to be found, by which hee can ſubdue all the perturbations in the Creatures, which they cannot doe by themſelues. By his Art and pollicie *Lyons* themſelues haue beene tamed, and made gentle, ſo as to come when they are called; And by his skill he taketh the *Foules* in the *Ayre*, and *Fiſh* in the *Sea*, compelling them to ſerue for his vſe, this ſhewes hee was their Lord by Creation.

And laſtly, in that wee count it one of the moſt excellent qualities in beaſts, when they can counterfet man neereſt;

Pſal.8.6.

Gen.1.28.

Man onely can vſe all creatures.

Iam.3.7. *Seruiunt homini & naturam ſuã humana inſtitutione deponant: obliniſcuntur quod nate ſunt, induunt quod iubentur; Quid multa? docentur vt paruuli, ſeruiunt vt infirmi verberantur vt timidi, corriguntur vt ſubditi in mores tranſeunt noſtros: quoniam natiui proprios perdiderunt Amb. Hex. lib.6. cap.6.*

neereſt; as the *Ape* his *geſtures*; the *Birds* his *words*; the *Elephant* his *Reaſon*, what doth this but ſhew the truth hereof?

Thus was man (as *Ambroſe* calls him) the *King* of *Elements*, he had almoſt ſaid, the *God of all liuing Creatures vnder the Sunne*, as Monie is the God of moſt men vpon earth. And yet that we may not be miſtaken, this dominion which man had ouer the Creatures was not an *Abſolute dominion*, (for God is the onely Soueraigne Lord) it was a *Dominion ſubordinate*; As he is called *the Lord of the Sabboath*, *Matth.*12.8. not as *Supreame*, but as the *ſubordinate* Lord.

Amb. lib 6. Epiſtolarum Epiſt 38 ad Hor. Dominium Dei in creaturis, eſt abſolutum, immediatum, & liberum: Dominium hominis eſt ordinatum & liberum.

Ninthly, Siluer is not all of a like worth, there are diuers pieces and of different value. The Iewes had their *Gerah*, and *halfe Shekel*, and *Shekel*, *Exod.*30.13. with diuers other coines of ſiluer: So all were not of alike degree in the Creation, though all excellent, and good; For God obſerued order from the beginning: Amongſt the *Angells* ſome are *Superiour* and ſome *Inferiour*, there are degrees amongſt them; *Coloſſ.*1.16. Now it may not bee thought that the eſtate of man before the fall, was better then theirs: It is true, *Seruile*, and *bitter ſubiection*, the Fall brought in, but it may not be thought that *Superiority*, and *Inferiority*, came by it. There would haue beene a ſubiection of *Children* to their *Parents* as well as now is; and a ſubiection of the *Wife* to her *Husband* better then now is: And this appeares euidently by the Apoſtles Argument, 1 *Tim.*1.13. God made the woman of the man, to eſtabliſh (as hee ſhewes) his prioritie and dignitie.

9. *All are not of equall valew or degree.*

Exod.30.13.

Ordo ingreſſus eſt cum creaturis Nazi.

Coloſſ.1.16.

1 Tim.1.13.

Laſtly, though Siluer be pretious mettall, and of worth, yet it is but Earth, though of the beſt Earth and well Concocted: So man for all his excellencies is but *Adam*, *Earth*; His *Body* being made of the *duſt of the ground*, *Gen.*2.7. He ſaith not onely *he was of duſt*, but (leaſt any ſhould affirme there was more excellent matter ioyned therewithall) *duſt of the ground*, that is to ſay, conſiſting chiefly, and wholy

10. *They are but Earth.*

Gen.2.7.

wholy of the Earth, as the ſame is mixed with other Elements; And yet he had the pureſt portion of *Earth* becauſe *Duſt*, being as it were *Earth ſifted*, *fine*, and being laid by water was *Red earth?* Thus *God* is ſaid to be the *Potter*, and *Man* the *Clay*, *Eſay* 64.8. And that the firſt man was of the Earth, duſtie, as Saint *Paul* ſaith, 1 *Cor.*15. 47. and we are ſaid to *dwell in houſes of Clay*, and to *haue our foundation in the duſt*, *Iob* 4.19. And thus wee haue ſeene how by this Reſemblance we may be put in minde of our Created excellencies. All which ſhould teach vs

Nam terra ſiue aqua quæ nobis ſunt contiguæ non ſunt pura elementa, ſed generationi aptæ. Ariſt. de gen. lib. 2. cap. 8.
1 Cor 15.47.
Iob 4.19.

Vſe.

To ſpend ſome time in the Meditation of the wiſedome of our Creator, in the worke of our admirable and ſtrange Creation: Euery part of our bodies (if we knew the forming of them) would ſhew a ſpeciall glory of working in God, our very bones would ſay, *Lord who is like vnto thee*, *Pſal.*35.10. *Know thy ſelfe* then O man, and now at laſt ſeriouſly conſider of thy miraculous body, that thou maiſt admire, and praiſe the wiſedome and power of thy God. How often doſt thou giue thy money to ſee ſome ſtrange *Fiſh* or *Beaſt*, or ſome rare *maſter-piece* wrought by the hand of ſome curious Artiſt, and wondereſt at the ſight? when thou carrieſt about with thee, the greateſt miracle vpon earth, thine owne *Body* and fooliſhly neglecteſt it? Oh that thou wouldſt acquaint thy ſelfe wel, with thy ſelf, and be euer looking in this *Index*, which will readily direct thee to the finding out of any thing in the booke of *Nature*, which is the *World* (man being the Epitome of all Gods workes, and a patterne of the great vniuerſe) which although we were as well read in, as euer *Solomon* was, yet to be ignorant of our ſelues, were as fooliſh a part, as for a man curiouſly to looke into all the roomes of ſome great mans pallace, and yet know not ſo much as one corner of his owne dwelling.

Pſal.35.10.
Noſce teipſum.

Wee may not adulterate Gods coine.

And as a chiefe branch of the former duety, ſee that wee Adulterate not Gods Coine; that we abuſe not theſe Bodies of ours to his diſhonour. What man of occupation

can

can abide that his fineſt tooles ſhould be vſed (by ſome commer in) to ſome baſe worke? or that a curious picture which he hath drawne, ſhould haue durt flung vpon the face of it? And can God abide that man made for his praiſe, and after his owne Image ſhould bee defiled with ſinne, and be made an inſtrument of vnrighteouſneſſe? Our bodies are ſaid to be Gods *Houſe* and *Temple*, 1 *Cor.*6.15. 19. and ſhall we not keepe that cleane? ſhall wee turne it into a ſtie, or ſtable, and by ſwearing, lying, drunkenneſſe, adultery, &c. make it a den of diuels? And yet woe is me, for we haue not beene affraid thus to pollute, and diſhoneſt our Princes Pallace: wee haue clipt his coine, defac'd his Image, and deſerued therefore to bee arraigned at his barre, as the next point will ſhew which we come vnto, ſo ſoone as wee haue taken vp one Inſtruction, from the letter of the Parable.

1 Cor.6.15.

If ſhee looſe one piece] Something is Culpable in this woman (as we haue heard) as well as *Commendable*. That ſhee deſerued blame for, was, her looſing one of her pieces through her careleſneſſe; And yet in that ſhee ſeeketh it vp againe, it is her praiſe. The words thus literally conſidered, may teach thus much:

Text.

That women are not without their frailties no more then men: They haue their weakeneſſes, and defects, as Saint *Peter* giues vs to vnderſtand, when hee telleth vs they are the *weakeſt veſſels*, 1 *Pet.*3.7. He calleth them *veſſels*, in regard they are inſtruments God makes vſe of, for the helpe of man. (For ſo in Scripture, any, whether man or woman, that God appoints as his inſtruments, either *Publikely*, or *Priuately*, to do any ſeruice by, are termed *veſſels*, 2 *Tim.*2.20,21. And *weake* they are, in regard of the *Frailties* and *defects* to be found in that ſex, both of *Negation* and *Priuation*. Yea the *weakeſt veſſels*, becauſe in them there is a ſpeciall kinde of defectiueneſſe cleauing to them, not ſo vſually accompanying the nature of men; and that not onely *Naturall*, as *weakeneſſe* of *Capacity* and *Iudgement*, (as I haue ſhewed in the firſt Doctrine) which is to be found Generally

Doctrine.
Women haue their frailties.

1 Pet 3.7.

2 Tim.2.20.21.

Generally in all women. But likewiſe *Sinfull*; they being Apter to be *Seduced*, and more ready to hearken to the *Serpent* then men, 1 *Tim.*2.15. and more *prone* to *paſſion* then men, *Gen.*16.5. And more vehemently carried with the *ſway* of their *Deſires* to euill then men, 1 *Kings* 19.2. And more apt to *Vanity* and *Pride* then men, *Iſay* 3.17. which alſo appeares by this in that the dehortations againſt Pride are ordinarily (eſpecially in the New Teſtament) directed vnto them (Pride being of the feminine gender) And more *Cunning* and *Deceitfull* then men, 1 *King.*21.7. *Solomon* ſpeakes of this from his owne deare-bought experience, *Eccleſ.*7.28. *One man amongſt a thouſand haue I found, but a woman amongſt all thoſe haue I not found.* q.d. I haue found amongſt men one of a thouſand whoſe politicke deuiſes, fraud and falſhood, might be diſcouered, but amongſt women not one of a thouſand could I finde, the depth of whoſe diueliſh deceits, could be meaſured; And that this is the ſenſe of the place appeares by the words foregoing, *ver.* 25.27.

1 Tim.2.15.
Gen.16.5.
1 King 19.2.
Iſay 3.17.
1 King.21.7.
Eccleſ 7.28.

Reaſ. *They are daughters of Eue.*

The Reaſon of the point is euident in that they are the daughters of *Eue*, as well as *Men* are the ſonnes of *Adam*: Corruption hath beene as well conueighed to that ſex as ours.

Vſe 1.

Firſt then let it not be expected that any woman ſhould be without Defects: do not looke for *Angelicall* perfection in them. Good bringing vp may conceale much; Good Inſtruction may diminiſh much; Good Nature for a while may keepe vnder much: yea the worke of grace will mortifie and ſubdue much: but nothing can altogether roote out and expell corruption during terme of life, the ſtumps of *Dagon* will ſtill remaine; the skull, and feet, and palmes, of the hands of *Iezebel* will be found, whatener wee conceiue. Want of Conſideration hereof, is cauſe of ſo much diſcontent in the married eſtate. Many a man hath a conceit, that ſuch a one hee (fondly) loues, hath none of thoſe faults, and follies, other women are guilty of, before he hath her, but being once had he ſoone findes that either

ſhe

she is *Proud* like *Iezebel*, or Prouoking like *Miriam*; or prying like *Dalilah*, or Sullen like *Vashtai*, or Imperious like *Attaliah*, or Scoffing like *Michol*, or Scornefull like *Hagar*, or Scolding like *Zipporah*, or Taunting like *Penninah*, or Lying like *Zaphira*, or Luſtfull like *Rachel*, or Spitefull like *Herodias*, or Diſdainefull as *Eſau's* wiues, or Laciuious as *Potiphars* wife, or Gadding like the *Leuites* wife, or Tempting like *Iobs* wife. And now with the bird within a cage, they grow ſullen and will eate no meate, which delighted to be picking about the cage while it was at liberty: yea their liues in marriage proues like the ſoiourning of *Iſrael* in *Marah* where nothing can be heard but murmuring and complaining, brooking their match as the dogg doth his chaine, on which hee neuer leaueth gnawing till he hath broake it in two. To redreſſe this, it will helpe much; Firſt, to conclude vpon it that ſhe is a daughter of *Adam* thou doeſt take; and to conceit that ſhe hath no faults, or not many, is thy idleneſſe. Secondly, in Loue to redreſſe or couer thoſe thou findeſt: The wiues infirmities (ſaith one) muſt either be taken away, or borne withall: He that can take them quite away maketh the wife better, and more commodious; he that can beare with them maketh himſelfe better, and more vertuous: And in any caſe beware of making faults when there are none, ſeeing they haue enough of their own, and need none of your inuerting.

2 King. 9. 30. Num. 12. 23. Iudg. 16. 16. Eſter 1. 10. 2 King. 11. 1. 2 Sam. 6. 23. Gen. 16. 4. Exod. 4. 25. 1 Sam. 1. 6. Acts 5. 9. Gen. 30. 2. Gen. 26. 53. Gen 39. 7. Iudg. 19. 2. Iob 2. 9

Helpes againſt diſcontentments in the married eſtate.

And next a word of *Exhortation* vnto women, that they ſeeke abilities from God againſt their Infirmities, and that they account it their glory to ouercome them, eſpecially if they can excell man in the things of Gods kingdome, as ſome women haue done, *Exod.* 38. 8. *Iudg.* 13. 9. 2 *King* 4. 8, 9. And it is eaſie to obſerue, that the New Teſtament affoordeth more ſtore of good women then the old which ſhould be a good encouragement thereto. And likewiſe that they feare themſelues, and ſuſpect their owne iudgements, they being more eaſily ſeduced and corrupted then men, 1 *Tim.* 2. 14. watching ouer the infirmities of their natures,

Vſe 2.

Women ſhould count it their glory to excell mē in good.

1 Tim. 2. 14.

natures, being willing to be taught, and admoniſhed, eſpecially the wife by the husband, whom God hath giuen to her for this end, 1 *Pet.*3.7. 1 *Cor.*14.35.

1 Per 3.7.
1 Cor.14.35.
Text.

If ſhe looſe one piece] *Myſtically* The looſing of one of theſe pieces, ſets forth the loſſe of mans Created happineſſe, neither is it neceſſary to apply euery particular word, as that *Shee* is ſaid to looſe it, and but *one piece* ſaid to bee loſt: For in a Parable, beſides the *Neceſſary parts* wherein the force conſiſts, ſomething is ſaid partly to Adorne or fill; partly to *Explaine*, for the diſcerning of which, the ſcope and end of a Parable ſhould be ſtill eyed, and what tends to the end, hold *Neceſſary*, the reſt not: now euery thing in this paſſage is not Neceſſary in regard of words, the principall doctrine taught is this; that

In a Parable ſome are neceſſary parts, other paſſages but as the filling or quilting of it.

Doctrine.
Man continued not in the ſtate wherein hee was created, but ſell there from, and loſt his created excellencies.

Man continued not in his Created excellencies, but fell.

This truth appeares in that Chapter by ſome called the *Patriarchs Catechiſme*, *Gen.*3. there we haue at large laid downe the whole ſtorie of mans fall, together with the Conſequence that followed the ſame: Where (by the way) obſerue a difference betwixt Diuinity and all other ſciences: Other Sciences are buſied about man; as *Phiſicke* for the *health* of his *body*; *Ethicks* for his *Ciuill conuerſation*, *&c.* yet none of all leads a man to the true knowledge of his creation, and fall, but Diuinity, till *Moſes* came in and ſhewed this, it was vnknowne: Since, that; this truth is elſewhere ſufficiently confirmed, *Eccleſ.*7.29. *Rom.* 5.12.18.19. 1 *Tim.*2.14.

Eccleſ 7.29.
Rom.5.12.
18.19.
1 Tim.2 14.
Reaſ.
God permitted it

The Conſideration of the grounds or Cauſes, directs vs to three parties differently concurring to mans fall: Firſt, *God permitting*: Secondly, *Sathan tempting*: Thirdly, *Man himſelfe yeelding.*

For the firſt, God was pleaſed to permit it, in great wiſedome, that he might make way for the manifeſtation of the riches of his glory; both of his *Mercy* in ſauing his elect, and of his *Iuſtice* in the deſerued condemnation of the wicked, yet without any wrong vnto any, for hee inſtilled

Rom.11.32.

Verſe 35.

inſtilled not euill into man, *Iam.*1.13. neither did he take from him any ability vnto Good, but he ſuffered Sathan to tempt him, and left man to himſelfe, 2 *Sam.*24.1. compared with 1 *Chron.*21.1. 2 *Chron.*32.31.

Ob. But if God did foreſee their fall and might haue preuented it, and yet did not hinder, how could he but be acceſſarie vnto it?

Reſp. Whoſoeuer foreſeeth an euill and hindereth it not when he may, is acceſſary to it, if in caſe he be bound to hinder it. But God being a moſt abſolute Lord, and no way bound to any of his creatures, further then he bindeth himſelfe, can no way be ſaid to be bound thereto, and therefore is free from blame in not preuenting it.

Ob. But did not God decree it and will it? if ſo, how is hee free from blame?

Reſp. That God did more then barely permit mans fall is a truth vndeniable, for he did in part ordaine, and will the permitting of it; yet not as it was a ſin, or ſimply euill, but as it was good, and iuſt, and a way in his councell to manifeſt his iuſtice and mercy,

Ob. But then *Adam* could doe no other then fall neceſſarily, ſeeing God willed it and decreed it.

Reſp. Gods decree did not take away the freedome of *Adams will*, but onely order it; It was poſſible for him to fall, or not to fall, and his act was *Contingent*; ſo true that it might haue beene falſe, yet the Decree was as certaine before, as after the euent, ſeeing all things are preſent to God when abſent to vs: So then, *Adams* fall came not to paſſe without Gods decree, and therefore in that reſpect was *Neceſſary*, and yet neuertheleſſe in reſpect of *Adams free-will* was *Contingent* and not *Neceſſary*.

Æternum decretum Dei, ponit infallibilitatem conſequentis ſed non conſequentiæ

Againe, know there is a twofold Connexion of things; Firſt, of the *Cauſe*, with the *Effect*; and ſo the Effect neceſſarily followeth the Cauſe: Secondly, of the *Antecedent* with the *Conſequent*. The fall of man was the *Conſequent* of Gods decree *Infallibly*, but not *Productiuely*, becauſe the Decree and it went not together as the *Cauſe* and the *Effect*.

Effect. The Fall God foreſaw to fall out, becauſe it would fall out, but it fell not out becauſe he foreſaw it to fall out. As for example; I ſee you now a writing, you write not becauſe I ſee you writing, but becauſe you are writing therefore I ſee you write: In *Good actions* indeed, God foreſeeth otherwiſe, for he *Decrees* them, and they fall out as *Effects* of his *Decree*: but it is otherwiſe in *Sinfull* actions, for they are not the *Effects* of Gods *Decree*, but Neceſſary *Conſequents* thereof.

2. Sathan Tempting the woman by the Serpent, and ſhee man.

A Second cauſe was Sathans tempting. Hee enuying Gods glory and mans happineſſe, did vſe a *Serpent* as his Inſtrument to ſeduce the Woman, and the helpe of woman to ſeduce the man with an apple good to behold, Gen. 3. 1. 2 Cor. 11. 3. So the *principall* Efficient of mans fall was the *Diuell*; the *Inſtrument* was a *Serpent*, the *Perſon* or *Subiect aſſailed* was the *woman*. An *Apple* was the *baite*; and the *quality* of the fruite (by accident) was a *Cauſe* to make them eate thereof. Of each ſomething.

Gen. 3. 1.
2 Cor. 11. 3.

The occaſion of the Diuels fall.

For the Firſt, the *Diuell* was a chiefe *Agent* in mans Apoſtacie, who being appointed of God to be mans Guardian and Keeper (in which miniſtration to man (as is moſt probable, the occaſion of their fall was giuen, and (as we may religiouſly thinke) through Gods wiſe prouidence heauen ſaued from all pollution, which had the Angels there fell muſt needs haue beene ſteined with their ſinne, as the earth was with the ſinne of man her proper inhabitant) this their miniſtration and ſeruice they diſdained, and ſo of their owne freewill fell from God, becomming, proud rebellious, and blaſphemers of him. And out of hatred to man, and enuie of his happy eſtate became ſeducers of him to the end they might make him and his poſterity as themſelues: In this reſpect our Sauiour ſaith hee was a murtherer from the beginning, *Iohn* 8. 44. O what need then hath man to make prouiſion againſt him? his malice is not abated with his age, but much encreaſed like Runnet, which the older it is, the ſtronger: ſtill hee thirſts

Iude 6.

Iohn 8. 44.

thirſts after mans ruine, eſpecially after theirs in whom the Image of God (*Righteouſneſſe* and true *Holineſſe*) doth moſt appeare: As for thoſe who lie in *Ignorance* and *Sinne*, hee labours not much about them for they are his alreadie.

A *Serpent* was vſed as his *Inſtrument*. All the Legions of Reprobate diuels entered into that Creature, being the ſubtilleſt of all the beaſts of the earth, and by reaſon of his ſlineſſe and windings the fitteſt for the turne, to get into the garden, and there remaine, and hauing done the feate, creepe out againe vneſpied of *Adam*, whoſe office it was to keepe the beaſts out of it. Thus Cunning is the Diuell in the choice of his Inſtruments, according to the euill hee would ſolicite to: And the Craftieſt head is ſtill fitteſt for his vſe. Neither is there any place that can defend vs from his temptations: Our parents in innocencie found him in the midſt of Paradiſe, no wonder then if we finde him in our walkes, cloſets, in our beds, at our boards, &c.

The Diuell cunning in the choice of his Inſtrumẽts to worke by.

The craftieſt head is fitteſt for his turne.

In and through this *Beaſt* he ſpeakes vnto the woman; whether *Adam* was preſent at the parley is diſputable, for the Text makes no mention of his abſence, it ſaith onely that ſhe tooke and gaue her husband, *Gen.*3.6. not that ſhee went to call her husband. And it is as likely that the diuell in the Serpent, did as well tempt him as her, though firſt he began with her as a further meanes of enticing him. However women may for euer be warned to be miſtruſtfull of their counſells and cariages, leaſt the Serpent ſhould be therin: Sathan knowes how to make vſe of them ſtill. And all weake ones ſhould carefully looke vnto themſelues, leaſt the diuell employ them as Inſtruments of his temptations, with ſuch ordinarily he firſt begins and therefore ſuch ſhould learne not to bee euer violent in things wherein they are not fully grounded.

Whether Adam was preſent whẽ the diuell tempted Eue.

Women to bee miſtruſtfull of their counſels.

The *Baite* was an *Apple*, the goodlineſſe whereof (by Accident) was a cauſe mouing them to eate thereof.

How Eue knew the Apple was good for food before she had tasted it.

The woman saw saith the Text, *Gen.*3.6. it was pleasant to the eyes and good for food, which she might collect by the beautifull coulour or smell thereof: For if *Simplists* in *Physicke*, be able in this darkenesse wee are fallen into, to discerne, by the sight and smell onely, of the Herb to tell whether it be hot, or cold, &c. how much more might our first parents, who had the perfection of the knowledge of those things before their fall, more then euer *Solomon* himselfe had.

Beware how we cast our eyes vpon outward beauty.

This hurt they receiued from glorious *Baits* and outward *Obiects*, should warne vs how we cast our eyes vpon them: Outward Beauty hath much enriched hell: Still Sathan raiseth aduantage to himselfe from the fairest pieces of Gods workemanship through our owne folly. Make therefore a couenant with thy senses as *Iob* did with his eyes. For these are the Broakers betwixt the Heart and the Obiect to make vp a sinfull bargaine for the Diuell.

Iob 31.1. *The Senses are the diuels broakers.*

Reas. 3. *Mans yielding.*

A Third cause of mans losse was his owne yeelding. Man was made of a mutable nature, in *Power of standing*, and *Possibility of falling*: *Power* of *standing* hee had from God his Creator, *Possibility* of *Falling* from himselfe a creature. Had God created him immutable, he had made a god and not a man (saith *Basil*;) for God onely hath this name and Nature [*I am.*] Albeit then he was Created good, yet such was the goodnesse and inclination of his will to obey God, as that it might be changed and altered by force of a temptation. And now he shall bee tryed; The diuell thus first boards the woman [*Yea hath God said, &c.*] It is like enough there had beene before some parley betwixt him and her and that he had demanded the Reason of her, why she made such dainty of that fruit as not to eate thereof; And that she had told him, they were forbidden vpon a fearefull penaltie. Then he replies, as *Moses* sets it downe, *Gen.*3.1. As if he should say; It is a likely matter that hee who hath created all things for you, would stand so much vpon an apple, if there were not

Gen.3.1.

some

ſomething elſe in it. No no, God knoweth well enough what he doth, hee enuies your happineſſe now he hath made you, and I cannot but I muſt tell you as a Friend, that if you eate of this fruit, you ſhall ſee what you neuer ſaw before, and be *as Gods*. See what a goodly tree it is, how glorious and beautifull the fruit, who but fooles would keepe their hands off? Come, come, feare you nothing, taſt a bit, I'le ſtand betwixt you and harms: Now the woman yields; ſets in her teeth, (the print whereof will neuer out while the world laſteth) ſhe eates and likes it well, perſwadeth her husband to taſt, what a daintie apple it was, and not to feare, for ſhee had eate and was aliue ſtill: He eats for company; And now it is as the diuell would haue it. Gen. 3. 5.

O fooliſh husband, was thy affection to thy wife ſo prepoſterous, as now the affection is of fond naturaliſts who are blinded in loue? why ſhouldſt thou ſhew thy ſelfe a weaker veſſell then thy wife, who had ſo many legions of diuels in one crafty Serpent to ſet on her, and thy ſelfe ouerthrowne by one ſillie woman? Surely if the diuell had not as well tempted thee as her, and peruerted thy iudgement as well as he had done thy wiues I will be ſo charitable as to thinke thou wouldſt not ſo eaſily out of meere Affection haue conſented.

But thus were the mightie ouerthrowne in the midſt of Paradiſe, through the abuſe of their owne Free-will, being ſeduced by *Sathan*, and induced to ſinne by the ſtrength of his temptation, ſubtiltie of his ſuggeſtion, and his owne free reception of both; voluntarily hearkening thereunto contrary to Gods commandement, thereby looſing not onely for themſelues the Image and fauour of God, but withall depriuing their poſterity of that bleſſed eſtate, and plunged them into the contrarie, they being in their loynes, and ſo by Gods appointment, to ſtand or fall in that tryall. Gen 4 7. Rom. 3. 23 & 5. 12.

But good trees cannot bring forth euill fruit, if then *Adam* were created good, how could he be the cauſe of his own fall? *Ob.*

Resp.

Ob.

Resp. *Adam receiued sufficient grace for the Perfection of his nature, but not sufficient to cause the Immutability of his nature.*

A good tree remaining good bringeth forth good fruit but being changed it may bring forth euill.

But if *Adam* were made mutable, it may be thought that he receiued not sufficient grace.

He receiued sufficient for the *Perfection of his nature*, that is, for the full *Obedience of the will of God*, and for the *Atteyning of eternall life and happinesse*, if hee would not haue beene wanting to himselfe, but he receiued not sufficient grace which might cause the *Immutability* of his nature, neither was it of necessity to be giuen to a Creature: A goldsmith intends to make a iewel of a singular price and valew, hee compounds it of gold, pearles, and pretious stones, when he hath brought it to perfection, hee doth not put this property to it, that if it fall it shall not be bruised nor broken. Thus God Created *Adam* in all perfection, and gaue him power and ability to continue in the same if he would, yet did hee not put into his nature this Condition, that it should be *Vnchangeable* when it should be assaulted by the force of outward temptation. And so much for Explication of the point. Now to applie it.

Vse 1. *The Interest wee now haue to our Creation is not sufficient to Saluation.*

And first hence we may Conclude, that that Interest we now haue to our Creation is not sufficient to Saluation: which I note to shew, how grosly such deceiue themselues, as thinke God must needs saue them, because he hath made them; when yet God tells Israel that they being a people of no vnderstanding (and such as we are al by nature, *Rom.* 3.11.) therefore *he that made them will not haue mercy on them, and he that formed them would shew them no fauour*, *Isay* 27.11. And therefore it is not good trusting to saluation vpon that ground.

Isay 27.11.

Vse 2.

But Secondly, this doctrine hath in it matter of extreame *Humiliation* in regard of that eternall shame, and losse, that lies vpon our natures by our vile offence, whose heart would not bee moued with sorrow? whose eyes would not run ouer with teares if this our misery were truly vnderstood? There was a great change in *Naomi* when she came to *Bethlem*, she was not then *Naomie*, *Beautifull*, but

Ruth 1.20.

but *Mara, bitternesse*: A farre greater change is now in man, being fallen from his first estate wherein he was created; ô that it were told in the gates of the city, that it were preached on the house tops, published in the eares of the whole world, till the Inhabitants of the earth mourne for the misery that is come vpon them: Few there are, but can say by roate in the words of Saint *Iames, In many things wee sinne all*, but where is hee that truly vnderstandeth what with his lipps he vttereth? To Confesse our selues sinfull, and miserable, and not to know how, or wherein, we are so, what is it, but as if the debtor should confesse vnto the creditor, that he was indebted to him, if he knew for what; but therein he must pardon him, for he could not call to mind, wherein, nor how, nor why, he should owe him any thing? Who would not take himselfe abused by such a one? Such a flouting acknowledgement would but exasperate: And yet such are the Confessions that most men make to God of their wretchednesse and miserie; while in generall tearmes it is acknowledged, but without any knowledge of the particular and seuerall branches of it. Iames 3.2.

Great need (therefore) haue we to acquaint our selues with the point in hand. Wee Ministers to teach it, and you to learne it; the knowledge whereof seruing notably to enlarge and excite our hearts to a feeling Confession thereof, and to stirre vs vp after a longing for Gods mercy in our restoring. And the better to driue this home; In particular take wee notice of our shame and losse, still keeping to the resemblance our Text affoords:

Mans losse, and wherein it standeth:

And first that *Image* which was vpon vs is lost and gone, we *are deprived of the glory of God*, *Rom.* 3.23. and the Image we now beare, is of the first man *of the earth earthly*, 1 *Cor.* 15.47.49. *Adams* naturall substance and faculties remaine, but the Image of God in them (as anon we shall more fully see) cannot be perceived: His power of generation continues whereby hee still liues in vs, but his first Sonne *Cain* is after the diuels Image a murtherer: His second Sonne is not able to withstand him with his

1. *In the losse of his Image.*
Rom. 3.23.
1 Cor 15.47.49

Gen. 4.1.

armour of righteouſneſſe and innocencie, but in name and deed is *Able, Vanity*; the true image of this falſe vaine world: His third Sonne is *Seth*: *i.e.* ſet or put in the roome of another, yet begotten in his owne likeneſſe and after his Image, *Gen.*5.3. *i.e.* the Corruption of humane ſinfull fleſh propagating luſt with nature: If better things were in him or in any of vs, thanks to a better Father; for it is the worke of *Regeneration*, not *Generation*; *Spirituall*, not *Carnall*.

Verſe 2.

Verſe 25.

Queſt. But is the Image of God in man wholy loſt by mans fall?

Reſp. It is ſo loſt, as that yet ſome ſmall ſhadow of it is ſtill remaining; There is a remnant of knowledge in the *minde of man* as the Apoſtle ſheweth, *Rom.*1.19.20. And a remnant of Gods Image in his *Will and Conſcience*, *Rom.*2.15. but it is ſo blurred (like the ſtampe vpon ſome old groate) as that a man can hardly tell what to make of it: Or like vnto ſome dead child wherein (it may be) may be diſcerned the likeneſſe of the Father, yet it is but a loathſome rotten carkaſe. In a word, that little that is left of Gods Image in vs, ſerues but as *Iobs* meſſengers to beare witneſſe of our great loſſe, and to take away from vs all excuſe, *Rom.*1.20.

How farre Gods Image is loſt in vs.

Rom 1:19,20. & 2. 15.

Iob 1.14.16, 17,18. Rom.1.20.

Secondly, we haue loſt with the Image, our *Superſcription*; we were the *Sonnes of God* and his *Of-ſpring*; Now we are ſtiled the *Sonnes of Adam*, or *Children of men*, *Pſal.* 90.3. *Children of Beliall*, *Deut.*13.13. *Children of the world*, *Luke* 16.9. *Children of wrath*, *Epheſ.*2.3. *Children of diſobedience*, *Coloſſ.*3.6. *Children of Hell*, *Matth.*23.15. *Children of the wicked one*, *Matth.*13.38. *Children of the Diuell*, *Iohn* 8.44. *Children of perdition*, *Iohn* 17.12. *The old man*, *Epheſ.*4.22. *The Naturall man*, 1 *Cor.*2.14. *The man of this world*, *Pſal.*17.14. *Fleſh*, *Rom.*7.25. *Sinfull fleſh*, *Rom.*8.3. And if you deſire more, reade *Eſay* 1.4. *A ſinfull nation, a people laden with iniquity, a ſeed of euill doers, children that are corrupters, they haue forſaken the Lord, they haue prouoked the holy one of Iſrael, they are gone away backeward.*

2. *His Superſcription.*

Pſal.90.3. Deut 13.13. Luke 16.9. Epheſ.2.3. Coloſ.3.6. Matth 23.15. Matth 13.38. Iohn 8.44. & 17. 12. Epheſ.4.22. 1 Cor.2.14. Pſal. 17.14. Rom.7.25. & 8.3. Eſay 1.4.

ward. To conclude, there is no name of the Deuill (who yet hath more names (ſaith one) put vpon him by God then any Prince in Chriſtendome hath titles) but we may finde in ſome place of Scripture, the wicked called by that name; He is called a *Lyar* and ſo are they; He is called a *Tempter*, ſo are they: He is called a *Slanderer*; ſo are they: He is called a *Murtherer*; and ſo are they: He is called a *Viper*; and ſo are they: He is called a *Serpent*; and ſo are they: He is called a *Lyon*; and ſo are they: little cauſe hath any to boaſt of his titles while hee liueth in the ſtate of nature.

Iohn 4.44. Matth.22.18. Rom 1. 29.30. Matth.3.7. 2 Tim 4.17.

Thirdly, our *Command* is gone; This piece of mony now can beare no maſterie. Hee that was *Lord* ouer all creatures, is now become their *Slaue*; they rebell againſt him, and (otherwiſe then by compulſion) ſerue him not, *Rom.*8.19,20. They picke out mans eyes, *Pro.*30.17. they eate his fleſh, and lap his blood, 2 *Kings* 9.36. They breake all his bones to pieces, *Dan.*6.24. They bite and ſting to death, *Num.*21.6. And euery way become mans deadly enemies. True it is, thoſe relicts of Gods Image left in man make the beaſts to ſtand in ſome awe of him, therefore ſaith *Dauid*, *Pſal.*104.22.23. when *the Sunne ariſeth they gather themſelues together, and lay them downe in their denns; Man goeth forth vnto his worke, and to his labour vntill the euening.* Now that man ſtirrs, they lie ſtill, as fearing his nets and ſnares; his ſleights and tricks, more then his ſtrength, and yet how often doe they ſet vpon men when they ſee they cannot ſhunne them, and in their rage and hunger deuoure them? ſo that the feare of the beaſt is vpon man, rather then the feare of man vpon the beaſt.

3. *His Command.*

Rom.8.19,20. Pro.30.17. 2 Kings 9.36. Dan.6.24. Num.21.6. Pſ.104.22,23.

Fourthly, our *Glory* and *Luſtre* is gone: By our fall wee haue loſt our natiue beauty, ſo that *our vncomely parts are faine to put more comelineſſe on*, 1 *Cor.*12.23. our fleſh is ſpotted (as *Iude* ſpeakes) and our inward man much more, *Tit.*1.15. yea *Body* and *Soule* is wholy ouer-ſpread with an odious and filthy ſoare, ſo that as the Prophet ſpeaketh,

4. *His glory is loſt*

1 Cor.12.23. Iude 23. Tit.1.15.

from the crowne of the head to the ſole of the foot there are nothing but wounds, bruiſes, and ſoares full of corruption to bee ſeene, Iſay 1. 5,6. what little cauſe to boaſt of beauty, much leſſe to add deformity to deformity? God made man naked, but ſuch a nakednesſe it was, as cloathed him with beauty admired of Angels: But ſince man ſtripped himſelfe of his beſt clothing, his very clothing makes him naked: Since he hath put off a *man*, he hath put on a *monſter* in a humour of *Gallantrie*, and (were it not for paine) it may bee feared from ſlaſhing and cutting of their apparrell, they will in time, with ſauage *Americans*, adorne themſelues with ſlitting the griſtles of their *Noſes*, and with *Pouncing* and *Racing* of their *Skinnes*. Remember Sinne hath caſt ſhame on euery part, and calls for a Sober couer, which there is as little cauſe to boaſt of, as for a Cutpurſe in a pillarie to brag of the paper that is ouer his head which ſhewes his fault.

5 *His Sound is gone.*

Fiftly, our *Sound* is gone; we are now become *like a ſounding braſſe and tinckling cymball.* That member which was counted mans *Glory* and his honour is now become his *Shame*; *A world of wickednesſe is committed by it, and the whole body therewith defiled. An vnruly euill it is and ſet on fire of hell, Iam.*3. *being full of curſing and bitternesſe, Rom.* 3.14. *louing euill more then good, and lies more then truth, Pſal.*52.3. *Speaking proud things, Pſal.*17.10. and that *againſt heauen* it ſelfe, *Pſal.*73.8,9. & 12. Or *falſe things, Pſal.*52.3. Or *Corrupt things, Epheſ.*4.29. Or *Deceitfull things, Pſal.*36.3. No ſooner can a man open his mouth, but the filthy *Egyptian garlicke* that he hath eaten may bee ſented: ſome corrupt language or other may bee heard, which argues ſtrongly *Corrupt* and *Rotten Lungs*. Words we haue for euery purpoſe, but none to ſound forth Gods praiſe; or had we, yet in no ſuch prayſes would God delight, *Pro.*15.8. the *Tongue* being ſo farre diſtant from the *Heart*. While there is a proportionable harmonie betweene the ſtrings of an inſtrument, wee ſit by and hearken with delight; but when it is broken, we riſe vp and can endure

Gen.49.6.
Pſal.16.9.
Phil 3.19.
Iam 3.5,6.
Rom.3.14.
Pſal.52.3.
Pſal.17.10.
& 73.8,9.
Pſal.52.3.
Epheſ.4 29.
Pſal.36.3.

Pro.15.8.

to

to ſtay no longer. So while the heart and tongue agreed in one, the one like the pen of a ſwift writer vttering thoſe things the other did endite, God did ſolace himſelfe with man vpon the earth; But when the harmony was broken betwixt theſe two, God could endure no longer to attend to ſuch an vnpleaſing ſound. Pſal 45.1.

Sixtly, we haue loſt our *Waight*: being put in the ballance, we are found many graines too light: Hence ſaith *Dauid*, *Euery man at his beſt eſtate is altogether vanity*, *Pſal.* 39.5. Euery power of his ſoule comes farre ſhort of due righteouſneſſe. The *Minde* is *blinde*, *Epheſ.* 5.8. *Vaine*, *Epheſ.* 4.17,18. *Fooliſh*, *Tit.* 3.3. *Fleſhly*, *Coloſſ.* 2.18. The *Memory* is *weake* and *Feeble*, Apt to *forget good*, *Luke* 24.6,7. *Heb.* 13.2. The *Will vnable to chuſe good*, 1 *Cor.* 2.14. *Strong to euill*, yea altogether *Auerſe and Rebellious*, *Ier.* 18.12. & 44.16.17. The *Conſcience defiled*, *Tit.* 1.15. *Benummed*, *Epheſ.* 4.19. *Turmoiled*, *Iohn* 8.9. 1 *Iohn* 3.20. *Doubting*, *Rom* 14.23. *Erroneous*, *Marke* 10.19,20. *Iohn* 16.2. Or *Superſtitious*, *Matth.* 15.2.3. Our *Affections* are all *Vnruly* and *Diſordered*, *Gal.* 5.24. *Iames* 4.1,2,3. Our *Ioy*, our *Feare*, our *Hope*, our *Loue*, &c. are *Impurely* and *Vnholily* moued in vs, being carried after euill and vnlawfull obiects; or not contained within due limits, for the manner and meaſure of them. And thus likewiſe the *Members* of *mans body*, they are now become inſtruments of ſin, either to *ſtirre vp ſinne in the Soule*, *Gen.* 3.6. & 6.2. *Mat.* 5.28,29. Or elſe *to execute it* being conceiued, *Rom.* 6.13.19. & *Rom.* 3.13. where we ſee the Apoſtle proues it by an induction of particulars: *Their Throate is an open ſepulchre, with their Tongues they haue vſed deceit, the poyſon of Aſps is vnder their Lips, their Mouth is full of curſing and bitternesſe, their Feet are ſwift to ſhed blood; Deſtruction and miſery are in all their waies: There is no feare of God before their Eyes &c.* And thus he who by Creation was but a little lower then the Angels, is now degraded and become lower then the loweſt Creature, and being put in the ballance with them, will be found lighter then they, *Hee is become*

6. *His Waite is loſt.*

Pſal 39.5.
Epheſ. 5.8.
Epheſ. 4.17,18
Tit 3.3.
Coloſ 2.18.
Luke 24.6.
Heb 13.2.
1 Cor. 2 14.
Ier. 18.12.
& 44.16,17.
Tit. 1 15.
Epheſ 4.19.
Iohn 8.9.
1 Iohn 3.20.
Rom. 14.23.
Marke 10.19.
Iohn 16.2.
Matth. 15.2,3.
Gal. 5.24.
Iam. 4.1,2,3.
Gen. 3 6,
& 6 2.
Matth. 5.28.
Rom 6.13.19.
& 3.13.

Pſal.49.20.
Iſay 1 3.
Ier.8 7.
Matth 3.7
Pſal 58.4,5.
Zeph.3.3.
Pro.17 12.
Matth 3.10.
& 7.18.
Luke 6.44.
Iſay 64.6.
Matth.11.7.
Iſay 36.6.
2 King.14 9.
Iſay 40.6.
Pſal.1.5.
Iſay 1.22.
Pro.26.23.
Ezek.22.
Eſay 64.8.
Rom.9.21.
Pſal.2.8.
Ier.22 29.
Heb.6.7.
Iob 20.7.
Gen.18.27.
Pſal.102.4.
& 37.20.
Iude 12.
Reuel.17.1.
Iſay 40.15.
Hoſ.10.7.
Iam.4.14.
Iob 20. 8.
Pſal.90.7.
Pſal.144.4.
Iob 14.2.
Iſay 40.17.
Pſal.62.9.

become like the Beaſts that periſh, *Pſal.*49.20. yea inferiour vnto them, they are his Schoolemaſter and preferred before him, *Iſay* 1 3. *Ier.*8.7. Neither is he degraded onely beneath *Profitable*, but alſo the *Vnprofitable* Creature, and is put in the ballance with *Vipers*, *Matth.*3.7. *Serpents* and *Adders*, *Pſal.*58.4.5. *Roaring Lyons* and *euening Wolues*, *Zeph.*3.3. and with *Beares robbed of their whelps*, *Pro.*17.12. And not holding out waight with theſe, hee is compared with things of an Inferiour nature as with *Trees*, *Matth.* 3.10. & 7.18. with *Thornes*, *Luke* 6.44. to *Leaues*, *Iſay* 64.6. to *Reedes*, *Matth.*11.7. *Iſay* 36.6. to *Thiſtles*, 2 *Kings* 14.9. to *Graſſe*, *Iſay* 40.6,7. Still he is found too light, and therefore compared with things yet more baſe as *Chaffe*, *Pſal.*1 5. *Droſſe*, *Iſay* 1.22. *Pro.*26.23. *Lead* and *Tinn*, *Ezek.*22.18. And yet wanting, the Holy Ghoſt deſcends to things more vile, comparing him to a *Potters veſſell*, *Eſay* 64.8. yea to ſuch a veſſell as is for a *Diſhonourable vſe*, *Rom* 9.21. and vnto (not ſo good) *Sherds* and *broken veſſels* good for nothing, *Pſal.*2.8. To *Earth*, *Ier.* 22.29, *Heb.*6 7. to *Dung*, the rottenneſſe and vileſt earth, *Iob* 20.7. to *Duſt* and *Aſhes*. *Gen.*18.27. with theſe man is not found able to lie in ballance, wherefore he is brought into compariſon with *Smoake*, *Pſal.*102.4 & 37 20. and *Clouds without water carried about of the winds*, *Iude* 12. with *water*, *Reuel.*17. 1.15. and with one *Drop of a bucket*, *Iſay* 40 15. with *Foame vpon the waters*, *Hoſ.*10.7. with a very *Vapor which appeareth for a little time, and then vaniſheth away*, *Iam.*4.14. Still theſe are with the heauieſt, put him into the ballance with things more light, as with a *Dreame in the night*, *Iob* 20.8. with a *Tale that is told*, *Pſal.* 90.7. with a *Shadow that paſſeth away and continueth not*, *Pſal.*144.4. *Iob* 14.2. And yet he cannot beare it. What weights ſhall we next put into the ſcales? there is *Nothing* left. Let vs then weigh him with *Nothing*, and we ſhall finde that *All Nations vpon earth are leſſe then Nothing*, *Vanity*, *Iſay* 40.17. yea *they are lighter then Vanity* as *Dauid* teſtifieth, *Pſal.*62.9. *Surely men of low degree are Vanity*,

and

and men of high degree are a Lie, to be laid in the ballance they are altogether lighter then Vanity. Would you then haue man's iuſt waight? *Dauid* giues it you, If you put men of all degrees high and low in one ballance, and vanity in the other, they will mount vp, (as the word imports) that is, be lighter then *Vanity* it ſelfe, but if you put a *Lie* in the one ſcoale and them in the other, then you haue their iuſt waight to a haire, for all men are *Lyars*, yea a *Lie* it ſelfe. And thus our waight is gone. Rom. 3. 4.

7. *Our Forme is gon.*

And laſtly (to add no more) our *Forme* is gone: wee are no more *Round* we haue an *End*. As *Adam* was created he might die, but it was not neceſſary that he ſhould die, but as he is now corrupted he muſt die, and it is neceſſary that he ſhould die. *Duſt we are and to duſt we muſt returne, Gen.* 3. 19. *Eccleſ.* 12. 7. early or late, home will the borrowed thing: And *what man is there that ſhall not ſee death?* As it is with fruits, ſo it is with men; Some of a harder kinde endure till *Winter*, that the froſt of age nip them of; thus did *Dauid* and *Iehoſaphat* who were full of daies; Some are gathered in the *Autumne* of ripe yeares, when the ſap begins to turne as *Joſiah* was: Some death like the haſtie hand of a liquoriſh mouth plucks, while they be *Greene* as *Ieroboams* ſonne, who was taken away in his youth: Some fall in the *Bud* and *Bloſſome* as did *Dauids* child, borne of her that was the wife of *Vriah*. Yet in the end, death like *Dans* gathering hoaſt taketh all away, and with the womans accuſers, *Iohn* 8. 9. *we goe all out from the eldeſt euen to the laſt.* Heb. 9. 27. Gen. 3. 19. Eccleſ. 12. 7. Pſal.

As for the *Soule*, that indeed remaines *Immortall* in regard of the *Abſolute* or *Eſſentiall life* thereof; for the *Eſſence* of the Soule is *Metaphyſicall*, hauing a beginning but no end, hauing no corruption within it: but in regard of its *Relatiue life*, that life which it hath in Relation to God, and getting grace from him (who is the life of the ſoule, as the Soule is the life of the body) is loſt and gone: So that when we ſay it is *Immortall* we deale by it as by *Zedekiah* who hath the title of a King ſtill, but his *City* is Ier. 52. 7. *Duplex vita, abſoluta & Relatiua.*

is broken vp and without walls, we haue no rule ouer our *Spirit*, *Pro.*25.28. *All the men of warre are fled*, our *Affections* transported *and scattered in the Plaines of Iericho*: the Pleasures of sensuality; *There they tooke the King* (meaning the forces of the King of *Babylon* tooke him) a type of the tyrant of hell, who *slew the sonnes of Zedekiah before his eyes*, strips the soule of all its seeming excellencies, then *puts out both his eyes*, our vnderstanding and will; *And bound him in chaines*, An accusing conscience, *and carried him to Babylon and there imprisons him.* The kingdome of the Diuell, *Hell* it selfe; till the day of his death, the soule being to endure a second death for euer. And thus we haue seene our losse.

Verse 9.

Verse 10.

Verse 11.

Now if *Dauid* had cause to wonder at mans fearefull making, what cause haue we to wonder at mans fearefull marring? and as Saint *Paul*, *Rom.*11.33. breake forth in admiration, crying, *O the depth of diuine iustice, how vnsearcheable are his iudgements, and his waies past finding out*; So let vs, as men astonished, cry out, *O the depth of humane wickednesse! how vnsearcheable is mans misery and his losse past finding out?* The Ignorance hereof (my brethren) is that, that makes vs carry our heads aloft, outface the heauens, and swell so bigg with high thoughts of our owne worth and excellencie. Shew me that man that is truely sensible of his Fall, that feelingly knowes his naturall and cursed condition by sinne, and walkes not humbly before his God, and meekely towards his poore brethren. O! how is such a one humbled in his owne eyes? how ashamed and confounded in himselfe when he commeth before the Lord in the Confession of his sinnes? How thankfull to God for the least of all his mercies, wondering at his bounty who bestoweth so many fauours vpon a Caitiffe so vile and cursed. Too, too blame we are, if wee doe not often exercise our thoughts vpon this subiect, what sharper spurre to put vs on vpon the seeking of a Christ then these things deliuered? Or what doctrine can giue a better relish to a Christ then this doctrine heard and learned?

Rom 11.33.

Dan 9.

We

We haue done with the Fault for which this woman deſerued blame, now for that which is here ſpoken to her praiſe and Commendations.

Doth not light a candle and ſweepe the houſe and ſeeke diligently till ſhe finde it.] *Text.*

Before I come to the Particulars, ariſing either from the Letter of the Parable, or ſpirituall part thereof: Thus much obſerue we in the generall:

Doctrine. *The chiefe taske of a miniſter is to ſaue ſoules.*

Sauing of ſoules and ſeeking vp the loſt is a Miniſters taske and chiefe employment. The words generally conſidered affoord the point; And is further ſtrengthened by theſe Texts, *Pro.9.3. Epheſ.4.11. Rom.11.14. Heb.13.17. 1 Tim.4.16.*

Reaſ. *We are hereunto called.* 1 Cor 12,7. Epheſ.4 11,12.

For God hath placed vs in this Calling, and giuen vs thoſe gifts we haue for this very purpoſe, *Epheſ.4.11.12. 1 Cor.12.7.*

Vſe.

Great cauſe we haue to lament the little regard that is had this way: ſome looke after a fat benefice, others a good aire, other for further preferment in the Church; but alas! how few ſet themſelues and bend their ſtudies after the ſauing their peoples ſoules, and bringing home the loſt? that doe waite vpon the ſacred affaires of this heauenly trade? But will the wealth we haue gathered, or the credit and applauſe that we haue gotten, yield vs that comfort in life and death, as the gaining of one ſoule to God? Or are theſe the things that will indeed aſſure vs, that God hath called vs to be Miniſters of his Goſpell, and approueth of our labours? Good Fathers and Brethren thinke of it, put *Iobs* queſtion to your conſciences, and be willing to receiue its anſwer; *When God ſhall come to iudgement what ſhall I doe? when he viſiteth, what anſwer ſhall I make him, Iob* 31,14. If we be not diligent in reading and in preaching, 1 *Tim.*4.13.16. If we rather ſeeke to preach our ſelues, then Chriſt; deſiring rather to bee eloquent then profitable, or if wee hinder the fruit of our labours by a looſe life, what ſhall we doe or ſay when the *Archbiſhop* of our ſoules ſhall come to viſit vs?

Iob 31.14. 1 Tim.4.13.16

And

Vſe 2.

And let people ſo encourage and prouide for their Paſtors, as that they may comfortably attend vpon their functions, and not be enforced to ſeeke out for bread for their childrens mouthes, while they ſhould be prouiding bread for their peoples ſoules. It is an Egyptian tricke that is put vpon vs in this latter age, ſtraw is taken away, yet the tale of bricke is called for, which if we make not vp, wee are idle, *Exod.* 5.8. This ſhewes the prophaneſſe of mens hearts who make leſſe account, and giue the ſlighteſt reward to this noble Calling then to any other ſcience: A better reward ſhall be giuen to the Painter that Paints a man, or to the Taylor that cloathes a man, then to him that ſeekes to ſaue a mans ſoule and bring him vnto heauen. Had Miniſters but ſo good a reward for euery Soule they teach weekely vpon the Sabboth, as a Primmer dame hath for euery of her ſchollers, it would be (generally) an indifferent competencie; but not one Miniſter of an hundred in this kingdome hath it, not two pence a weeke for euery Communicant. This is but a poore reward, you will ſay, for thoſe who ſpend their time and ſtrength for peoples good. Now to Particulars.

Exod. 5.8.

Text.

Doth not light a candle, and ſweepe the houſe, &c.] As it was the fault of this woman to looſe one piece of her ſiluer; ſo it is her praiſe that ſhee ſeekes it vp, not giuing ouer her ſeeking till ſhee had againe found. From the letter of the Parable wee may gather: that

Doctrine. Women haue commendable parts as well as frailties. Pro. 31.29. 2 Tim. 1.5. 2 King. 4.8. Luk. 2.37. Acts 16.14. Luk. 10.39. Luk. 2.19.

As women haue their frailties, ſo alſo commendable properties for which they deſerue due praiſe. As ſomething *Culpable* may be found in that Sex, ſo likewiſe ſomething *Commendable* and *praiſe-worthy*. *Many daughters haue done vertuouſly*, *Pro.* 31.29. God hath raiſed vp the glory and light of many worthy women, who haue beene as Eminent for *Holineſſe* and *Virtue*, as men haue beene; As in *Profeſſion* of the *Faith*, 2 *Tim.* 1.5. *Loue to Religion*, 2 *King.* 4.8. *Zealous deuotion*, *Luke* 2.37. *Conſcionable Attention*, *Acts* 16.14. *Luke* 10.39. *Holy Meditation*, *Luke* 2.19.

Religious

Religious Faſting, *Heſt.*4.16. *Deuout Praying*, 1 *Sam.*1.10. *Tenderneſſe of Conſcience*, *Marke* 5.33. And of *Affections*, *Luke* 7.38. *Succouring of the Saints*, *Rom.*16.1.2. *Releeuing of the poore*, *Acts* 9.36. Boldneſſe and *Conſtancie in Perſecution*, *Heb.*11.35. *Inoffenſiue liuing*, *Luke* 1.5,6. And ſo likewiſe in their *Particular Callings*, as in *Reuerencing the Husband*, 1 *Pet.*3.6. *Obeying of Parents*, *Ruth* 2. *Inſtructing their children*, *Pro.*31.1. *Ouerſeeing their Seruants*, *Pro.*31.27. and in all other points of good *Huſwifry*, as is at large in that Chapter ſhewed by God himſelfe, and in diuers particulars illuſtrated.

Heſt 4.16.
1 Sam.1.10.
Mark.5.33.
Luk.7.38.
Rom.16.1,2.
Acts 9.36.
Heb.11.35.
Luk.1.5,6.
1 Pet.3.6.
Ruth 2.
Pro.31.1.& 27

Yea, in diuers particulars we may reade they haue excelled, as in *Knowledge*, thus *Priſcilla* did helpe *Aquila* in godlineſſe, in which regard the Holy Ghoſt giues her the vpper hand, and ſets her before her husband (though he alſo a faithfull man) *Rom.*16.3. and *Acts* 18.18. and 2 *Tim.*4.19. And thus *Sampſons* mother had more *Knowledge* and *Reſolution* then her husband (and yet a godly man,) the Angell appeares to her rather then to him, and by her is her husband confirmed and ſtrengthened, *Iudg.* 13.9.22,23. In *Faith* they haue excelled; it was ſtronger in them then in men, ſee *Luke* 24.8,9,11. and *Matth.*15. 28. And for *Zeale*; they haue ſhewed more in the performance of Gods ſeruice and worſhip then men haue, *Exod.*38.8. they were more forward in timely comming, ſo that they did attend while the dores were open, and further manifeſted it by parting with thoſe things they highly eſteemed of (their looking glaſſes) for the vſe of Gods Sanctuary; this likewiſe appeares in the New Teſtament, *Acts* 16.13. So for *Courage*, how oft haue wee knowne femall hearts in mens breſts, and contrarily manly powers in the weaker veſſels? *Iudg.*4.9. *Deborah* muſt accompanie *Barak* elſe he wil not go, A woman vndertakes to treat with *Ioab* for the ſafetie of the City *Able*, when not one of the Inhabitans within thoſe walls moue for the preſeruation of their whole body, 2 *Sam.*20.16. And ſhe by her *Wiſedome* as well as *Courage* preuailes for the cutting

Rom.16.3.
Acts 18.18.
2 Tim.4.19.
Iudg.13.9.
22.23.
Luk.24.8,9.
Matth.15.28.
Exod.38.13.
Acts 16.13.
Iudg.4.9.
2 Sam.20.16.

ting of *Shebaes* head, and the deliuering of it vnto *Ioab*. By the hand of a woman doth the great terror of Israel sleepe his last; *Sicera's* head is fastened to the earth with a naile by the strength of *Iaels* hand, *Iudg.*4.21. And with a piece of milstone cast downe by a woman vpon *Abimileck's* head, he is wounded to death, *Iudge* 13.8. (where by the way we may take notice, that we haue hardly any example in the Scripture of a womans wounding of man, but still shee aimed at the head: A semblance (it may be) of that we reade that the seed of the woman should breake the Serpents head.) Thus we see it no rare matter to finde in feminine breasts, masculine spirits. And lastly, about Christ, women were most officious to doe him any seruice either in *Life* or *Death*.

Iudg.4.21.

Iudg.13.8.

Gen.3.

In his *Life* they left their *Houses*, *Countrey*, and *Delights*, and followed him from *Galily*, ministring vnto him of all their substance, *Luke* 8.2,3. The like is not reported of any man. And *Luke* 7.44. our Sauiour tells *Simon* that inuited him to a Feast, hee then receiued more kindnesse from a woman then from him.

Luk.8.2,3.

Luk.7.44.

At his *Death*, when all his acquaintance stood a farre off, and his *Disciples* fledd, *Women* followed him with *Constancie* and *Courage*, and declared themselues and their affection to him euen to his Crosse, *Luke* 23.27.49.

Luk 23.27.49.

And after his death they were women that came so early in the morning with spice, balme, and syndon to burie him, to whom the Angels said, *Goe tell his Disciples, and Peter that he is risen, Marke* 16.1.7.

Facta sunt Apostolorum Apostola.

The Reason is that which Saint *Paul* giues, *Gal.*3.28. *Colos.*3.11. In Christ Iesus neither *Male* nor *Female* is any thing, God often chuseth to giue grace to such weake ones to confound the mighty.

Reas.
Gal.3.28.
Colos 3.11.

Vse 1. This should first *Admonish* men that wee beware how we looke vpon their *Infirmities* so as to forget their *Virtues*, but rather for their virtuous qualities and good properties, passe by their many weakenesses and faylings. We endure

endure the bitterneſſe of wormewood, the diſtaſtfulneſſe of Rue. &c. becauſe of the wholeſome quality which we find in them by experience, and ſhall we reiect thoſe good inclinations which are to bee found in women, becauſe of ſomething in their diſpoſitions and natures offenſiue to vs? It is true that Sathan who blaſted Paradiſe, hath much blemiſhed the honour of this Sexe; he made choice of a woman to bee his firſt engine, and euer ſince hee knowes well how to make vſe of that Inſtrument. *Dalila* ſhall bea *Trap* for *Sampſon*; the Daughter of *Pharaoh* for *Salomon*; and what hereſie though fathered by men, yet hath not beene furthered and nouriſhed by womens wit? *Helena* furthers the ſtratagem of *Simon Magus*; *Montanus* hath his *Priſca*; *Donatus* his *Luciſla*; *Priſcilinus* his *Galla*; *Arius*, *Conſtantines* ſiſter to aſſiſt him; and *Nicholas* the Deacon a whole conſort of ſuch Companions: There are no ſuch enſnaring attractiues to *Idolatrie* and *Superſtition* as *Women* are. Yet withall I muſt tell you, where ſinne hath abounded grace hath ſuperabounded: And as the diuell neuer found out ſuch an engine as the woman for his turne, ſo he neuer found out ſuch an enemie againſt him as the woman; It was her ſeed that brake his head. God hath highly honoured them, let not vs diſdaine them, but rather be prouoked and ſtirred vp to good, as *Simon* was by the loue that a woman ſhewed to her Sauiour, *Luke* 7.44. ſeeing there is no beautious flowre nor medicinable herbe but may be found in the womans garden. Thoſe that are vertuous are golden women by *Solomons* teſtimony, now there is no piece but hath ſome graines allowance to make vp waight; allow them theirs and they will be good. Luke 7.44.

It may likewiſe ſerue to *Encourage women*, and put the life of Religion into their hearts, ſeeing that if they doe things worthy of Commendation they ſhall haue it. We may finde in Scripture an Inuentory taken of the particular acts performed by Women, not onely the *Chamber* prouided by the *Sunamite* for the Prophet, 2 *Kings* 4.10. but *Vſe* 2. 2 King 4.10.

Iosh.2.1. 1 King.17.14 Matth.26 13 Luke 10.41. Iohn 4. Luke21.2.

a *Nights lodging* affoorded to the *Spies* by the victualler *Rahab*, *Iosh.*2.1. and a small measure of *Oyle* and *Meale* affoorded by the *Widdow* to *Eliah*, 1 *Kings* 17.14. are vpon record: And so is *Maries box*, *Matth.*26.13. and *Maries choice*, and *Martha's* chearefull entertainement, *Luke* 10.41,42. with the *woman* of *Samaria's pitcher*, *Iohn* 4. and the poore *Widdowes mites*, *Luke* 21. 2. Surely Gods Spirit aimes at this, as one end herein, to giue *Comfort* and Encouragement to that weake sex, when they shall see euery little duty of theirs so well accepted: Not to puffe them vp with pride, or cause them to tread on tiptoe (for in so doing you shall abuse Gods ordinance) but to prouoke to thankfulnesse, for (it comes not by kinde that you are so good) it is grace, not nature that giues it you. For in Christ Iesus neither *male nor female is any thing*, *Gal.*3.28. Grace makes no difference of sexes, rather the weaker carries away the more honour because it had the lesse helps.

Text.

Doth not light a candle] Mystically; this *Candle* is *Gods Word* and *Gospell*, the *lighting* of it is the opening and applying thereof to mans vse: From the first, the Collection is so easie, as that you may conceiue it before I name it: *viz.*

Doctrine.

Gods word is a Light.

Psal.119.105. Basil.

Gods Word is a light or candle. So *Dauid* calls it, *Psal.* 119.105. *Thy word is a lampe vnto my feet and a light vnto my path.* Some make here a comparison betweene the Law and Gospell, and thinke that the *Law* is called a *Lampe*, because it did not giue so cleare a shine, neither did it illuminate any but the house of Israell, but by the light of the *Gospell* the whole world and all the houses and families of the earth are enlightned: And indeed it is most true, that the light of the Gospell is both clearer, and larger, then the light of the Law, but I cannot thinke that that is *Dauids* meaning here, for that he speakes doth properly belong to the whole Word of God, and is so to be taken, according to that of *Peter*, 2 *Pet.*1.19. *we haue a more sure word of prophesie whereunto yee doe well that yee take heed as vnto a light*

2 Pet.1.19.

that

that ſhineth in a darke place, vntill the day dawne, and the day ſtarre ariſe in your hearts: ſee *Iohn* 3.19. & 5.35. 2 *Cor.* 4. 4 6. *Pro.*6,23. *Iſay* 2.5.

This was alſo figured vnto vs by the *Lamps* that were burning in the tabernacle which God commanded ſhould be ſet vp, *Num.*8.2,3. theſe noted as much as is now deliuered, that Gods Word is a light ſhining in the Tabernacle of his Church, to giue light to them that ſit in darkeneſſe, and to guide their feete in the way of peace. Num. 6. 8. 2,3.

And fitly may the Word of God be compared to a light, in that, all the properties and effects of true light are to bee found therein: as *Gods Word hath all the properties and effects of true light.*

Firſt, *Purity*; Light is a thing incorruptible, it hath no mixture of contrariety; no bodily creature or quality purer then it; It ſhineth vpon durt and is not defiled; vpon things filthy (as a ſtinking dunghill or carrion) yet cannot be corrupted. Thus the word is *Incorruptible*, 1 *Pet.*1.23. and pure, *Pſal.* 19.8. & 12.7. free from all Contrariety whatſoeuer (being truly vnderſtood:) And being ſet forth and preached to perſons vile and baſe, yet receiueth it no tainture nor infection from any. *1. Purity.* 1 Pet. 1.23. Pſal. 19.8. & 12.7.

Secondly, *Pleaſantneſſe*: Truly the light is ſweet, and a pleaſant thing is it for the eyes to behold it (ſaith *Solomon*) *Eccleſ.*11.7. neither indeed can any thing bee beautifull (to vs) without it (for let the eye be good, yet what can it diſcerne in the darke?) Thus the word is the beauty of a *Land, Kingdome, Citie, Country, Pariſh, &c.* (as the light is the glory of the skie.) *Ieruſalem* was more famous for it, then for her ſtately buildings and goodly Towers: And ſo farre as a man is ſpirituall, ſo farre is this light pleaſing and delightfull. Yea ſuch a power and force is in it, ſoundly taught, and conſcionably applied, that as the light drawes all mens eyes after it; ſo that, the Affections euen of many time-ſeruers, and carnall profeſſors vnto it, ſo farre as to delight and reioyce in it for a time, *Mat* 13.20. *Ioh.*5.35. *Heb.* 6.5. Indeed ſoare eyes cannot endure the light, nor a cor- 2. *Pleaſantneſſe.* Eccleſ. 11.7. *Quicquid cernitur, cernitur ſecundum actum lucidi.* Matth. 13 20. Iohn 5.35. Heb. 6.5.

rupted conſcience the Word if it be throughly awakened, further then it ſeekes for eaſe there-from.

3. *It diſpels darkeneſſe.*

Thirdly, *Light diſpels darkeneſſe*, and makes it giue way: True it is, that darkeneſſe in it ſelfe is powerfull, and dreadfull, yet not of that might that it is able to ouerwhelme the leaſt light in the world: A little ſmall candle will enlighten the whole roome, and beate away darkeneſſe on euery ſide; which way ſo euer you beare or carry it, darkeneſſe muſt giue way and flie there-from: So Gods Word, where it is receiued in the power thereof, and entertained aright, diſpelleth all kinds and ſorts of darkeneſſe whatſoeuer; whether it be of *Ignorance* and *Sinne*, or of *Temptation*, or of other *Outward Afflictions* and *Miſeries*. This is the meanes whereby Gods Spirit doth enlighten the darke dungeon of mans heart, 2 *Cor.*3.6. *Iſay* 9.2. and whereby we are deliuered from the power of darkeneſſe, and tranſlated into the kingdome of Chriſt, *Coloſ.*1.13. This is that whereby we are comforted in the day of our ſorrow, *Pſal.*119 50. it anſwering all the obiections of our hearts, and chearing vp, with *Be of good comfort thy ſinnes are forgiuen thee.* Yea the leaſt promiſe held vp and applied by Faith, will driue backe the darkeneſſe of the greateſt Affliction that can befall vs in this our pilgrimage, ſo (ſheweth the Pſalmiſt in the verſe before quoted) *Thy promiſe doth quicken me.*

2 Cor.3.6. Iſay 9.2.

Coloſ.1.13. Pſal.119.50.

4. *It cauſeth things to burne.*

Cant.6.1.

Fourthly, *Light* (by multiplication of beames) *cauſeth things to burne.* As when the beames of the Sun ſtrike vpon a ſolid body, and being denyed paſſage they recoyle backe, and vniting themſelues returne with treble force; By meanes of which repercuſſion, where the Sun-beames haue moſt reſiſtance by hitting moſt ſurely, are the more vehemently recoyled and beget moſt heate. So are our harts kindled and ſet on fire with a loue of God, and goodneſſe, by the meanes of the Word, and from the beames thereof, which ſtriking our hard hearts (wee not withdrawing them from the Word preached) are recoyled and returne againe with multiplied force, beating and

ſtriking

striking on them more and more, till the heart and minde of man receiuing the liuely heate of grace, burne with true loue of Christ, *Cant.6.1.*

Fiftly, *Light* reconcileth Contraries (as things hot and cold, moyst and dry) by influence, and immission of beames, in a band or knot of loue, and concord; were it not for it, the whole world would be a *Chaos* of discord, consisting of contrarieties, still resisting, fighting, destroying one the other. Thus by the Word *God* and *Man* is reconciled, *Rom.5.1.* *Man* and *Angels*, *Ephes.1.10.* *Man* and *Man*, *Isay* 11.6. *Man* and the *Creatures*, *Hos.2.18.* *Man* with *himselfe*, *Rom.7.25.* In which respect the Gospell is called the *Gospell* of *Peace*, *Ephes.* 6.15. and the *Ministerie or word of Reconciliation*, 2 *Cor.* 5.18.

5.It reconcileth contraries.

Rom.5.1.
Ephes.1.10.
Isay 11.6.
Hos.2.18.
Rom.7.25.
Ephes.6.15.
2 Cor.5.18.

But where the Word is there is dissention: and where more then where is most preaching? *Matth.*10.34. *I came not to send peace but a sword.*

Ob.
Matth.10.34.

This comes to passe *Accidentally*, the word of it selfe causeth not dissention, this proceeds from mans Corrupt nature, and Sathans malice: you know that light in respect of the obiect hath a Contrary effect: when the Sun shines on a violet it makes it smell the more fragrant, but when it shines on a dunghill, or dead carrion, it causeth the more stench: Thus the word though it bring peace in it selfe, yet being opposed, and resisted by the hearer, causeth dissention and variance. Before *Paul* came and preached at *Athens* all was quiet, but vpon his preaching all in an vprore, yet his preaching not the direct *Cause* of this, albeit the *Occasion*.

Resp.

Sixtly, *Light Refines* things and *Sublimes* them: As when the beames of the Sun, lift vp into the vpper parts of the ayre, moyst vapors, of which are caused the cloudes carryed about ouer our heads, and those meteors in the highest region: Thus the word lifts vp the hearts and affections of sinners, *Colos.*3.1. *Phil.*3.20. and causeth them to minde and seeke after those things that are aboue, vsing

6.It refines things.

Colos.3.1.
Phil.3.20.

this world as if we vſed it not, and directeth vs to holy ends in all our vndertakings.

7. It diſcouers things.

Pſal. 119.9.

Seuenthly, *Light Diſcouereth* what is in the roome or place where it ſhineth, and directeth where to goe, and what to doe. This property likewiſe hath the word, it diſcouereth the iniquity of places, and pariſhes, whither it is brought; and ſheweth the foulneſſe and wickedneſſe of the heart, and directeth in a courſe how to redreſſe and amend, *Pſal.* 119.9.

8. It continues while it hath any matter &c.

1 Pet. 1.25.

Laſtly, a *Candle* or *Light* burne ſo long as there is any exuſtible matter to contend againſt: So the word ſhall remaine till Chriſt ſhall deliuer vp the kingdome to God his Father: while there is a ſubiect to be gathered, or an enemie to be ſubdued, it ſhall abide: If all the power of the earth ſhould make warre againſt the very paper of the Scripture, they could not deſtroy it, the Word of God written ſhould bee to bee had ſtill, 1 *Pet.* 1.25. And thus much for the Reſemblances: Now for the Vſes.

Vſe 1.

Eſte. 7.5,6.

Firſt, that doctrine that teacheth the word is Obſcure and darke, and therefore a thing dangerous for common people to meddle with the reading of, cannot ſtand with this truth now deliuered. If you aske me as, *Ahaſuerus Eſter; who is he, and where is hee that durſt preſume in his heart ſo to doe or teach?* I muſt anſwer; The aduerſarie and enemie is the *wicked Papiſt*, he it is that is the *Thiefe in this Candle*. And indeed the maintenance of ſuch *Poſitions* may well beſeeme them: great cauſe they haue; 1. To beare the world in hand, that the Scriptures are obſcure, becauſe that their Religion is obſcurely, or not at all to be found therein: Their wiſeſt Clarkes haue much adoe to finde ſome points thereof in it, and are as hard put to it, to proue them thence, as *Tyraboſco* the *Patriarke* of *Venice*, was to proue the number of their Sacraments: who from the fiue barly loaues and the two fiſhes that Chriſt brake and diſtributed amongſt the people, was faine to conclude the number of them to be ſeauen. And as for

Why the Papiſts teach the Scriptures are obſcure.

Bellar. de Euch lib. 3 c 23. Scot 4 d. 10 q. 1 & d. 11. q. 3.

other

other of their Tenents they are enforced to confesse that they cannot bee found there at all. 2. To forbid the Reading of them, and to giue the Bible the first place *inter libros prohibitos*, for should this light appeare, it would discouer their workes of darknesse, and therefore they put out the candle, that they may riffle more safely in the darke: A like practise to that which *Chrysostome* obserued in his time, amongst the hereticall Priests, who led the people by an implicit faith, and shut vp the dore of knowledge and gate of truth; *For* (saith he) *they know that if the truth bee once laid open, their Church shall be forsaken, and they from their Pontificall dignity shall be brought downe to the baseneſſe of the people*: And so the Papists, who although they tell the world, and seeke to delude the ignorant, as the diuell would haue done Christ, in saying *All is mine, Scriptures* and *Fathers* are on our side, yet the silencing of the one, and purging of the others, strongly argues a distrust of their cause, and a feare, least the truth should appeare, for then they shall neuer put off their wares; their merchandize of Masses, Dirges, Pardons, &c. would lie rotting at home vpon their hands, if men might bee suffered to bring this candle with them into their warehouses.

Canis. cateth. tit. de præ. ep. eccles. num. 5.
Why Papists forbid the reading of Scriptures.

Chrys. in opere imperfect. Hom. 44.

But is it not Saint *Peters* doctrine as well as his Successors, that Scripture is hard to be vnderstood, and that many a one peruerts it to his owne destruction?

Ob.
2 Pet. 3. 16.

First, he saith not, that *All Scripture* or that euery thing in Scripture is hard to be vnderstood, but that some things therein are hard: All those points, the knowledge whereof is necessary to saluation, are plainely set downe in them, so as that the simplest man which commeth with an honest heart to the reading thereof, may clearely vnderstand them, *Psal.* 119. 130. *Pro.* 8. 9. And thus much the Papists grant, while some of them say, they haue plaine Scripture in all points for the Catholick faith: If plaine, how then obscure?

Resp.
In what respects Scriptures are obscure.
Psal. 119. 130.
Pro. 8. 9.
1. *Not all.*

Secondly, not hard *to all*, but to the *Vnlearned* and

2. *Not to All.*

Knstable; to them that periſh, and to them onely: As for ſuch as vſe the meanes, and are diligent in attending thereon, to ſuch it is plaine, be they neuer ſo Vnlearned, to others it is not. They that are Elect ſhal receiue an enlightening ſpirit they ſhall be *all taught of God*, *Ioh* 6.45. yea the *leaſt* as well as the *greateſt*, *Ier.*31.34. To euery ſuch one *it is giuen to know the myſteries of the kingdome of God*, *Mat.* 13.11. *but to them that are without all things are done in parables*; the plaineſt points are vnto them as dark riddles.

Iohn 6.45. Ier.31.34. Matth.13.11.

3. *Not Alwaies.*

Thirdly, there are *ſome things hard*; and that, it may be, to the *Elect* alſo, but then not *Alwaies*; True it is, the beſt of Gods ſeruants may profeſſe they vnderſtand not all things, and that they know but in part, 1 *Cor.*13 9. Some things are for an appointed time, as yet the vaile is ouer them and not drawen away, but it ſhall ſpeake, *Hab.*2.3. And other things we may not ſee perfectly the light of, in regard of euery particular at the firſt, but the Lord will more and more ſcatter the darkeneſſe of our mindes, and ſend his *Elias*, his bleſſed ſpirit, to cleare all doubts in the end.

1 Cor.13 9. Hab.2.3.

The Scriptures are light in themſelues. Tract.35.Ioh. Enarrat.in Pſ.8. Homil.in Matth. Homil 3. de Laz. Orat.1.ad Antioch.

Notwithſtanding all this, the Scriptures are a *Light in themſelues*, and that defect that is, is *In vs*, and not *In them*: ſo ſpeaketh *Auſtin*; *The Scriptures* (ſaith he) *are lighted vp to be our candle in this world, that we walke not in darknes*, and *elſewhere thus*: *God hath bowed downe the Scriptures, euen to the capacities of Babes and Sucklings, that when proud men will not ſpeake to their capacities, yet himſelfe might.* *Chryſoſtome* ſpeaketh thus; *The Scriptures are eaſie to vnderſtand, and expoſed to the capacity of euery ſeruant, and plough-man, & widdow, and boy, & him that is moſt vnwiſe.* And in another place, *God penned the Scriptures by the hands of Publicans, Fiſhermē, Tent-makers, Shepheards, and vnlearned men, that none of the ſimple people might haue any excuſe to keepe them from reading, and that ſo they might be eaſy to be vnderſtood of all men.* *Theophilus Antiochenus* ſaith, *we muſt not ſay there is no light in Scripture, becauſe the blinde ſee it not, but let them that ſee it not, accuſe their own eyes.* This then was the perpetuall and

conſtant

conſtant iudgement of the *Ancient*, far from the *Paradox* of *Papiſts*, that the Scriptures are obſcure, and beyond the peoples capacities, who therfore hide Gods book from them, as mothers do *Rats-bane* from the eyes of their children, for feare of further danger.

Vſe 2.

Secondly, we may be from hence Inſtructed to a double duty; Firſt, Ioyfully to entertaine it. Secondly, to walk worthy of it. Looke how the wiſe men were affected with the Starre that went before them to Chriſt, ſo ſhould we with this word of his grace: Eſpecially conſidering; Firſt, how long our *night* of *ignorance* and ſin hath beene. Can they doe other then account light pretious that haue not ſeene it along time? Was not *Paul* and his companions (thinke we) much reioyced, and maruellouſly reuiued, to behold the ſhine of the Sunne, when after ſo many daies tempeſts it appeared to them, *Acts* 27. 20. Secondly, our owne Deſerts: What iuſt cauſe haue wee giuen God to cauſe the Sunne to ſet vpon our Prophets euen at noone day? to remoue his candleſticke, and leaue vs againe in darkeneſſe for our extreame vnthankfulneſſe? Theſe conſiderations, if we had no more, ſhould cauſe vs to ſtriue effectually to bring our hearts to thankfulneſſe and admiration.

Ioyfully entertaine the light of Gods Word. Reaſon 6.

Act. 27. 20.

And as we ſhould be thus affected towards it, ſo alſo our Care ſhould be to *Walke worthy* of it, and thereby manifeſt our thankefulneſſe; of which worthy walking, Saint *Paul* laies downe two ſpeciall branches, *Rom.* 13. 12. The firſt is a *caſting away of the workes of darkeneſſe*: ſome particulars whereof he mentions, *verſe.* 13. as *Surfetting* and *drunkennеſſe*, *chambering* and *wantonneſſe*, *ſtriſe* and *enuying*; and grounds his Exhortation vpon this Reaſon, for that *the night is farre ſpent and the day is at hand*: as if hee ſhould ſay, if you now in theſe daies of ſo cleare light and reuelation, are found in the deeds of darkeneſſe, your ſinne will bee the greater, as being 1. *Excuſeleſſe*; 2. *Shameleſſe*. It is day with vs, (though not ſo day but that there is ſome darkeneſſe remai-

Walke worthy of the light and how. Rom. 13. 12.

Sinnes done in the light are Excuſeleſſe and ſhameleſſe.

remaining, yet) light appeares: *Israel* hath both heard, and knowne, and not now to learne, that drunkenneſſe, ſwearing, Sabboth-breaking, &c. are diſpleaſing vnto God, ſo that now *no cloake is left for ſinne*, *Iohn* 15.22. It may be, we thinke to plead at Gods dreadfull barre, for our Infidelity and diſobedience, as Fooles, that wee knew not that they were euill, *Eccleſ.* 5.1. or (as Saint *Paul* excuſeth the Iewes) had wee knowne, wee would not haue done ſo wickedly. But alas! that plea will proue but poore; for if we are ignorant, it is becauſe *we willingly are ignorant*, as Saint *Peter* ſpeaketh of the Iewes, 2 *Pet.* 3.5. wee cloſe our eyes and ſhut the paſſages, and will by no meanes endure the light to breake in vpon vs.

Iohn 15.22.

Eccleſ. 5.1.

2 Pet. 3.5.

Beleeue it, beleeue it (Brethren) *Samaria and Sodome hath not done halfe the abominations of our Ieruſalem.* Gods mercies to vs of this land, are more in euery reſpect then to other nations; In this reſpect eſpecially, our knowledge, at leaſt the meanes of our knowledge farre greater then to any offered: How euer then in regard of *Kinde* and *Matter* their ſinnes (it may bee) may ſway with ours, yet in regard of *Circumſtances* (which adds to the weight and degree of heynouſneſſe, ours are farre greater then theirs.

Ezek. 16.48.

And further, it being day with vs, our ſinnes muſt bee more void of Shame: Darkeneſſe indeed diminiſheth ſhamefaſtneſſe; men are bold to doe that then, of which they would be aſhamed in the day light; For night apparell any thing, though neuer ſo patcht and homely, will ſerue the turne; but *light manifeſteth faults*, ſo ſaith the *Apoſtle*, in the night time of your ignorance, and blindneſſe, you neuer bluſhed for drunkenneſſe, and whoredome, but now that the night is paſt and day at hand (yea hath long ſince appeared, *Tit.* 2.12.) if you now liue as in times paſt you haue done, you are paſt ſhame; like *Abſolon* in lying with his fathers concubines in the ſight of all Iſrael, 2 *Sam.* 16.22. ſuch muſt haue a whores fore-head, and brow of braſſe, that practiſe thoſe ſinnes, at which

2 Sam. 16.22.

which very children can houte and point at.

A ſecond branch of our worthy walking in regard of the light, is a putting on of the *Armor of light*; *i.e.* doing thoſe worke that are the workes of light, or a *walking honeſtly*, as Saint *Paul* explaines himſelfe, *Rom.*13.13. Rom.13.13.

1. [*Walke,*] Lie not downe, be not idle: God ſets not vp his candle euery morning to enlighten the earth that men ſhould ſleepe, or play, but to worke by, *Pſal.*104.22, 23. And ſo his word, 1 *Iohn* 2.8. Pſal.104.22,23 1 Ioh 2.8.

2. Walke [*Honeſtly*] or as ſome render the word, *Walke honourably*, according to the credit of the place, or walke *accurately* or *ſtrictly*, as it were in print: And ſurely in regard we haue the light ſo clearely ſhining, wee may doe things more exactly then did our forefathers, who liued but in the dawning of the day. Not onely greater faults, but leſſer ſtumblings ſhould be auoided by vs, 1 *Ioh.*2.10. 12. wee ſhould doe all things to the life and power of them, ſhewing *Diſcretion* as well as *Knowledge*. 1 Ioh.2.10.12.

And to that end let vs daily come vnto this light, that it may be manifeſt *our workes are wrought in God.* In all our vndertakings take *Dauids lanthorne with vs*, *Pſal.*119.105. and as Iſraels courſe, in the wilderneſſe was directed by the *Cloud* and *Pillar* of fire, ſo let ours be by that: without a written word do nothing; with it any thing. Credit not thy ſtepps to any, vnleſſe the light of this candle go before thee, to direct thee. And in difficulties and Ignorances, deſire God to light thy candle, *Pſal* 18.28. pray him to ſhew forth his light and truth vnto thee, that thy feete may not ſlide, *Pſal* 43.3. beware of that *Ignis fatuus*, or fooles fire; *Carnall Reaſon* or *Pollicie*: walke not after the blaze of any fire of thine owne kindling, all ſuch blazes will not keepe you from lying downe in ſorrow, *Iſay* 50. 11. And ſee likewiſe that you hold out this light to others, *Matth.*5 15. *let your light ſhine*; hang it forth, put it not vnder a buſhell, nor into a theeues lanthorne: ſo carry your ſelues in that holy, blameleſſe manner, that your very lines, though you held your tongues, may lay open and condemne, Iohh 3.21. Pſal.119.105. Exod.13.21. *Nulli credas tuti niſi præeunte lucerna iſtius luce, proceſſum. Amb.* Pſal.18.28. Pſal.43.3 Iſay 50.11. Matth.5.15.

condemne the lewd faſhions of the world, *Phil.*2.15. And this is to *walke as the children of light*, *Epheſ.*5.8. or worthy of the light that is amongſt vs.

Phil.2.15.

Motiues hereunto Our workes are ſuch as require light.

Now to ſtirre vs vp to the performance of theſe duties (which indeed are but ſleightly performed by vs:) Conſider we, Firſt, the workes that we haue to doe are ſuch as require light. A few naturall actions a man may do in the darke, as eate, drinke, ſleepe, but matters weighty and of importance, we chuſe the light to worke by: Chriſtianity is a *Race*, a *Combate*, a *Warfare*, and ſhall we not entertaine the light for buſineſſes of this nature?

*Multæ ſeuæ, multi ſcopuli in iſtius ſeculi caligine non videntur, præſer tibi lucernam, quam Propheta monſtrauit. Amb. in Pſ.*119.

Secondly, the *Lets* and *Obſtacles*, wee are like to meete withall in this our *Pilgrimage*, are many: There are many pits in this miſtie world, many rocks in this turbulent ſea which are not ſeene, nor can they bee without this light, and therefore not more then needs to ſeeke for the benefit thereof.

Ioh.12.34.

Thirdly, the *Light* we haue will not alwaies laſt with vs, *Night will come* (ſaith our Sauiour) *and then none can walke*, *Iohn* 12.35. And that either a *Night* of *Reſtraint*, the meanes may be taken from vs, or wee from it: Or a *Night* of *Temptation*, which may for a time fruſtrate the life of the meanes: Or a *Night* of *Death*, which is as certaine as the viciſſitude of light and darkneſſe, euening and morning, day and night: Wherefore, now if euer, entertaine this light and walke worthy of it.

Vſe. 3.

Pro.29.18.

Further, the point in hand may ſerue for *Information*, and ſo it ſhewes vs the miſery of ſuch as want this light, to whom as yet it hath not ſhined, *Pro.*29.18. What had the whole Creation of God beene, but a confuſed heap, had not God ſet light in it? And what other then a confuſed *Chaos* is that Land, Country, Citie, where the word is not taught, where the ſhine of that light is not? In Particular, conſider we how full both of *Error* and of *Terror* ſuch a condition is.

Ioh.12.35.

He that walketh in darkneſſe (ſaith our Sauiour, *Iohn* 12.35.) *knoweth not whither he goes*: He cannot ſee his way,

he knoweth not whether hee bee right or wrong, in the way to *Samaria* or *Dothan*, 2 *King.*6.19. euery one may misleade him that wanteth light, as the Prophet did the *Syrian* band who were strucken blinde. They goe they know not whither; doe they know not what; and downe will bee in the pit before they are aware thereof. 2 King.6.19.

Besides, it is a most Vncomfortable condition being full of *Feares* and *Terrors*. None of all the former plagues spent vpon *Pharaoh* frighted him so much as that of darknesse; Into the dungeon God casts him, when other punishments would not amend him: And yet alas! what was that three daies darkenesse being compared with this? had it in it halfe that discomfort? Onely it is not so sensible through our carnality. Pittie we then the estate of such; Pray for them that God would shew them mercy; Call vpon them to open their eyes; Cry out before they drop downe quicke into hell; Some mercifull body take such by the hand, lead them to the high-way side that they may begg, with *Bartimeus*, not of men, but of Christ; not for siluer, but for sight; *O sonne of Dauid haue mercy on vs. Lord cause thy light to shine vpon vs.*

Secondly, this truth may Inform vs of the true cause, why the shine of this light is so hated by men of this world, seeing light in it selfe is so pleasing vnto all; Indeed men loue it as it shines, but they hate it as it discouers and directs. It hath a property to make all things manifest, it reueales that which they desire aboue all things to haue kept close and secret, their *Naughtinesse*: This is the true cause (whatsoeuer other bee pretended) why men of corrupt minds, are vexed with it, and sin against it, in blowing at it with their strongest blast, and striking at the Candlestick that holds it; (*Me the world hateth* (saith our Sauiour) *because I testifie of it that their workes are euill, Iohn* 7.7. *Why men hateth the light.* Ioh.3.20. Ioh.7.7.

Let such Consider well what they reade, *Psal.*104.22, 23. Euery good and profitable creature loues the light, and followes Psal.104.22.

followes it, except the beasts of prey; All true men walke in it, except the Thiefe and Adulterer, &c. and our Sauiour doth peremptorily conclude against him that hateth the light, that hee is an euill doer, *Ioh.*3.19,20. Had you not soare eyes you would not shunne the Sunne.

Ioh.3.19,20.

Consider likewise, what fearefull condemnation will follow, if you loue darkenesse more then light, *Iohn* 3.19. *This is the condemnation of the world*, (saith Christ) As if he should say, this is such a sinne, that brings swift vengeance with it, though you had no other sinnes to bee charged with, albeit you liue neuer so Ciuilly, and Fairely, yet this is enough to bring heauie damnation vpon you.

Vse 4. The last Vse I make of this point in hand, shall bee of *Comfort*; Great cause we haue to reioyce in this light; that the Candle yet shines, and burnes cleare; It is not yet come vnto the snuffe: this may Comfort vs, in the midst of all other discouragements; Other lights faile vs, and run from vs as vermin from a house on fire: we look abroad in the *World*, and there is no light, *Friends* are gone; wee looke in the *Shop*, there is no light, *Custome* is gone; we looke into *Markets*, there is no light, *Prouision* is gone; we looke into the *Cupboard*, there is no light, *Bread* is gone; wee looke into the *Purse*, and there is no light, *Money* is gone; wee looke into *Gods Sanctuary*, and there is light, the *Word* is not gone; the lamps are burning still, and as cleare as euer: while other Churches are smitten with darkenesse, like to *Egypt*, we are like to *Israel* in *Gosben*, our light abounds, this should sweeten the want of all the rest, which being conscionably vsed, will soone bring a supply of all the rest.

2 Cor.4.4.6. Saint *Paul* in the 2 *Cor.*4.6. assignes three reasons of Consolation, why we should reioyce in this light: First, to consider how many haue their mindes blinded by the God of this world (and those of the wisest and learnedst) it should make vs to *reioyce in spirit* as our Sauiour did for that

that these things are *reuealed to vs babes*, and we haue a portion in this light giuen vs while it is withheld from thousands.

Secondly, to consider what darkenesse we haue liued in, yea blacke darkenesse; Now God hath done as great a worke vpon our hearts in causing light to appeare there, as he did when he commanded *light to shine out of darkenesse* in the Creation, *verse 6.*

Thirdly, they are Glorious things that are reuealed vnto vs by this light, and therefore called the light of the *glorious Gospell*, and the light of the *knowledge of the glory of God*; As Saint *Peter* elsewhere calls it *maruellous light*, 1 *Pet.* 2. 9. not onely for that it deserues wondering at, but for that also Christians, at the first discouerie thereof, are full of *Affections* towards it. We see how it is vpon the bringing in of a small candle into a roome, it puts as it were new life and spirit into all present, they talke more liuely, and stirre more liuely; So in this case vpon our first conuersion we wonder at, and are maruellously taken with the discouery of those glorious mysteries that concerne Christ, and our owne saluation, shewed vs in the preaching of the Gospell; we see in a *Mirrour*, behold as in a *glasse the glory of the Lord.* Nothing more rauisheth the heart then doth this light, shewing to vs the glory of Gods grace. 1 Pet. 2. 9. 2 Cor. 3. 18.

And to conclude, thinke we for our further Comfort, if the shine of this candle be so glorious and delightfull here, what shall that light be which we shall haue in the world to come, when *God* and the *Lambe* shall be our immediate light; There shall bee no need of the *Sun* by *day*, nor *Moone* by *night*, no need of *Temple*, *Preaching*, *Sacraments*, or any other meanes. God himselfe shall be the glory of that new *Ierusalem*, and the Lambe the light thereof, *Reuel.* 21. 23. & 22. 5. There shall be no darkenesse, nor clouds of Afflictions, and temptations to eclipse our light; It shall be an eternall light without all darkenesse. There we shall see light, not in *houses of clay*, as here we doe, where death, Reu. 21. 23. & 22. 5.

sorrow,

sorrow, sinne, and diuels dwell, but in the *Heauen* of *Heauens*, a place where God, Immortality, and all Holinesse dwels. Here the light we haue is infused into vs, but there wee shall shine our selues as the Sunne in its greatest glory.

Text.
Doctrine.
The candle must be lighted, the Word opened and applied.

Light a Candle.] *Though the word be a light in it selfe, yet it must be lighted;* that is, *opened and explained for the better and readier finding this lost piece,* which shall be our obseruation. And this was shadowed out vnto vs, *Numb.*8.1,2,3. by the Priests ordering, and trimming of the lamps; their lighting of them, signified what is now deliuered; And the lighting of one lampe from another, shewed the opening and enlightening of one Scripture by another, in comparing place with place: The middle lamp lighted from the fire of the Altar; noted, that the fountaine of all light and knowledge commeth from Christ, who hath the seuen spirits of God, *Reuel.*3.1. figured by the seuen lamps of fire, *Reuel* 4.5. Thus our Sauiour himselfe, when he had read his Text, closed the booke, and opened and applied it, *Luke* 4.16. it being the order vpon the reading of the law to add an exposition, and interpretation thereof, *Act.*15.21. *Moses was of old time in euery citie both read and preached euery Sabboth day,* (not that he was preached, because he was read, as some (who desire reading should be preaching) would vnderstand it, but) because the constant course of the times was, to ioyne *Preaching* with *Reading*; those which read *Moses* on the Sabboth daies in the *Synagogues* did expound him also. Thus the Leuites vnder the Law, vpon the reading of the word gaue the sense and meaning, as we may reade, *Neh.*8.1.---9. where we finde the very forme of preaching now vsed then practised: 1. The *Congregation* meets both men and women, euen all that could vnderstand, they gather together as one man, *verse* 1.3. 2. For the *Place* it was *Publike*, before the street that was before the water-gate, *verse* 1,2. 3. *Ezra* the *Priest* stood vp in a *Pulpit* of *wood* made for the purpose,

Text. Num. 8.1,2,3.

Reuel.3.1. & 4.5.

Luke 4.16.

Acts 15.21.

Neh.8.1.---9.

purpose, *verse* 4. 4. Standing thus aboue all the people, *he opens the booke* in the sight of them all, *verse* 5. 5. All *the people stand vp*, they Reuerently prepare themselues to the worke, *verse* 5. 6. He makes his *Prayer* before Sermon, to which all the people answer *Amen*, *verse* 6. 7. He then *reads his Text*, opens the meaning, giues the sense of the words, and caused the people to vnderstand the reading, *verse* 7. 8. This was their practise: And thus the Apostles vnder the Gospell, as appeares, *Acts* 13.15. *Paul* and *Barnabas* being at *Antioch* vpon a Sabboth day after the lecture of the Law, and the Prophets, the Rulers of the Synagogue sent vnto them, to intreat them that if they had any word of exhortation, they would be pleased to deliuer it, which request arose vpon the custome of ioyning the opening of the Law with the publike reading thereof. Acts 13.15.

In this respect are Gods Ministers called the *Lights of the world*: *Matth.* 5.14. and *Iohn Baptist* a *burning and shining light*, *Iohn* 5.35. and the word is said to giue light vnto all that are in the house being thus held forth by Gods Ministers, who are also in that respect resembled vnto the *Candlesticke*, *Matth.* 5.15. according to that wee reade, *Reuel.* 2.5. Matth. 5.14. Iohn 5.35. Matth. 5.15. Reuel 2.5.

If against this it bee obiected, that Christ is the true light that lighteth euery man, *Iohn* 1.9. neither was *Iohn Baptist* nor any other Minister *the light*, *Iohn* 1.8. *Ob.* Ioh. 1.9.

I answer, that there are two sorts of lights, *Originall* and *Derived*. *Originall*, is that which is the cause of all light, and so Christ alone is the light of the world, and in this sense the Scriptures denie *Iohn Baptist*, or any other Minister to be the *Light of the world*. *Derived* light, is that which is borrowed from another, as the light which the Moone hath from the Sunne, and shineth with; thus *Iohn Baptist*. and other Ministers are *Lights* and *Starrs* in Christ's right hand, by whom he giueth light vnto his Church, *Reuel.* 1.16.20. *Resp.* *Light is of two sorts, Originall or Derived.* Reuel. 1.16.20.

Now the Reasons of the point, why it is needfull to haue

haue this Candle lighted, the word opened and explained may be these; First, in regard of the *Manner of penning* the Scriptures, a great part of it not being penned in proper termes, but in sundry diuine *Figures* and *Allegories*, Gal. 4. 22. so the Song of *Solomon* is an Allegory, borrowed from the fellowship of Man and Wife, to signifie the Communion betwixt Christ and his Church: So the *Parables*, both in the Old and New Testament, are Figures, or Allegories; of which places and the like, a mysticall sence must be giuen. Besides, sometimes there is a defect of words, which doth much obscure the Text, and are often added by our Translators (and to be discerned by the different letter) not to corrupt the Text, but to enlighten it: Also the Change of *Names*, *Words*, and *Letters*; as also of *Number*, *Time*, *Person*, and the like, is very frequent. Yea there are in Scriptures things seemingly Confused, carrying semblance of Contrariety, Anachronismes, Metachronismes, and more of them then in any writing that we shall (ordinarily) meete withall, secular or diuine. In which respect it is needfull to haue this light lighted.

Reas. 1. *In regard of the manner of penning of Scriptures.*

Iudg. 9. 2 King. 14. Isay 5.

2. *In regard of matter.*

Secondly, in regard of *Matter*, which sometimes is so full of Maiestie, as that it denies to be expresst in ordinarie termes, as *Luke* 1.35. *The Holy Ghost shall come vpon thee, and the power of the highest shall ouershaddow thee*, there is depth of mysterie laid vp in some words which are as chests wherein he keepes his treasure.

2 Pet. 3. 16. Luke 1. 35.

3. *In regard of time*

Thirdly, in regard of *Time*: Some parts of Scripture are *for an appointed time*, *Hab.* 2.3. till then they are sealed vp, so a veile is drawne ouer some parts of the *Reuelation* in things not yet accomplished: so it was in *Daniels* time, *Dan.* 12.1. and yet must Gods people vndertake with all sobriety the studie thereof, *Dan.* 10.7. therefore they are exhorted to *heare what the spirit saith*, *Reuel.* 2. 11. 17. 29. And a promise of blessing is made and repeated to the keepers of those words, *Reuel.* 1.3. & 22.7.

Hab. 2, 3. Dan. 12. 8. Reu. 3. 11. 17 Reu. 1 3. & 22. 7.

Ob. It may be you will obiect, that this doctrine derogateth from that before deliuered concerning the brightnesse and

and plainneſſe of Scripture: for if it needs this enlightening, how is it a light? and if it cannot bee vnderſtood without opening and explaining, how can it be otherwiſe then obſcure and darke?

Reſp.

For anſwer hereunto: Firſt, the Scriptures are two waies lightſome; Firſt, in *reſpect of themſelues*: Secondly, *in reſpect of vs*: In reſpect of themſelues, they are alwaies lightſome, and in themſelues haue light; but in reſpect of vs, they are lightſome when we vnderſtand them, and receiue light by them; which we ſhall not doe vnleſſe we be prepared to it, by ſome familiar inſtructions in the preaching of it.

The Scriptures are two waies lightſome.

Secondly, that is not obſcure, which by *Ordinary meanes* may be apprehended, but that is obſcure which either hath *no meanes at all* to open it, or only ſuch as are not *Ordinarie*: the meanes to attaine to the right vnderſtanding of Scripture are *Ordinarie*, and alwaies preſent in the Church, which the children of God partake of; As in *Publike*, the Miniſtery of the word; and in *Priuate*, as Reading, Prayer, conference, &c.

That is not obſcure which by ordinary meanes may be apprehended.

Thirdly, this lighting of the candle wee here ſpeake of, is not ſtrictly to bee vnderſtood, as if light or ſhine ſhould be added to them which was not in them before, as if there were a defect in the *Obiect*, but onely of a producing of it, to its operation; As the ſetting of a candle vpon the ſocket adds no light to it, that was wanting in itſelfe, but onely remoues ſome impediments that hinders the ſtanders by from ſeeing, and is a meanes of ſpreading forth the brightneſſe of it into euery corner: Or as the opening of the windowes lets in the light, but makes not the Sunne to be imperfect or but a partiall light: So in this caſe are we to conceiue of the preaching of the Word and no otherwiſe.

No light is added to the Word by the preaching of it which was not in it before.

And yet fourthly and laſtly, we may not thinke that the Word can enlighten without the ſpirit: that indeed is the candle, but the ſpirit is the fire that kindleth it; now as the candle is a fit inſtrument to giue light by, and is capable

The Word enlightens not without the ſpirit.

of ſhine, yet vnleſſe it be lighted it giueth none. So the word, though a fit inſtrument, yet except it be kindled by the ſpirit, it cannot giue any ſauing light to the darke mind of man: And this ſpirit God is pleaſed to giue in the Miniſtery of his ſeruants by the preaching of the Word, and not (ordinarily) otherwiſe.

Vſe 1. Strange then are thoſe *Inferences* of *Papiſts* hence, Firſt, that therefore the Scriptures are defectiue: Secondly, a neceſſity of vnwritten *Traditions*, and the *Popes authority* for diſcerning of that light. But how followes it in any good forme of reaſoning, from the neceſſity of the means, to conclude the inſufficiencie of the thing? The light of the Scripture ſhines not vnto vs without the means of the Church; therefore the Scripture is inſufficient, not containing all things needfull to ſaluation. As if a man ſhould ſay, the light of the candle appeares not to vs, but when it is put into a candleſticke, therefore there is much light that is wanting in the *Candle* and is ſupplied by the *Candleſticke*.

The meanes whereby wee came to the vnderſtanding of Scripture:
1. Inwardly, Gods Spirit.
Iohn 6.45.
Iohn 7.38,39.
2. Outwardly, Scripture is its owne interpreter
Iſay 5.7.
Matth 13 18.
Iohn 7.38,39.
Oportet ſecundũ plura intelligi penciora. Aug. lib. de Adul. coniug. c. 11. 12.

Againe, how followes it, that becauſe meanes muſt bee vſed for the vnderſtanding of Scriptures, the Pope and his Traditions are the meanes? ſeeing there are other meanes to be found, *Ordinary* and *Infallible*. 1. *Inwardly*, the Spirit of God opening our iudgement, and reuealing the will of God vnto vs, *Iohn* 6.45. by the aſſiſtance of which Spirit, *Iohn* was able to interpret that ſpeech of Chriſt, *Iohn* 7.38. *He that beleeueth on me, out of his belly ſhall flow riuers of liuing water: This he ſpake* (ſaith the Euangeliſt) *of the Spirit which they that beleeue on him ſhould receiue, verſe* 39. And indeed who is fitter to interpret Scripture then that Spirit that indited it? 2. *Outwardly*, Scripture it ſelfe which is its owne Interpreter, and that two waies: Firſt, by annexing a plaine Expoſition immediately following, as *Iſay* 5.7. *Matth.* 13. 18.38. *Iohn* 7. 38. 39. Secondly, by other places of Scripture wherewith it may be Compared, and that in places Parallel, and like, either in regard of *Matter*, or *Words*, or *Both*: And ſo the meaning of

of one Euangeliſt being obſcure, is often gathered by Collation with the other handling the ſame thing. Thus *Pſal.*91.11. alledged and depraued by Sathan, *Matth.*4. Our Sauiour interprets by, *Deut.*6.13. ſo *Matth.*19.5,6. with *Gen.*2.24. ſo *Pſal.*2.7. with *Heb.*1.5. ſo may *Iohn* 6.53. be expounded by comparing it with *Iohn* 4.14. & *Iohn* 3.5. by *Iohn* 7.38. and 1 *Cor.*7.19. by *Gal.*5.6. and the like. Or elſe in places that are *Vnlike* in ſhew, ſo *Matth.*5.30. Compared with *Exod.*20.13. ſhewes that the words are to be vnderſtood ſpiritually, not litterally; ſo *Iohn* 5.31. compared with *Iohn* 8.14. ſhewes that one place ſpeakes of him as a meere man, and the other as of a diuine perſon: ſo *Iohn* 14 28. compared with *Iohn* 10.30. ſhewes that the former place is to be vnderſtood of Chriſt in reſpect of his humanity; Many ſuch like places we might inſtance in. Thus by plowing with Gods heyfer we may finde out the meaning of Gods riddle, and need neither *Tradition* nor the *Authoritie* of the *Pope* to helpe.

But if theſe bee the meanes, and if Scripture doth expound it ſelfe, whence is it that you agree no better in your Expoſitions, and interpretations of Scripture? whence comes it that *Caluiniſts* giue one, ſince *Lutherans* another, *Puritanes* a third, &c. *Ob.*

Wee deny not but that Gods owne people may bee ignorant in ſome parts of his truth. God hath not promiſed to any the perfect knowledge of euery thing that is reuealed in his Word, *we know* but *in part, and propheſie* but *in part*, and hence ariſeth variety of interpretations, and expoſitions: howbeit in fundamentall points, God hath promiſed to giue by his ſpirit cleare direction to ſuch as feare him, *Iohn* 6.45. and herein they doe agree. *Reſp.* 1 Cor.13 9. Iohn 6.45.

But euery Heretique will pretend they haue the ſpirit, and that they are taught of God to vnderſtand Scripture, and expound it after their owne fancies. *Ob.* 2.

The interpretation that Gods Spirit giues of any place, may be diſcerned by this: Firſt, if it agree with the maine *Reſp.*

Propositio obscura, primò omnibus ad certam alicuius disciplinæ methodum reuocetur & ex rerum in ea traditarum principijs & ἀναλογία iudicetur.

Current and tenour of the doctrine of the Scriptures, The *Analogie of Faith, Rom.* 12.6. set downe in the *Tenne Commandements, the Lords Prayer*, the *Doctrine of the Sacraments*, and the *Articles of the Creed*. And so I know the Papists exposition of *This is my body* is not good, because it is against the sixt Article of my Creed, *He ascended into heauen, and there he sits at the right hand of God the Father Almighty, &c.*

Papists corrupt the Text by mangling and mingling it.

Secondly, when it is not wrested, nor peruerted; neither by mangling, and leauing somewhat out, nor by mingling and putting ought thereto, to corrupt the Text: both which are the *Papists* faults, as appeares by their leauing out of one whole Commandement, and diuiding another into two: And so in their vulgar latine translation, in *Taking in* as *Luk.* 1.28. in all their latine copies, the word [*Full*] in the Angels salutation to *Mary* is added; whence they gather an argument to deifie her: And in *Leauing out*, as they haue done all that clause, *Rom.* 11.6. *But if it be of workes, then it is no more grace, otherwise worke is no worke*: which words they well know, make strongly against merit of workes. This *Rule* I take to be sound, and good; that, *for ground of Faith, we are necessarily bound to accept the litterall, plaine, and vncontronersible meaning of Scripture without any addition or supply, by way of Interpretation except it be there where the Holy Ghost himselfe treads vs out another way.* Wherefore as the Lords of the *Philistines* sometimes said of the kine that drew the Arke to *Bethshemish*, *If they goe of themselues, then is this from God, but if they goe another way, then it is not from God, it is some chance that hath happened vnto vs*: so may it be said of al pretended sense of Scripture: If Scripture come of it selfe then it is from God and from his spirit, but if it goe another way if it be violently vrged and goaded on, then it is but a matter of *Chance*, it is mans wit and inuention. And so much for a first vse. Now to come nigher home, and so it Concernes both *Minister* and *People*.

A Rule.

1 Sam. 6.8.9.

Vse 2.

It teacheth vs our duties; 1. To preach the Word:

2. So

2. So to preach it as that our people may ſee the light thereof and vnderſtand the meaning.

For the firſt, lighting of this Candle is our *Eſſentiall duty*, and that is done by *Preaching* not by *Reading*. The Text is the Word of God abridged: Preaching is the Word of God enlarged; It is the ſpreading of the net, or according to Saint *Pauls* deſcription of it, *It is a ſpeaking vnto men to Edification, Exhortation, Comfort*, 1 Cor. 14. 2. I denie not but *Reading* is a bleſſed exerciſe, for *bleſſed is he that readeth*, *Reuel.* 1. 3. And I could wiſh the proper honour due to each of Gods ordinances, ſhould be reſerued to each without others impeachment; but if wee compare *Preaching* and *Reading* together in efficacie, and liuelihood of operation, the odds muſt needs bee giuen to *Preaching*, the one being (almoſt) *mortuum quid* (as ſpeakes a Reuerend Diuine) and as nothing in compariſon of efficacie to the other, the promiſe being annexed vnto it, *Rom.* 10. 12, 13.

Were *Reading* Preaching, or to be equalled with it, or preferred before it (as ſome *ſlow-bellies* would) why are not people conuerted that haue a Reader? Why, or to what vſe ſerue the ſchooles of Prophets? Why did our Sauiour cloſe the book, and make application at *Nazareth*, *Luk.* 4. 18. 20. and proue from his Text that he was ſent to preach the Goſpell? &c. Why did he not in ſending out his Diſciples giue this charge, *Goe Reade*, but *Goe preach to all Nations*? And why did not *Paul* charge *Timothie* to *Read in ſeaſon & out of ſeaſon*, but to preach? In the Primitiue Church, why did they hunger, and thirſt, and labour, and trauell, and bleed, and die, and compaſſe Sea and Land, for the preaching of the Word? and in that infancie of that Church hauing found it (though as the Wiſe men Chriſt in the cratch) why did they ſo adore it? what need had they in after times to haue beene at ſuch coſt, and paines, for Preachers, and Preaching? *Iuſtin Martyr* records that in his time there was preaching an houre euery Sabboth: *Tertullian* teſtifieth, that all the meetings of Chriſtians were

1 Cor. 1. 17.

What Preaching is. 1 Cor. 14. 2.

Reuel. 1. 3.

Dr. *Sclater in* Rom. 1.

Reading is not Preaching. Tit. 1. 12.

Luk 4. 18. 20.

Matth. 28. 19. 2 Tim. 4. 2.

Iuſtin Martyr in Apologet.

were celebrated with *holy Sermons*. *Origen* auoucheth, that in his time God rained Manna vpon their heads *euery Sabboth day*: The Councell of *Mentz* ordained that euery *Lords day* the *Goſpell* ſhould be *preached*. And whence came it that the workes of the Fathers grew to ſo many faire Volumes as we haue them? Doth not the Scripture make the miniſtery to be a calling of that weight and importance, as that it queſtions *who is ſufficient for theſe things?* now ſurely if ſo ſleight and eaſie a performance would diſcharge it, as Reading a few Chapters, or a Homilie, who then might not be ſufficient for it? Ah vile ſhame! that any man of Learning, or of parts, ſhould either by *Pen* or *Practiſe* vndertake the maintenance of ſuch an opinion as this, that *Reading* is *Preaching* or as *Good* as it.

Secondly, as we are to *Preach*, ſo likewiſe to preach ſo *Plainely*, as that our people may vnderſtand vs: we muſt ſo hold forth this Candle as that it may giue light to all. Such ſentences, and darke ſayings as fly aboue low conceits, are to be auoided as much as may bee. *Except you vtter words that haue ſignification, how ſhall it be vnderſtood what is ſpoken, for you ſhall ſpeake in the ayre* (ſaith that choſen veſſell, 1 *Cor.*14.9.) he himſelfe was a great Schollar, and a profound Diuine, and yet he became a nurſe to the weaker ſort, 1 *Theſſ.*2.7. and profeſſeth, that he had *rather in the Church ſpeake fiue words with vnderſtanding that hee might inſtruct others, then ten thouſand words in a ſtrange tongue*. 1 *Cor.*14.19.

1 Cor.14.9.
1 Theſ.2.7.
1 Cor.14.19.

Auſtin writing a booke againſt the *Manichees*, penned it in ſo darke a phraſe and high ſtraine, as that the common people were not able to vnderſtand it; whereupon ſome of his friends aduiſed him to haue reſpect to popular capacities, and not to forſake the common and ordinary phraſe; which councell he liked well of, and giues the reaſon, *Hunc enim ſermonem vſitatum & ſimplicem etiam docti intelligunt, illum autem indocti non intelligunt*; that which is common and ordinary the learned vnderſtand, but

but the other, the vnlearned vnderſtand not. And as hee liked it, ſo he followed it, for expounding thoſe words of the 139. Pſalme, verſe 15. *Non eſt abſconditum os meum à te* (as the vulgar tranſlation hath it) my bones are not hid from thee: becauſe *os* may be taken for the mouth as well as for a bone, he rendred it *oſſum* a more plaine and familiar, though not ſo Grammaticall a word, adding this, *Melius eſt vt nos reprehendat grammatici quam non intelligant populi.* It is farre better that Schollars ſhould reprehend vs then the people not vnderſtand vs: Let vs follow his practiſe, and ſtudie how to bee moſt plaine, imitating our bleſſed Sauiour (whoſe example (in things imitable) is beſt worthy to be followed) who as he tooke our nature on him, ſo hee tooke vpon him our familiar manner of ſpeaking, vſing ſuch Compariſons, and ſimilitudes, as they were beſt acquainted withall with whom he had to deale. It is not worth the while, nor labour, by ſpeaking in the clouds, making *darkeneſſe* as it were to bee our *paulion* to ſeeke to get applauſe, and praiſe of learning. Saint *Paul* would approue his faithfulneſſe by this, in that he had preached ſo plainely vnto all, that *if the Goſpell were hid, it was hid to them that were loſt, whom the god of this world had blindfolded* and to no other. That which the Romane Prieſt ſometimes told an ouerpleaſant and wittie veſtall virgin, *Coli deos ſanctè magis quam ſcitè*, hath an eſpeciall place in our ſtudies and labours; The holy things of God muſt bee handled with feare and reuerence, not with wit and dalliance. When we haue ſpent our time in ſtudying for tricks and cranckes, for termes more then matter, embelliſhing our Sermons with the gleanings of all manner of Authors, or any thing that may bee thought to ſauour of eloquence or learning, profoundneſſe, or variety of reading, wee may ſay as one ſaid of his owne worke, *quod ad vſum luſi, quod ad moleſtiam laboraui.*

2 Cor. 4.

Auſonius in monoſyl.

Laſtly, from this Doctrine be you Exhorted, highly to prize the miniſtery of the Word, and kindly to entertaine the Miniſters thereof. The great benefit wee haue by the Word

Vſe. 3.

Word preached few doe, or indeed can conceiue; and therefore the Lord doth teach it vs by ſundry Compariſons and Similitudes, ſuch as euery man can vnderſtand and iudge of: Sometimes Gods people are called the *Lords building*, his *Houſe* and *Temple*, as 1 *Cor.*3.9. and 2 *Cor.*6. 16. And *Preachers* reſembled to *Builders* and *Carpenters*, who muſt both lay the foundation and ſet vp the frame, 1 *Cor.*3.10. Sometimes Gods people are called Gods *Houſhold*, *Gal.*6.10. *Epheſ.*2.19. And then the Miniſters of Gods Word are reſembled to *Stewards*, who muſt giue euery one their portion of meate in due ſeaſon, *Luke* 12.42. Sometimes the Godly are called the *Sonnes and Daughters* of God, as 2 *Cor.*6.18. and then Preachers are called both *Spirituall Fathers*, by whom they are begotten vnto God, 1 *Cor* 4.15. and *Spirituall Mothers*, who trauell in birth with them, *Gal.*4.19. and *Nurſes*, by whom they are fed while they are babes in Chriſt, 1 *Theſſ.*2.7. Sometimes the people are called the *Lords* pleaſant *Garden* and fruitfull *Orchard*, *Cant.*4.12,13. and then Miniſters are called the *Planters* and *Waterers* of it, 1 *Cor.*3.6. Sometimes the Church is called the Lords *Husbandrie* and *Cornefield*, 1 *Cor.*3.9. and then we are called both his *Labourers*, who by ſtubbing, dunging, and plowing, muſt prepare it, 1 *Cor.* 3.9. And his *Seedſmen* who are to *Sowe* it, *Marke* 4.26. As alſo his *Reapers*, who muſt get the corne downe, and bring it into his barne, *Iohn* 4.38. Sometime the people are called *Pilgrims*, who trauell in a way vnknowne and dangerous, 1 *Pet.*2.11. and then are wee Miniſters compared vnto *Guides*, *Heb.*13.7. and vnto *Lights*, *Matth.*5.14. becauſe we light this candle, and hold it forth to direct you in the waies of life.

1 Cor.3.9. 2 Cor.6.16. 1 Cor.3.10. Gal.6.10. Epheſ.2.19. Luk.12.42. 2 Cor.6.18. 1 Cor.4.15. Gal.4.19. 1 Theſſ.2.7. Cant.4.12. 1 Cor.3.6. 1 Cor.3.9. Mar.4.26. Iohn 4.38. 1 Pet.2.11. Heb.13.7. Matth.5.14.

Now can we thinke that the Holy Ghoſt doth vſe theſe, and diuers other ſuch like compariſons in holy Scripture in vaine? ſurely no; God would faine haue vs take notice of our happineſſe and be thankfull for it. But ô this vnthankfull age! ô this vngratefull Nation, to whom God hath giuen ſuch plenty of Preachers, and of preaching, and of

ſuch

ſuch preaching too, as (if we may giue credence to the reports of thoſe who haue beene in other Countries and heard) exceedeth all other parts of the world beſides, and yet how is it ſlighted! What ſhall God giue thee (O *Nation not worthy to bee beloued*) that may bee reſpected when the beſt bleſſing hee hath to beſtow, (next to the Lord Ieſus) is ſo vndervalued? Alas! what were all other fauours worth, if we had not the Goſpell preached, to conuert vs? if wee had not our eyes opened, and the light ſhining to vs, whereby we may diſcerne the beauty of thoſe things that are about vs? Did but one tell vs the way to a neighbours houſe if we knew it not, or hold thee out a light in a darke night, that thou mighteſt eſcape the kennell, thou wouldeſt be thankefull, and giue him a *good night*, and is it not thankes-worthy to hold thee out this light, that thou maiſt finde the way to Heauen aboue, and eſcape the danger of the pit beneath? Zeph.3.1.

And yet a higher degree of Ingratitude it is for any, to goe about to blow out this light, and ſtrike at the Candleſticke that holds it, crying out of *Preachers* and Preaching? as an vnneceſſary burden: and therefore ſeeke to ſpoyle this function and diſgrace the calling, with their vtmoſt ſtrength: But had you any light of true vnderſtanding in you, any life of grace, or ſenſe of your ſpirituall danger, it were impoſſible that you ſhould be ſo ill affected: Take downe the lanthorne in ſome hauen towne that ſhould direct the Sayler in, and in what danger is the veſſell? And are your ſoules in leſſe where theſe lights are wanting? Doth not the Scripture tell vs, *where there is no viſion the people periſh?* Three eſpeciall remarkeable wants we read that Iſrael had, all harbingers of their woe: *No Smith in Iſrael*, 1 Sam.13.19. *No King in Iſrael*, Iudg.18.1. *No Prieſt in Iſrael*, 2 Chron.15.3. the laſt of all the reſt was worſt. Neuer was there ſuch miſery amongſt the people, as when there was no Prophet to inſtruct them. As doleſull as fearefull is the complaint of that time; *Wee ſee no tokens, there is no Prophet more, no man of God in the land, no man* Pro.29.18.

Iſrael's three wants, forerunners of their ruine.
1 Sam.13.19.
Iudg 18.1.
2 Chron.15.3.

Pſal.74.9.

man that vnderſtandeth any more. No Teaching, no Law, no Peace, no God among them; becauſe no Prieſt amongſt them. Say then as *Iob* in another caſe, *Once I haue ſpoken like a foole but I will ſpeake no more*: Set your mouthes no more againſt heauen, *Pſal.*73.9. for how can a man more directly contradict the Word and Spirit of God, then by ſaying there is too much preaching, and Preachers are needleſſe? Can a man haue too much of Gods bleſſing? Remember *Sheepe* when they complaine, will *bleate* vnto their *Shepheard*; but *Wolues* they are that *barke* againſt them.

One point more may hence bee taken notice of, namely that

Doctrine. *It belongeth to Gods Miniſters to expound the Scriptures,* Iob 33.23.

The lighting of the candle i.e. the opening and expounding of the Scripture is the worke of the woman, i.e. of Gods Miniſters. Gods Miniſters are the perſons that haue to doe with opening and expounding of the Scriptures. Hence they are called *Interpreters*, *Iob* 33.23. It being their calling and office to open and apply the Scriptures, and theirs onely.

Reaſ. *They are called and gifted thereunto.* Heb.5.4.

For they onely are called thereunto, now no man taketh this honour to himſelfe, but he that is called of God, *Heb.* 5 4. God hath giuen them the tongue of the learned, and fitted them with gifts, and made a gratious promiſe to them of aſſiſtance in a ſpeciall manner with his Spirit, for the leading of them into all truth, *Iohn* 14.

Vſe. 2 Pet.1.20. *The danger of priuate interpretation of Scripture.*

Thoſe therefore are to be Reproued, who being priuate perſons, dare take vpon them to expound Scripture to their Friends or Families. Let ſuch remember, Firſt, *no Scripture is of priuate interpretation*, 2 *Pet.*1.20. Now that interpretation a priuat ſpirit puts vpon it, or giues vnto it, without the ſpeciall aſſiſtance of the Spirit of God can be no other. Secondly, Conſider Scripture is the voice of God himſelfe, and none denies, but that the ſenſe is Scripture rather then the words: It cannot therefore bee auoided, but that he who ſtriues to faſten ſome ſenſe of his own vpon it, other then the nature of the place will beare, muſt take

take vpon him the perſon of God, and become a new Inditer of Scripture: And thoſe who ſhall wilfully applaud, and giue conſent vnto any ſuch doe in effect cry the ſame that the people did to *Herod*, *the voice of God and not of man.* If hee then that abaſes the Princes coyne deſerues to die, what is his deſert, who ſhall ſtampe the name and Character of God vpon his owne baſe and brazen ſtuffe?

Thirdly, the Iudgements of God vpon ſuch bold aduenturers, ſhould not be forgotten; none euer entered vpon any part of the Prieſts office without a Calling but hath ſmarted for it, as *Corah*, *Dathan* and *Abiram*, *Numb.*16.9. *Pſal.*106.17,18. for taking vpon them the Prieſt-hood: *Saul* and *Vzziah* for offering of ſacrifice, 1 *Sam.*13.9.13. 2 *Chron.*26.16.19. *Vzzah* for holding the Arke, 2 *Sam.*6.6,7. And the men of *Bethſhemeſh* for looking into it and vncouering of it, 1 *Sam.*6.19. How is it then that theſe Iudgements of God, are not remembred by ſuch as tranſgreſſe in the like kinde, in executing any part of the Prieſts function without a calling? If theſe were ſo ſeuerely dealt withall, why tremble not you, before the ſame dreadfull God who ſtand guilty before him of the ſame ſinne? (eſpecially you who dare turne diuers paſſages of holy Scriptures and peruert the ſenſe and meaning, for patronizing of your ſinnes) It is true, God doth not thus execute his iudgements from heauen, in ſuch extraordinary manner as then he did, vpon tranſgreſſors of his ordinances, yet the ſinne is not thereby leſſened, nor the hand of God ſhortened, but *ſtretched out ſtill* though iudgement according to deſert be a while deferred.

Num.16.9. Pſal.106.17.

1 Sam.13.9,13 2 Chro.26.16. 2 Sam.6.6,7. 1 Sam.6.19.

But hath not God promiſed his Spirit to helpe in priuate, in iudging and interpreting of difficult places.

Ob.

It is true, God hath and will make good his promiſe, yet not after our waies and meanes, but his owne. The Spirit is a thing of darke and ſecret operation, the manner of its working is hard to bee deſcried: As vnderminers are neuer

Reſp. *God giues his Spirit by meanes of his owne ordaining.*

The ſpirit is not ſeene but by its effects.

neuer ſeene till they haue wrought their purpoſe, ſo the ſpirit is not perceiued but by its effects: Now the effects of the Spirit (as farre as they concerne knowledge and inſtruction) are not particular Information, for reſolution in any doubtfull caſe (for this is no other but Reuelation) but as the *Angell* which was ſent vnto *Cornelius* ſent him to *Peter* to ſchoole, and informed him not, *Acts* 10.5. So the Spirit in theſe ordinary times doth not otherwiſe teach, then, by ſtirring vp in vs a deſire to learne, and putting vs on vpon the meanes by God ordained, which being conſcionably vſed, he is pleaſed to make effectuall. The promiſe to the Apoſtles of the ſpirit, which ſhould lead them into all truth was made good to them by priuate, and ſecret: Informing their vnderſtandings, with the knowledge of thoſe high miſteries, which as yet had neuer entered into the conceit of any man: The ſame promiſe is made to vs, but fulfilled after another manner, for what was written by reuelation in their hearts for our inſtruction, they haue written in our bookes; and otherwiſe then out of thoſe bookes, and holy and godly expoſitions of the ſame, the ſpirit ſpeakes not for *Information*: So then, if thou wouldſt come to the knowledge of the truth, Compare Text with Text; attend vpon the teachers; and deſire the aſſiſtance of Gods ſpirit by prayer; and craue a bleſſing on the meanes: And if in your priuate families you would doe any thing by way of Expoſition, deliuer onely what you haue receiued from the mouthes or bookes of thoſe whom God hath called to the office of teaching: For as the Prieſts ſaid to *Vzziah* (who was yet a King) *It pertaineth not to thee Vzziah to burne incenſe to the Lord, but to the Prieſts the ſonnes of Aaron*, ſo I to thee, who art a priuate perſon concerning Interpretation of Gods Word.

Acts 10.5.

How farre Priuate perſons may expound Scriptures in their families.

2 Chro 26.16

Text.

And ſweepe the houſe] By *Houſe* wee haue ſhewed in the Expoſition, is meant Gods *Church*; And ſo we gather, that

Doctrine. *The Church is Gods Houſe.*

The Church is Gods Houſe. This may bee ſtrongly confi-

confirmed by theſe Texts, *Heb.* 3. 6. *Epheſ.* 2. 19. 1 *Tim.* 3. 15. 2 *Cor.* 6. 16. 1 *Pet.* 4. 17. 1 *Corinthians* 3. 9.

Wherein it may be reſembled to a houſe.

And fitly may it be reſembled to a houſe in ſundry reſpects amongſt others, theſe

I.

Heb. 3. 4.

Firſt, *Euery houſe hath ſome Builder* (ſaith the Apoſtle) *Heb.* 3. 4. It doth not make it ſelfe: And ſo the Church. He that ſet vp this great vaulted work of Heauen ouer our heads, and *laid the corner ſtone of the earth*; He that laid his *Chamber beames in the waters*, and *hangs the earth vpon nothing*, he is the *Principall* and *maſter builder*. He it is that *doth build vp Ieruſalem, and gather together the out-caſts of Iſrael*, *Pſal.* 147. 2. *His workemanſhip we are*, *Epheſ.* 2. 10 By him we are made *men*, ſo alſo *new men*; he cuts vs, and ſquares vs, and by the bond of his ſpirit ioynes vs vnto Chriſt: Indeed he hath his *Inferiour workemen*, and *Miniſters*, in which reſpect they are called *Labourers together with God*, 1 *Cor.* 3. 9. And Saint *Paul* tells the *Corinthians*, they were *his worke in the Lord*, 1 *Cor.* 9. 2. but we haue a Calling from him, we are directed, and ruled by him; and with his tooles wee worke. It is his *Hammer*, *Ier.* 23. 29. and his *Axe*, *Hoſ.* 6. 5. *Matth.* 3. 10. And his *Rule*, *Gal.* 6. 16. and his *Arme* too, or elſe we ſhall make but poore worke of it, *Eſay* 53. 1. none will beleeue our report *if the Arme of the Lord be not reuealed*; He muſt ſhew *his power in our weakeneſſe: except he build the houſe, they labour but in vaine that build it*, *Pſal.* 127. 1.

Heb. 3. 4.
Iob 38. 6.
Pſal. 104. 3.
Iob 26. 7.
Pſal. 147 2.
Epheſ 2. 10.
1 Cor. 3. 9.
1 Cor. 9. 2.
Ier. 23 29.
Hoſ. 6. 5.
Matth. 3. 10.
Gal. 6. 16.
Eſay 53. 1.
Pſal. 127. 1.

2.

Secondly, Euery houſe hath ſome *Foundation* on which it is built, *Matth.* 7. 24. So hath the Church. Chriſt is the *Rocke* on which it is built, *Matth.* 16. 18. *Hee is the Foundation ſtone, a tried ſtone, a pretious corner ſtone, a ſure foundation*, *Iſay* 28. 16. 1 *Pet.* 2. 6. *And other foundation can no man lay, then this which is laid, which is Chriſt Ieſus*, 1 *Cor.* 3. 11. As for the doctrine of the Prophets and Apoſtles, Called the Foundation vpon which the Church is ſaid to be built, *Epheſ.* 2. 20. it is onely to be vnderſtood *miniſterially*, ſo farre forth as by their miniſtery they doe ſuſtaine

Matth. 7. 24.
Matth. 16. 18.
Iſay 28. 16.
1 Pet. 2. 6.
1 Cor. 3. 11.
Epheſ. 2. 20.

ſuſtaine and maintaine the *Church* of God, ſtill *Chriſt is the chiefe corner ſtone*, as that Text alſo ſhewes. And therefore to that Queſtion the *Rhemiſts* make in their Annotations vpon that Text, Why may not the Church bee builded vpon *Peter*, ſeeing it is there ſaid to be built vpon the *Apoſtles* and *Prophets*? We Anſwer; Firſt, that all the *Apoſtles* and *Prophets* are called the foundation of the Church as well as *Peter*. Secondly, that they are ſo called, not in regard of their *Succeſſors*, (for the Prophets haue none which ſucceed them in that office) but in regard of their doctrine which they left behind them; So we grant it is built vpon *Peter* as one of the foundation ſtones, but that vpon *Peter* onely, we denie.

Queſt.

Reſp.

Fulk. in loc.

3. Thirdly, A houſe conſiſteth of ſundry ſorts of *Matter*, and is built of *diuers things*, as *wood, ſtone, lime, &c.* or if it be built all of ſtone, yet one ſtone differeth from another in quality, quantity, colour, ſcituation, &c. So is it in the Church; It hath many members, πολλὰ and διάφορα, many and diuers, *Rom.* 12.5.6. diſtinguiſhed in faſhion, ſtation, office, &c. All are not of one kinde; not all *Gouernors*, nor all *Teachers*, nor all *Hearers*: but as in the body of man, ſo here: one member is an Eye; another an Eare; another a Hand, &c. Neither are all alike gifted; *To one man is giuen the word of wiſedom, to another the word of knowledge, to another Faith, to another the gift of healing, to another the working of miracles, to another propheſie, to another diſcerning of ſpirits, to another diuers kinds of tongues, to another the interpretation of tongues,* 1 *Cor.* 12.8,9,10. the grace of God this way is very manifold and diuers. He giueth variety of gifts to all men, yet not all to any one man, *Rom.* 12 6,7. Some may haue more gifts then another, yet not any one, *All*, nor none, *Many* in the like *Meaſure* and *Degree*. You may obſerue this in the Miniſtery, one hath an excellent gift for *Interpretation* of the Scripture, and opening of a Text; another excels for *Application* and preſſing a point home vpon the Conſcience; One hath a more excellent gift of *Conference*, another of *Prayer*.

Rom. 12.5.6.

1 Cor. 12.8.9, 10.

Rom. 12.6.7.

Peter

Peter (it is very likely) in some gifts did excell the other Apostles, which might be one cause amongst the rest, why Christ did in speciall giue him the charge of feeding his *Lambes*, *Iohn* 21.15. and yet in terrifying and reprouing sinners, and denouncing of Gods iudgements, *Iames* and *Iohn* excelled him, and were therefore surnamed by Christ himselfe *Boanerges the sonnes of thunder*, *Mar.* 3.17. Saint *Paul* had many excellent gifts, both for *knowledge*, and also for *vtterance*, 1 *Cor.* 11.6. wherein it seemes he excelled the rest, for wee reade, *Acts* 14.11. that the people at *Lystra* called him *Mercurie*, because hee was the *chiefe speaker*; And yet in Comforting of troubled consciences, *Barnabas* (probably) exceeded him, who was therefore named by the Apostles *Bernabas*, which is, by interpretation, *the sonne of Consolation*, *Acts* 4.36. Hardly, shall you heare any two Preachers, but you may obserue some difference in their gifts. As we see in faces, let a thousand bee together, and yet you shall not find two amongst them all whose countenances are in all things alike: So in preaching, though many should take one and the same portion of Scripture to handle, yet they wou'd all shew diuersitie of gifts though euery of them preached soundly, and to the purpose. This doth much magnifie the riches of Gods goodnesse and mercy to his Church, that the variety of mens affections might be satisfied, with the variety of his gifts: For as it is with the bodies of men all like not the same meat, and therefore God hath beene so large in bounty, as to prouide variety of creatures, to serue euery appetite: So for some, this mans gift is fittest, for others that mans; But all are giuen to profit withall, 1 *Cor.* 12.7. and not to breed a *Schisme*, which was that Saint *Paul* so sharply reproued the *Corinthians* for, 1 *Cor.* 3.4.

Iohn 21.15.

Mar. 5.17.

1 Cor. 1.6.

Acts 14.11.

Acts 4.36.

1 Cor. 12.7.

1 Cor. 3.4.

And as there is this difference amongst the members of the Church in respect of *Grace*; so also great difference in regard of *Place*; Some *Stones* wee know are put before others into the building, and yet those oftentimes that the builder medleth last with, are more comely and better poli-

polished and put in higher place then those that were first laid: So is it sometimes with the members of the Church, *Paul* was called last to the Apostleship, yet not inferiour to the chiefe Apostles, 1 *Cor.*15.9.10, and *David* was *wiser then his teachers*, *Psal.*119.99. And this is that Saint *Iohn* saith, concerning Christ, *he that comes after is preferred before me.*

1 Cor. 15.9.10
Psal. 119.99.
Ioh. 1.30.

4.

Fourthly, a house cannot be builded, nor the matter prepared without *noyse* of *axes, hammers, &c.* no more this spirituall building: there is no child-bearing without throes, no conuersion without noise and opposition. At *Ephesus*, when the dore is opening, *Aduersaries are multiplied*, 1 *Cor.*16.9. In the Infancie of the Church what bloodie persecutions arose? and with what plenty of Heresies was the world pestered? At the first rising of *Luther* what vproares was the whole Christian world filled withall? and still as the Gospell spread it selfe newly from kingdome to kingdome, so grew tumults more frequent and outragious. In Particular, Gods children may obserue how frequent and vehement temptations are in their first retiring from the world, how furiously that hellish *Pharaoh* doth pursue vpon the leauing of *Egypt*, and trauelling towards *Canaan* the land of promise, that they may serue and doe sacrifice to their God. All the power and pollicie of Hell combines to detaine or worke a rescue. If *Nehemiah* will set vpon the building vp of the walls of *Ierusalem*, let him looke (at the best) to be lashed of lewd tongues, either by bitter taunts, or by scurrilous inuectiues. Thinke it not strange then, to see preuailing ministeries accompanied with popular tumults.

1 King. 5.17. 18.
1 Cor. 1.6.9.
Neh. 2.19.

5.

Fiftly, Though there be wood and stone prepared, yet it is no house till it be *Composed* and *Ioyned*, fitted and lay'd together orderly: So till the faithfull are vnited, they cannot bee one perfect and entire building, as shewes the Apostle, *Ephes.*4.12.13.16. for the edifying of the Church, we must all *come in the vnity of the faith*: the *whole body* must be *fitly ioyned together, and compacted by that which*

Ephes. 4.12. 13.16.

euery

euery ioynt supplyeth according to the effectuall working in the measure of euery part maketh increase of the body vnto the edifying of it selfe in loue. Thus is *Ierusalem* builded as a city that is compact together, *Psal.*122.3. the building of the Church must hold proportion with the walls, as well as with the foundation, *Rom.*15.2. Psal.122.3. Rom.15.2.

Sixtly, a house is built vp by *Degrees*, not all at once; First, the Foundation is laid, then the walls, and then the Roofe: So the *Church* in *Generall*; and the *Faithfull* in *Particular* are brought to their perfection. *All the building* (saith the Apostle) *fitly framed together, groweth vnto an holy Temple in the Lord, Ephes.*2.21. *Solomon* in the daies of Peace hauing one hundred and three and fifty thousand, and fiue hundred workemen, yet could not vnder seuen yeares finish the materiall temple; how hardly then will this spirituall temple consisting of *liuing stones* be reared? how slowly will it vp, hauing so many enemies to oppose, as there be naturall men on earth, vnmortified lusts in men, or diuels in hell? How much to doe hath Gods Ministers to fit one stone? How many yeares labour to digg one out of the earth, to make vs lay aside our naturall roughnesse, and earthly-mindednesse? and then how many yeares doth passe ouer our heads before we are compleate and attaine to a perfect stature in Christ? *Perfection* of *parts* we haue indeed the first moment of our Conuersion, As the infant hath all the parts of a man: so hath God giuen vs all his graces, yet is grace euery way *Imperfect* for the *degree* of it, as it is with the members of that infant, for it hath no member which is not imperfect in that respect. Or as the aire, in the morning, or first rising of the Sun, though it be euery where light, yet it hath euery where darkenesse, and therefore receiueth (till high noone) further and further illumination: So the Sonne of Righteousnesse arising in our soules, doth so dispell the darkenesse of them, that still there is much left in them, by his presence to be more and more subdued in vs. Ephes.2.21. 2 Chron.2.17. *Duplex perfectio graduũ, & partium.*

Seuenthly, A house hath many *Roomes*, *Parts*, and *Cham-* 7.

1 Cor. 12. 20. bers in it: So hath the Church, *now they are many members* (saith the Apostle, 1 *Cor.* 12.20.) *yet but one body.* This one Church hath many parts; As the Ocean Sea though but one, yet is distinguished according to the region vpon which it lies, so we say the English Sea, the Irish Sea, &c. Or as a kingdome diuided into many *Shires*, and more *Cities*, and more *Townes*, and more *Villages*: so the Church is *Militant* or *Triumphant*; the *Militant* part is *Visible* or *Inuisible*; the *Visible* we distinguish according to the Nation, so wee say the *Church* in *England*, the *Church* in *Germany*, the *Church* in *Holland*, &c. And yet againe, the seuerall Congregations in these Particular Churches, as the Church of *Corinth*, of *Galatia*, *Ephesus*, &c. so the Church and Congregation in such or such a place, yet all as subiects of one Kingdome, members of one body, beds of one garden, and chambers of one house.

8. Eightly, A house hath some dore to enter in at: And so hath the Church, *Reuel.* 22.14. *Gen.* 28.17. *Psal.* 100.4. & 87.2.

Adoption and Sanctification the two dores of Gods Church. Rom. 8.15. Now these *Gates* or *In-lets* into the Church of God, are two especially; *Adoption* and *Sanctification*, we must bee children before we can claime the priuiledges of the Fathers house: No nourishment from his board, till we become his little ones and haue receiued the spirit of *Adoption*, *Rom.* 8.15. Therefore the Font is placed at the Church dore, to signifie our entrance (Baptisme being the Sacrament of our *Admission* into the Congregation) this dore we must passe through, before we come vp vnto Gods table to be there fed and nourished. *Sanctification* is another dore, of which Saint *Peter* speakes, 2 *Pet.* 1. 11. *For so an enterance shall bee ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.* For so *i.e.* by adding grace to grace, as I haue exhorted you: Whereby it appeares (according to our Sauiours speech) that the dore is *Strait* and *Narrow*; *Luke* 13.14. for it will not giue enterance to any that resolues not in truth

2 Pet. 1. 11.

Luk. 13. 24. & 5. 19.

truth to leaue his ſinnes, according to that we reade, *Reuel.* 21.27. *there ſhall in no wiſe enter into it any thing that defileth, neither whatſoeuer worketh abomination or maketh a lie*, the Gate into this temple is called *Beautifull*, there is no other way to paſſe. Reuel. 21.27. Acts 3.2.

Ninthly, No houſe, but *Harbors ſomething in it, that is not of it* (as vermine) and haue ſome about it, which truly belong not to it, as theeuiſh perſons, &c. Thus the Church; So ſheweth Saint *Paul*, *Rom.* 9.6. *they are not all Iſrael which are of Iſrael*, and thus Saint *Iohn*, *They went out from vs, but they were not of vs, for if they had beene of vs, they would no doubt haue continued with vs*, 1 *Iohn* 2.19. If you would finde a foule toad, looke for it vnder a ſtone of the Temple: where ſhall you finde *Antichriſt* that man of ſin? will you looke for him in *Turkie?* no, that is not his Sea; he ſits in the *Temple of God* (ſaith Saint *Paul*) 2 *Theſſ.* 2.4. that is, in the Church of God, there you muſt looke for him if you would finde him. 9. Rom. 9.6. 1 Iohn 2.19. 2 Theſſ. 2.4.

Tenthly, and laſtly, there is no Houſe but ſtands in need of *Reparations*: and ſo doth Gods Church: it lyeth open to winde, and weather; ſtormes, and tempeſts, of deadly enemies; beſides its owne ſubiection to fall to ruine, being compoſed of things that are corruptible, hauing the ruines of our depraued nature ſtill remaining in vs; In which reſpect, God hath giuen Paſtors and Teachers, *for the perfecting of the Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt*, *Epheſ* 4.11,12. and thoſe to continue to the end of the world, *Matth* 28.20. And thus much for the Reſemblances. 10. Epheſ. 4.11-12. Matth 28 20.

The vſes that may be made of this truth are many: Firſt, it may *Encourage* vs Miniſters to our worke, our hands ſhould not be faint, ſeeing the labour we beſtow is about *Gods Houſe* (not mans) who will abundantly reward our worke and labour, wee need not feare it. Indeed if wee looke with a carnall eye, an eye of fleſh, we may queſtion this truth; for who haue ſeemed to be more neglected of God, then his faithfull Miniſters? their portion in this *Vſe* 1.

Acts 7.52. Iam. 5.10. 1 Cor. 4.9.

life hath beene perſecution, *Acts* 7.52. *Iames* 5.10. God ſeemes to ſet them forth *as men appointed vnto death*, 1 *Cor.* 4.9. they are *made a gazing ſtocke to Angels and men, being hungry, thirſtie, beaten, and buffetted, hauing no certaine dwelling*, (as the Apoſtle ſheweth) but if we looke with a ſpirituall eye, an eye of faith, wee ſhall finde that God hath a ſpeciall care to prouide for them aboue other men, both while they are about their worke in this life, and after this life, when their worke is ended. See what *Moſes* ſaith, *Deut.* 10.8,9. *At that time the Lord ſeparated the Tribe of Leui, to beare the Arke of the Couenant of the Lord, to ſtand before the Lord, to miniſter vnto him, and to bleſſe in his name: Wherefore Leui hath no part nor inheritance with his brethren, the Lord is his inheritance according as the Lord thy God promiſed him.* This promiſe we haue made to them, *Num.* 18 20. *Leui muſt haue no inheritance*, to wit, in the land of *Canaan* which was diuided by lot to the other Tribes: Notwithſtanding they had Cities to dwell in, and ſuburbs giuen them, with a conuenient circuit of ground for the maintenance of their cattell (which was as glebland) *Num.* 35.2. Neither were they to haue any part in the ſpoyles, or prey, gotten by warre of the *Cananites*. And all this for two reaſons. Firſt, becauſe God had put them apart for his ſeruice, they were to warre another warfare in the Lords Sanctuary, and therefore not to bee entangled *with the affaires of this life*, 2 *Tim.* 2.4. Secondly, becauſe the Lord is their Inheritance; hee would bee their part, as he promiſed them both in giuing them thoſe gifts which were his right by law, (24. in number as the Hebrew doctors reckon them all expreſſed in the law) As likewiſe by other bleſſings, wherewith hee would abundantly recompence their worldly want, as *Preſeruing* and *Protecting* them from enemies, for which they haue many gratious promiſes (ſuch as none other haue) *Pſal.* 122.16. *Ier.* 1.18.19. *Reuel.* 2.1. Reuenging of their wrongs, and iniuries, 2 *Chron.* 36.16. 1 *Kings* 19.14.16,17. *Pſal.* 105.14,15. As alſo in *Adminiſtring* vnto them his heauenly

God hath a ſpeciall care to prouide for his faithfull Miniſters.

Deut. 10.8,9.

Num. 18.20.

Num. 35.2.

2 Tim. 2.4.

Deut. 18.1.

uenly graces, which doth abundantly ſupply all other wants. So that here is *proviſion* enough. And hereupon haue the godly euer teſtified their faith and hope in God, by theſe and ſuch like ſpeeches; *God is the ſtrength of my heart and my portion for euer, Pſal.* 73.26. *Thou art my portion in the land of the liuing, Pſal.*142.5. *The Lord is my portion ſaith my ſoule, therefore I will hope in him, Lament.*3.24. Pſal.73.26. Pſal 142.5. Lam.3.24.

Secondly, Gods Care is not wanting, neither towards them, nor theirs after their worke is ended: See a notable experiment of this in 2 *King.* 4.1.—7. One of the ſonnes of the Prophets dies in debt, and left his wife and children in great diſtreſſe; not through lauiſhneſſe, and riot of expence (queſtionleſſe) for he was a religious and worthy man, but through the iniquity of the times, which were ſuch, as that it was a great happineſſe for any good Prophet to haue his breath free, though his ſtate were not: *Ahab* and *Iezabell* were lately in the throne, and no wonder then if a Prophet were in debt, and came behind hand with the world: His wofull widdow, comes and bemoanes her condition to *Eliſha*, her husband (whom ſhee makes a louing and honourable mention of, though he had left her ſo diſtreſſed) is loſt; her eſtate clogged with debts; and now her two ſonnes (the remaining comfort of her life) are ready to be taken for ſlaues, by the creditors: what courſe to take in this her miſery, ſhe knowes not: Shee had not complained, if there had beene any poſſibility of remedy at home, but there was nothing in the houſe ſaue a pot of oyle. See now how miraculouſly God prouides, both for the payment of his debts, and future liuely-hood of wife, and children; Out of that one ſmall *Iarre* was powred out ſo much oyle as (by a miraculous multiplication) filled a great many empty veſſels borrowed, with which her debts are payed, and ſhe prouided, not onely againſt the bondage, and thraldome of her children, but againſt future want. Certainly if that of *Dauid* were euer true of any (as it is moſt true) *I neuer ſaw the Righteous forſaken, nor their ſeed begging bread*, then verified 2 King 4. 1.—7. Pſal 37.25.

concerning faithfull Miniſters and thoſe they leaue behinde them; they haue neuer beene ſo forſaken, but that God hath ſtirred vp ſome to ſuccour and relieue them, though they haue beene brought to that extremity, as to begg their bread (for that I take to bee the Prophets meaning) and ſtand in need of the charity of others.

And for *Miniſters* themſelues, when the day of payment comes, God hath expreſſed himſelfe, that hee will haue more reſpect to them then to other of his ſeruants: They ſhall be the firſt that ſhall receiue their wages, *Reuel.* 11. 18. *The time is come that thou ſhouldeſt giue reward vnto thy Seruants the Prophets, and to thy Saints, and to them that feare thy name.* And as they ſhall be firſt, ſo their reward ſhall be the *greateſt*, *Dan.* 12.3. *They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe, as the ſtarres for euer and euer.* All thoſe who are wiſe and godly, ſhall haue vnſpeakeable glory, and ſhining brightneſſe put vpon them; but thoſe *wiſe* and *godly* that haue taught many and ſaued many, as the Apoſtle ſpeaketh, 1 *Tim* 4.16. *ſhall ſhine as the Starres* (which haue a brighter glory then the firmament) and be preferred before thoſe whom they haue taught and ſaued.

Reuel. 11. 18 *Gods Prophets are of the firſt that ſhall receiue reward in heauē.*

Dan 12.3. *Their reward greateſt.*

1 Tim. 4.16.

Theſe things ſhould preuaile with vs to goe on Comfortably about our worke, (as Saint *Peter* doth exhort) with *a willing and ready minde*, and not to be troubled about wages ouermuch, ſeeing he that ſets vs on worke will pay it with an *incorruptible crowne of glory*, 1 *Pet.* 5.2.4. And if Care will needs be following of vs at the heeles, turne it another way; finde another game for the purſuit of it: See 1. *What* you build: 2. *How* you build: 3. That you neglect not the *Time* of building; here your Care cannot bee too much, and therefore put it vpon the chaſe.

1 Pet. 5.2 4. *Which way a Miniſter ſhould turne his Care.*

First, ſee that you build not *ſtraw* nor *ſtubble* vpon the *Foundation*, but *gold, ſiluer, precious ſtones, &c. For euery mans worke ſhall be made manifeſt, and the day ſhall declare it, becauſe it ſhal be reuealed by fire, and the fire ſhal trie euery mans*

1. *To what bee builds.*

1 Cor. 3.13.

work

work of what ſort it is. Now if any mãs work abide what he hath built thereupon he ſhall receiue a reward; If any mans worke ſhall be burnt, he ſhall ſuffer loſſe, but he himſelfe ſhall be ſaued, yet ſo, as by fire, 1 *Cor.* 3. 13, 14, 15. The Apoſtle had likened himſelfe to a *maſter-builder*, to whom it belongeth to lay the foundation; and his after-commers in that worke, to *Maſons*, whereof thoſe that bee faithfull build vpon this Foundation, nothing but gold, ſiluer, & pretious ſtones; matter ſutable and anſwerable to the foundation: Others that were vnfaithfull, yet retaining ſtill the *Foundation* which is *Chriſt*, laid vpon it wood, hay, and ſtubble, vnfit and vnſutable matter to the foundation, as did the falſe Apoſtles; who preaching Chriſt crucified, did teach alſo curious and vaine matters, vnmeet and vnſutable to the Croſſe of Chriſt, and ſimplicity of the Goſpell: Now the Apoſtle ſhewes there ſhall be a manifeſtation of euery mans building by the day, and fire; vnderſtanding by both, one and the ſame thing, namely *the light of the truth*: for as the truth of the Goſpell is *day* and *light*, *Rom.* 13. 12. 13. to diſcerne, and reueale, ſound and vnſound doctrine, ſo it is *Fire* to trie it, whether it be gold, or ſtubble; and if gold, to make it glitter; or if ſtubble, to conſume it: Now ſaith he, if any mans worke that he hath built, will abide this tryall, hee ſhall haue a reward; *i.e.* that reward promiſed and before ſpoken of, *Dan.* 12. 3. But if not (as hay and ſtubble will not abide the fire) then he ſhall ſuſtaine loſſe, all his labour is loſt, and ſhame and diſgrace will befall him in regard of his *Worke*; but for his *Perſon* hee (holding the Foundation) may be ſaued, yet not without great difficultie, *hardly ſaued* as is ſaid of the righteous in another caſe, 1 *Pet.* 4. 18. And a farre leſſer degree of glory ſhall he haue, then another. So then the words rightly vnderſtood, affoord but a cold blaſt to kindle the fire of *Purgatory* withall; as the Rhemiſts would haue, vpon that Text.

14, 15.

Rom. 13. 12. 13

1 Pet. 4. 18.

Secondly, Looke we vnto the *Manner*, how we build; ſee we that we pleaſe God, and not man therein, for if *wee*

2. *How they build.*

pleaſe

Gal.1.10.

please men thertin (ſaith Saint *Paul*) *we are not the ſeruants of Chriſt, Gal* 1.10. that is, if I ſhould bend and apply my ſelfe in this building buſineſſe, to fit the humors of Carnall men with doctrines pleaſing, I ſhould ſhew my ſelfe their ſeruant, and not Gods: And therefore elſewhere he proteſteth, that he, and the reſt of the Apoſtles, ſo ſpake *as not pleaſing men, but God, who trieth the heart,* 1 *Theſſ.* 2. 4.

1 Theſſ.2.4.

1. *Orderly.*

Now that God may be pleaſed, care muſt be had, Firſt, to *Order*, leaſt we build a *Babel.* Now there is *Order* in *Doctrine*, milke muſt be propounded before ſtrong meate, *Heb.*5.13,14. And *Order* in *Diſcipline*, we muſt proceed by Degrees with Offenders, *Matth.*18.17. And *Order* in the *manner of Celebration* of Gods worſhip, 1 *Cor.*14.40. And *Order* in the *Subordination of perſons* in the Miniſtery, ſome to *Rule*, ſome to *Teach*, ſome to *Exhort*, ſome to *Diſtribute*, *Epheſ.*4.11. *Rom.*12.6,7,8. 1 *Cor.*12.28. Now as it was in the building vp of the walls of *Ieruſalem*, *Neh.*3. euery *Iſraelite* knew his ſtation, and obſerued *Order*; ſo muſt we, which indeed wonderfully commends whatſoeuer it is, in *Coloſ.*2.5. You know our Miniſtery is called *Orders*, and we are ſaid to take *Orders* when we take this Calling vpon vs: Other mens Callings are *Trades*, and *Occupations* and *Myſteries*: *Law* and *Phyſicke* are called *Sciences*; and *Profeſſions*, and many others haue many other names, ours is *Orders.* Though others then of all Trades and Callings ſhould bee diſorderly and would obſerue no order, yet ſeeing we are men of order, we ought to be more carefull.

Order to bee obſerued both in doctrine.
Heb 5.13,14.
And Diſcipline.
Matth.18.17.
And manner of celebration of Gods worſhip.
1 Cor.14.20.
And in ſubordination of Perſons.
Epheſ 4.11.
Rom.12.6,7.
1 Cor.12.28.

2. *Plainely.*

Next to *Plainenes* and *Power*; our building muſt be *Strong* and *Plaine*, there muſt be *Euidence* and *Demonſtration* of the ſpirit, as 1 *Cor.*14.24,25. *If all propheſie and there comes in one that beleeues not, the ſecrets of his heart are made manifeſt: He will fall downe and ſay plainely God is in you of a truth,* God likes not Anticks vpon his building; when Truth is moſt naked, it is moſt louely and powerfull. So (ſaith one) blow the Trumpet of your Miniſtery, as that the ſpirit may

1 Cor.14.24. 25.

blow

blow with it, now it ſeldome or neuer liſts to blow in a painted pipe: As for thoſe flaſhes and floriſhes of wit, they haue no more power in them then a pot-gun-ſhot, to beate down theſe *high altitudes that exalt themſelues againſt the kingdome of Chriſt Ieſus*: And thoſe teſtimonies and ſayings of *Heathenish Orators*, which many bend their ſtudies almoſt wholly after, vnder pretence (perhaps) of ſtrengthening doctrine, and making it more plauſible: they are but like your little *Images*, or *Puppets*, placed in the very bowing of the vaults of our Temples, and other buildings, which ſeemingly vphold the whole ſtructure, but it is nothing ſo; you may take an axe and knocke them downe, and yet the building ſtand firme enough without them.

To cloſe vp this; if you would ſo build as giue God Content, then (laſtly) *build by Rule.* Wee reade that *Moſes* being to build the Tabernacle, made it iuſt according to the patterne, ſhewed him in the Mount, *Heb.*8.5. And when all was done, *Moſes* beheld that *all was done in euery point as the Lord commanded, and hee bleſſed the people*, *Exod.*39.43. Thus muſt we ſticke cloſe to the direction of the Word in the matter of Gods worſhip, not deliuering *for doctrine mens precepts*; not making the dores, nor windowes of this houſe ſtraiter, nor wider, then is giuen vs in charge: *The faſhion* and *Cuſtome of the Countrey* will be no ſufficient plea, 2 *King.*17.34. *What we haue receiued of the Lord, that are wee to deliuer to our people*, 1 *Cor.* 11.23.

3. *By Rule.*

Heb.8.5.

Exod.29.43.

2 King.17.34.

1 Cor.11.23.

And thus much for the *Manner*, How wee are to build. The laſt thing wee muſt bee carefull of, is the *Time.*

3. *When they build.*

We reade, *Acts* 9.31. that after *Pauls* conuerſion, the *Churches had reſt throughout all Iudea, and Galilee, and Samaria, and were edified, and walking in the feare of the Lord, and in the comfort of the Holy Ghoſt were multiplied.* Theſe times of *Peace* were *Building times* with them, And ſo we ſee they are with the men of this generation; Into what Towne,

Acts 9.31.

Towne, Citie, or Countrey can we come, but we ſee our long peace in our glorious and ſtately buildings? Thus ſhould it be with vs while we enioy the *Goſpell* of *Peace*, and *Peace* with the *Goſpell*; let vs employ our talent; if euer we meane to doe any good, let vs now fall to worke: where are thoſe *Ædifices* and *Buildings* that we haue reared; thoſe Soules we haue conuerted vnto God in this our long time of peace? Are *our ſonnes as plants growen vp in their youth, and our daughters as corner ſtones poliſhed after the ſimilitude of a pallace?* Alas! our *workes praiſe vs not in the gates.*

Pſal.144.12.

More Particularly we reade, 2 *Sam.*11.1. that there is a ſpeciall time when Kings goe forth to battell in, this was the ſpring time which in thoſe Countries was thought to be meeteſt for warre in regard of food and reliefe that might more commodiouſly bee had for horſe and armies: This Time wee ſhould by no meanes let ſlip to begin our building in, *Pro.22.6. Teach a childe in the trade of his way, and when hee is old hee will not depart from it.* If you die cloth in the wooll, not in the webb, the colour will be better, and more durable; begin with youth and the younger ſort, endeauour to lay the foundation by Catechiſing and other good meanes in their hearts, ſo they ſhall haue the longer time before winter come, for drying and ſetling. As for our owne ſpring time, it would in a ſpeciall manner bee obſerued, both in regard of our firſt comming amongſt a people, or placing in ſome particular Congregation; As likewiſe in reſpect of our firſt enterance into the Miniſtery, and vpon the worke thereof. If we obſerue it well, we ſhall often finde that ſuch Preachers as God hath made moſt fruitfull in their Miniſtery, haue conuerted moſt to God vpon their firſt comming amongſt them; Saint *Paul* ſpeaking of the ſucceſſe his Miniſtery had amongſt the *Philippians*, praiſeth God for the fellowſhip they had in the Goſpell from the *firſt day*, *Phil.*1.5. and writing to the *Theſſalonians*, he put them twice in minde of his *manner of enterance in amongſt them*, 1 *Theſſ.*1.9. *They themſelues ſhew*

The Spring time is fitteſt for Miniſters to go forth to build in.

Pro.22.6.

Miniſters ordinarily ſucceede beſt ſucceſſe vpon the firſt comming amongſt a people.

Phil.1.5.

1 Theſſ.1.9. & 2.1.

of

of vs what manner of entring in we had vnto you, and how you turned to God from Idols, &c. and Chap. 1. *your selues Brethren know our entrance in vnto you that it was not in vaine.* So he shewes the like successe of his Ministerie amongst them at his first comming amongst them. I know not, it may be it is the *Infirmities* which by long conuersing familiarly with vs, they must needs espy, that causeth a secret dislike & disregard: or else the desire of nouelty that is in euery one naturally; we being apt to loath those blessings which are common, and haue beene long enioyed, and highly to affect and prize that which is new and strange, Sure I am (for experience makes it good) that where the means of grace are giuen to a people, they are most powerfull, and effectuall, to the Conuersion of soules within a very short time after they haue first enioyed them.

Gal. 4. 13, 14, 15.

Num. 11. 5, 6. 2 Tim. 4. 3.

And for our owne enterance, it is good, with young *Samuel* and *Timothy*, to dedicate our youth and strength to God. It is no fit time to begin to build when age and painefulnesse haue disabled naturall faculties; nor to take vp the Axe to hew the wood, and cleaue the sacrifices when the fingers are benummed, and the ioynts stiffe; *when the keepers of the house begin to tremble, and the strong men bow themselues, and the grinders cease, &c. Eccles.* 12. 2. I know there may bee too quicke and speedy an enterance vpon the worke. He was wise that said *the matters must be all prepared without ere we build within*: neither is any thing more to be lamented, then the ouer-forwardnesse of many young men, who not considering the weight of that holy calling, doe suddenly thrust themselues into it, and vndertake to teach others, before they themselues are well instructed; their presumption being greater then their strength as we see in those who are lately recouered out of some great sicknesse, in whom appetite is stronger then digestion: But yet being competently furnished with learning and other qualities befitting the Calling of the Ministery, let none lie lingring and loytering in their *Speculatiue courses*, but shew themselues willing and ready to yield their

Eccles. 12. 2. *Yet Ministers may not be ouer-forward.*

1 Chron. 2. 9.

Prius ad discendum quam ad docendum.

their ſeruice to the Church, when they ſhall bee called thereunto. An apple may as wel hang too long vpon the tree as be pull'd too ſoone, and both waies it becomes vnfit for vſe. So may a man as well ſtay too long as goe out too ſoone, and both waies made vnprofitable, or at leaſt leſſe profitable to the Church. And thus for a firſt vſe which eſpecially concerneth vs. Now the ſecond concerneth you the people.

Perk. 2. Treat. *Of the duties & dignities of Miniſters.*

Vſe 2. *Where to finde God.*

And ſo you may bee hence *Inſtructed* to ſome duties in your Carriage, both to God, and Man: In reſpect of God you may hence be firſt *Directed* where to ſeeke him, that you may finde him. His Church is his houſe, and where would you ſeeke a man but at his owne houſe? this is *the habitation of Gods houſe, and the place where his honour dwelleth*, Pſal. 26.8. here is his ſpeciall preſence to be had in the ſignes of his grace, and fauour: In which reſpect alſo the place of Gods publike worſhip, is called *the Face of God*, Pſal. 105.4. *Seeke the Lord and his ſtrength, ſeeke his face continually.* And when *Caine* was baniſhed from his fathers houſe (the onely place where Gods publike worſhip was then to be had) he complained that he ſhould be hid from Gods *Face*, Gen. 4.14. And to all holy Aſſemblies Chriſt hath made a gratious promiſe, to bee in the midſt *amongſt two or three gathered together in his name*, Mat. 18.20. And ſo is ſaid to *walke in the midſt of the ſeuen golden candleſticks*. If you would find him then in the teſtimonies and ſignes of his ſpeciall fauour, reſort hither, for *out of Sion the Lord commands the bleſſing, euen life for euermore*, Pſal. 133.3.

Pſal. 26.8.

Pſal. 150.4.

Gen. 4.14.

Matth. 18.20. Reuel. 1.13.

Pſal. 133.3.

Secondly, Admoniſhed to liue onely to him as his owne Peculiar, ſeeing the Church is his houſe, *which houſe wee are*. It is true, that naturally euery mans heart is the diuels hold, *Epheſ.* 2.2. it may be ſaid of vs as it was of *Babel*, *Reuel* 18.2. we are become *the habitation of diuels, and the hold of euery foule ſpirit, &c.* but this is not by *Creation*, for ſo we are Gods, 1 *Cor.* 3.16. *Reuel.* 3.20. but by *Vſurpation*: the dinell doth but intrude, wee are none of his by right;

Naturally euery mans heart is the diuels hold. Epheſ. 2.2. Reuel. 18.2. *But this is not by Creation, but through Vſurpation.*

right; And there are ſome Reaſons iuſtifiable by law for his eiection: amongſt others, theſe.

Reaſons to eiect Sathan:

1. Non-payment of Gods rent.

Firſt, he paies not the rent of this houſe which is due to God, who hath made vs and euery piece of vs for his ſeruice, and as it were lett vs to farme diuers poſſeſſions and tenements, (as the members of our bodies, and the gifts of minde) yielding and paying therefore a daily rent of *Prayer* and *Praiſe*, with a clauſe of reenterie, for the non-payment of it at his owne houſe and habitation, and at the time apointed and aboue ſpecified. Now not any part of this rent hath beene paid nor will be paid while the diuell hath poſſeſſion.

2. He ſuffers all to goe to ruine.

Secondly, hee ſuffers all to fall into decay, contrary to another of our couenants, we being bound to preſerue and keepe in good repaire all things letten, and at the end of our terme ſo to leaue and deliuer: but hee ruinates euery tenement, burning ſome with luſt, drowning others with drink and makes the chiefeſt and faireſt roomes hog-ſties, and dens of luſts, as the *Eye*, and *Eare*, *&c.* yea the *Heart* an hold of vncleane ſpirits.

3. God will take the forfeiture, & is purpoſed to come dwell in his owne.

Pſal. 90.

Reuel. 3. 20.

Thirdly, God himſelfe is purpoſed to come and dwell in his owne: the leaſe being forfeited, and (if it were not) the time is expired, who letteth vs a leaſe of threeſcore yeares and tenn, yet with a prouiſo, that whenſoeuer hee ſhall come and require his owne, we ſhould giue vp. Now he ſtands at the doore and knocks, *Reuel.* 3. 20. therefore the diuell muſt be packing.

Ob.

But will hee not plead preſcription and quiet and peaceable poſſeſſion for this fortie or fiftie yeares? *&c.*

Reſp.

No preſcribing againſt God.

The longer it is (I confeſſe) the worſe; and yet know, no time may be preſcribed againſt the King, the God of heauen at any time may enter vpon his owne; Do thou thy duty as followeth.

Pſal. 24 7.

Firſt, giue God the poſſeſſion of thy heart, deſire him to take ſeiſen and poſſeſſion of thee by his ſpirit: take vp the words of *Dauid* and call vpon thy Soule, *be yee open yon euerla-*

euerlasting dores that the King of glory may come in, Psal. 24. 7. Cry to Gods spirit as *Laban* to *Abrahams* seruant, *Come in thou blessed of the Lord, wherefore standest thou without? I haue prepared the house, &c.* *Gen.* 24 31. once admit him, and let him alone to maintaine his owne right.

Gen. 24. 31.

Secondly, be Content to be built vp fitting for his vse; suffer the *Axe*, and *Hammer*; thy naturall hardnesse is not easily remoued; to cut thee out of the hard rocke of thy naturall condition, is a thing not soone done; thou must be hewed, and squared, and made fit to lie close and comely in the building of the Lord; Say it be a painefull pollishing, yet it must be, or thou hadst beene better to haue neuer beene. Those stones which were laid in the base of the building of the Temple, were not ragged & rude, but hewn and costly, 1 *King.* 5. 17. so must euery liuing stone of the spirituall Temple be, least they deface the whole: Sathan may admit of the rubbish of stone or rotten sticks, or any thing; So he may haue a dwelling, patch it vp how you please, but Gods Church consists of none but faithfull ones, and will admit of nothing that is not pure and pollished.

1 King. 5. 17.

Thirdly, giue the Lord leaue to furnish thee with graces as he sees fittest: There is neuer a roome in his house which he adornes not with admirable houshold-stuffe, that was not there before, though it may be he doth not cram it so full as we could desire: At the least, there is, as in the chamber of the Prophet, a *Bed*, a *Table*, a *Stoole*, and a *Candlestick*, 2 *King.* 4. 10. necessary vtensils; such graces as are necessary to the being of a Christian, and yet we cry, *what no more?* as if we tooke it vnkindly that God doth no better furnish vs; Such holy discontentments are dangerous; Desire more we may, and ought, so it be in a holy manner, free from impatience, and vnthankefulnesse: while we vexe our selues with dislike of the measure, care must be had that we grudge not at the giuer.

2 King. 4. 10.

Grudge not at the measure of graces that God giues.

Fourthly, Submit wee our selues to the gouernement of him; let him rule in his owne house and beare sway

there,

there, and haue the command, of *Inward* and *Outward* roomes; thy *Vnderſtanding, Will, Memory, Affections*, let them be ordered by him: thy *Eyes, Eares, Hands, Feete, Tongue*, let them acknowledge no other Lord but him: If Sinne or Sathan, or the World, or the Fleſh, ſhould deſire to borrow a roome a while to entertaine a friend; a baſe temptation; Anſwer, it may not be, the roomes are all taken vp already. And conclude vpon it, God will neuer dwell where he may not rule.

Laſtly, let vs giue him *worſhip* and *ſeruice*, wherefore ſerues Gods houſe but for his worſhip? In the *Temple* there was the *Altar*, the *Table* of *Shew-bread*, the *Manna*, the *Lamps*, &c. None of theſe may be wanting in his liuing temples. From our *Cleane hearts* as *Altars*, the ſmoake of our *Meditations, Prayers*, and *Prayſes* ſhould continually aſcend; our *Hearts* being the *houſe of God* ſhould bee the *houſe of Prayer*, we ſhould abound therein, 1 *Theſſ.* 5. 16. 17, 18. our *Soules* like his *Arke* ſhould keepe the Tables, and pot of *Manna*; treaſuring vp his Word as a pearle, and our onely portion: The *Lamps* and *Lights* of a holy conuerſation, muſt neuer out, but ſhine continually before God, and men; and the *Shew-bread*; the *bread of life* muſt euer ſtand ready vpon the *tables* of our *hearts*. This is way to haue God ſpeake Comfortably vnto vs from his *Mercy-ſeate*. And thus much of thoſe duties we owe to God in that we are his Houſe. 1 Theſſ. 5. 16, 17, 18.

Next there are ſome duties owing to the Church of God which is this Houſe: as firſt, an high eſtimation of it, preferring it aboue all other places in the world: *Ieruſalem was the glory of the earth*, not for her high turrets and glorious buildings but becauſe of the *Temple* that was in it, and are not then the Faithfull of all people the moſt excellent who are the *Temples of Gods bleſſed ſpirit?* 1 *Cor.* 6. 19. what was it to be admired in that holy ſtructure that may not in this? The *matter* of that goodly frame was all of the beſt The *wood* ſweet, and laſting; The *Stone* was beautifull and coſtly; the *mettall*, was the moſt pretious, 1 Cor. 6. 19.

pure gold; Thus the Church it consists of none but faithfull ones, and the graces of those faithfull ones are all of the best and choysest; excellent in their nature, and lasting in their vse. The furniture within that Temple was excellent, there was the *Mercy-seat*, the *Table* of *Shew-bread*, the *Manna*, the *Altar of Incense*; and for burnt offerings, the golden *Candlesticke*, &c. Besides the *Ordinances* of God in his *Church* holy and comfortable; the furniture of his Saints is incomparable and vnconceiueable: there is the *Propitiate* Gods true seate of mercy, whence also he vttereth his *Oracles* euen his diuine answers, giuing the gratious testimonies of his good Spirit *in witnessing with ours, that we are the children of God.* There is that *heauenly Manna that is hid.* Reuel. 2. 17. There are the golden *Candlesticks*, with the *Lamps* of sauing Knowledge Continually burning in them: There doth Christ spiritually Feast; on the tables of our hearts he dines and supps; and vpon that table stands the *Shew-bread* the heart of a Christian preseruing a *standing manner of Affection and longing* after the Lord Iesus. And there is the *Altar* euen *a broken and a contrite heart* whereon our sacrifices of *prayer* and *prayses* are offered vp to the Almighty. If then the materiall Temple was so glorious, needs must the Spirituall: Wherefore giue them their praise. In matters of this world a wicked man may be before a godly one; but in this, that he is the house of God, he cannot: He may haue gold in his purse, but none hath God in his heart but the true Christian.

Rom. 8.

Reuel. 2. 17.

Wherein a poore Christian excells a rich worldling.

Secondly, seeing it is Gods House, we should all endeauour the welfare of it. It is a worke well beseeming the greatest Prince and Potentate vpon the earth, to defend and foster it, according to that prophesie, *Kings shall bee her nursing Fathers, and Queenes her nursing Mothers,* Isay 49. 23. It is the house in which we are bred, borne, and brought vp, therefore with *Dauid* we should loue *the very stones thereof* and *pray for her welfare*, that *Peace may be within her walls and prosperity within her palaces.*

Isay 49. 23.

Psal. 122. 6. 7.

If

If we remember our ſelues in prayer and forget the Church, we may be truly ſaid to be too priuate in our prayers: neither doe we remember our ſelues in forgetting it, for if the ſhip miſcarrie, can the paſſengers be ſafe? Vow we then with *Dauid*, *if I forget thee O Ieruſalem let my right hand forget her cunning.* Forget not to enquire how it doth, how things goe in it, whether forward or backeward, increaſe or decreaſe; grow better or worſe: Forget not to commend it in your prayers to Gods protection, and preſeruation. If you forget this, then forget not that meſſage which *Mordecai* ſent to *Eſter*, *Thinke not with thy ſelfe that thou ſhalt eſcape in the Kings houſe more then all the Iewes: For if thou altogether holdeſt thy peace at this time then ſhall their enlargement and deliuerance ariſe to Gods Church from another place, but thou and thy Fathers houſe ſhall be deſtroyed, Eſter 4.13.14.*

Bee not too priuate in thy prayers.

Pſal. 137.5.

Eſter 4.13.14.

Thirdly, the laſt duty (I will mention) that is required of vs vpon the former ground is, that we *endeauour to keepe the vnity of the ſpirit in the bond of peace, Epheſ.4.3.* neither axe, nor hammer was heard in the ſetting vp of the Temple; All the noiſe that was, was in *Lebanon* where it was framed, there was none in Sion, where it was erected: Surely this was not without its myſtery, may wee not thinke that God would giue vs hereby to vnderſtand, that albeit there be tumults abroad, yet there ſhould bee quietneſſe and ſweet concord in the Church, and amongſt the members of it? He that is the *God of Peace* can take no delight to bee vnder that roofe where there is no peace.

Epheſ.4.3.

1 Kings 6.7.

Rom. 16.

Were it not a prodigious ſight, to ſee one ſtone in a building to iuſtle out another, we are as liuing ſtones in this ſpirituall building, why doe we contend? Is Gods houſe built with blowes, or beaten downe? *If a houſe bee deuided againſt it ſelfe how ſhall it ſtand?* we are Gods houſe and therefore ſhould not be deuided, but as one ſtone in a building beareth vp another, ſometimes a little one the greater, and ſometimes a great one the leſſe; ſo let vs beare

Blowes beate downe Gods houſe, but build it not vp.

vp, and ſuſtaine each other. See how often the Apoſtle beates vpon this point, 1 *Cor.*1.10. *Bee knit together in one minde and in one iudgement*, and 2 *Cor.*13.11. *Be of one minde, liue in Peace*, and *Phil.*2.2. *fulfill my ioy that you may be like minded, hauing the ſame loue being of one accord and of one iudgement.* Well did the Apoſtle know that the Church receiues much happines in the concord of her children, but when they ſtriue as the children in *Rebeccaes* wombe, then with griefe ſhe ſaith, *why am I thus, Gen.*25.22. why am I ſo fruitfull in children ſeeing they are ſuch contentious and diſagreeing children?

1 Cor.1,10. 2 Cor.13.11. Phil.2.2.

Gen.25.22.

True it is, that in *Fundamentals*, all ſhall agree, for God hath paſt his promiſe to the faithfull, *I will giue them one heart and one way, Ier.*32.39. And our Sauiour prayed (and was euer heard in that he prayed) *holy Father, keepe them in thy name whom thou haſt giuen me, that they may be one as we are, Iohn* 17.11. but O! that it were ſo likewiſe in *Circumſtantials*. But this is rather to be prayed for, then hoped for: we are euery one for our parts to endeauour it, and deſire it, but neuer ſhall we ſee it vpon earth, that Gods faithfull ſeruants agree in all points. *Perfect vnity* is for the *Heauens*; it is to bee looked for, *when we all meete together vnto a perfect man and vnto the meaſure of the age of the fulneſſe of Chriſt, Epheſ.*4.13. and not before, though wee are to ſtriue for it, and labour after it before; elſe why pray we that the will of God may be done by vs on earth as it is by the Angels and Saints in heauen? I will forbeare all motiues more then hath beene vſed, except this one, the wicked take great aduantage at our *Contentions* and *Differences*, this preuailed much with *Abraham* and made him ſo loath to fall out with *Lot*, and ſo ready to compound all differences that were betwixt their heardmen, as the Holy Ghoſt would intimate vnto vs when he ſaith, *And the Cananites and the Perizzits dwelt at that time in the land, Gen.*13.7. Let this be well conſidered. And thus we haue done with the ſecond Vſe.

Iohn 17.11.

Epheſ.4.13.

Gen.13.7.

Laſtly, from hence we may gather much *Comfort* in that the

the Church is Gods Houſe; for then he will owne it and not forſake it, but ariſe in due time for the defence of it; *The Lord thy God* (ſaith *Zephanie* 3.17.) *in the midſt of thee is mighty he ſhall ſaue thee*: as if he ſhould ſay, the dangers you are like to meete withall are ſo many, that they are enough to diſcourage you, and put you out of heart, but feare not, for there is one in the midſt of thee, who there dwels and inhabits, that is mighty and euery way able to ſaue, and will not ſit idle, but in due time ariſe for your ſuccour, he will defend his owne. Yea but might the Church ſay our ſinnes are many therefore we haue little cauſe to hope he will ſtand by vs, he may leaue his houſe and forſake his people; that's our feare, Nay (ſaith the Prophet) *hee ſhall reioyce ouer thee with ioy, he will reſt in his loue, he will ioy ouer thee with ſinging*. *q.d.* looke how it is with the kinde husband, who doth paſſe by many faults in his loue that he hath choſen, ſo long as he perceiues her to be faithfull in the marriage couenant, doing euery good office for her with much readineſſe and chearefulneſſe of ſpirit, contenting himſelfe with that choice that he hath made; ſo will the Lord doe by you, whom he hath choſen for his inheritance: he will not take all aduantages, but gratiouſly paſſe by your failings, reſting himſelfe well contented with that choice of his, in ſetting his loue vpon you, and therefore feare not. But what then becomes of all thoſe threatnings (may the Church ſay) that before were made; if they be made good, we can haue but little hope; the power of the Babylonians ſhall be great and we diſperſed throughout all the prouinces of the Eaſt. To this the Prophet anſwers, *verſe* 18,19,20. It is true indeed they ſhould be diſperſed, yet God would not forget them that were his, though they had many failings; yea, hee would get them praiſe and fame in euery land, where they had beene put to ſhame, he would turne backe their captiuity before their eyes, and make them a name and a praiſe amongſt all the people of the earth. We ſee then, that God may ſuffer the wicked to afflict his people, and that for a long time, yet

Zeph. 3, 17.

God lookes vpon his Church as vpon his house in all their Afflictions.
1 Pet. 4. 17.

he will remember them and in all his dealing with them, he remembreth ſtill that they are his: yea he looketh vpon them, and conſidereth them as his own houſe, ſo we read, 1 *Pet.* 4 17. *the time is come that iudgement muſt begin at the houſe of God*; the iudgements that hee bringeth on them; cannot make him forget they are his houſe; he muſt ſpeake of them as of his houſe, and deale with them as with his houſe, and no otherwiſe: Hee doth but purge them and ſweepe them, that he may take more delight in them: And look as is the dealing of ſome owner with ſome rotten piece of building; he knockes it downe and ſeemes to neglect it, but his purpoſe is to build it vp fairer: Or like as ſome Carpenter, who hauing ſet vp a houſe in comely order, ſoone after knocks one ioynt from another, and laies it flat vpon the ground, yet he hath no purpoſe to deſtroy it, onely to amend ſomething he ſpies amiſſe therein: ſuch is the Lords dealing with his Church, and no other: wee thinke it a comely ſtructure and nothing amiſſe therein, but God ſees ſomething that muſt be amended in it, he takes it downe againe, and plucks piece from piece, and laies it flat vpon the ground; yea it may be he may carry it elſewhere to be framed, but his intent is no other then to reare it vp againe, in a more goodly and glorious manner then it euer was, and to bring it againe to it's owne ſtation This may Comfort vs in regard of the ſtate of the Church at this day. And we may apply it alſo to our owne particular caſes; God is our Lord and Maſter, Oh happy houſe who hath ſo happy an owner! who will not let it out to *Tennants*, though he may to *Keepers* for a while, *Cant.* 8. 11. 12. hee will continually reſide in it himſelfe, and watch ouer euery wall, and ſtone, and tyle, and preſently make vp euery breach thereof, as we ſee in *Dauid's* and *Peters* caſe. Tennants indeed ſuffer all to goe to ruine, but *Owners* will be euermore repairing, ſo ſoone as they ſee any thing amiſſe. This then may be our Comfort, when we are weatherbeaten with temptations, and tryals, *O Lord we are thy houſe*, thou haſt built vs, and bought vs, thou haſt to ſhew

Cant. 8. 11, 12.

Iſay 66. 2.

for

for vs, and in our hearts thou haſt choſen to dwell, *Iſay* 66. 2. Caſt thine eye vpon this my weakeneſſe, I begin to reele, ſhore me vp, with the prop of thy grace; of whom ſhould the houſe looke to be repaired and maintained but of the owner: Thus giue notice vnto him ſpeedily, of what is amiſſe: Aſſure thy ſelfe, if God heares the cries of dead ſtones out of the wall of common houſes that are prophaned, as we reade he doth, *Hab.*2.11. then much more will he heare the cryes, and complaints of liuing ſtones, made vnto their maſter againſt their wrongers. Hab.2.11.

And as it may Comfort vs in regard of *Reparation* and *Preſeruation*; ſo likewiſe in reſpect of *Prouiſion*, where God commeth to dwell he is not burthenſome, after the manner of earthly Princes, but he brings his reward with him. He hath not choſen vs to be his habitation, in regard of any need that he hath of vs, but that hee might haue ſome on whom to beſtow his benefits. Doubt not therefore but hee dwelling in vs, will make all needfull prouiſion for vs, nothing ſhall be wanting, *Pſal.*34.10. *Pſal.*23. 5.6. Pſal.23.5,6.& 34.10.

Further, in that it is ſaid, *Shee ſweepes the houſe*, thus much is implyed: that

The Church is not without ſome filth. This to be vnderſtood of the Church as ſhe is *Militant* vpon the earth. There neither is, nor euer was, any Church in the world free from ſome *Imperfections* and *Blemiſhes*. The brighteſt day is not without his cloude; the fineſt lawne not without its bracke; nor the pureſt gold without ſome droſſe. The Spouſe in the Canticles doth confeſſe her ſelfe to be *blacke* though *comely*, *Cant.*1.4. In outward appearance ſhe was diſcoulored through her owne infirmities, and duskiſh with tribulations, though inwardly well fauoured in the eyes of him ſhe ſought to pleaſe, he paſſing by her failings in mercy, and couering her with his owne Righteouſneſſe. This was giuen vs to vnderſtand by the Prieſts cleanſing of the houſe of the Lord and bringing out that vncleaneſſe they found in the temple, 2 *Chro.*29.16.18 as

Doctrine.
The Church not without ſome filth.
Cum tota dicat Eccleſiæ quamdiu hic eſt dimitte nobis debita noſtra non vltiõ, his eſt ſine macula & ruga. Aug. Retract. lib. 1.6.7.
Cant.4.1.

2 Chro.29.16. 18.

as alſo by that viſion, Saint *Peter* ſaw, of a great ſheete knit at the foure corners and let downe to the earth, wherein were all manner of beaſts and fowle, cleane and vncleane, *Acts* 19.11.12. And it was alſo taught by thoſe Similitudes and Compariſons in Scripture, of a *Corne-field* wherein are *tares* as well as *wheate Matth.*13.24. and of the *Drawnet* which gathered not *good fiſh* alone, but much vnprofitable *filth* and *baggage* with it, *Mat.*13.47. Of a *Corne-flore* whereon is *chaffe* as wel as *good corne*, *Mat.*3.12. Of a *Great houſe* wherein are *veſſels* of *diſhonour* as well as honour, 2 *Tim.*2.20. If we looke vpon the ſtate of Particular Churches in all ages, we ſhall finde this true: *Ieruſalem* in the daies of Chriſt was called the *holy Citie*, there was Gods Church if any where vpon the earth, and yet what the eſtate of that Church was, we may reade; In it were *blinde leaders of the blinde*, a *corrupt Prieſt-hood* and *Miniſtery* of *Sacrileage*, *Matth.*15.14. & 23.3.16. Yea the high Prieſts office was bought and ſold, and they aduanced by Simonie, *Iohn* 11.49. which by Gods ordinance was to hold for terme of life. In it the *People* were *wicked*, *Luke* 4.28.29. *Matth.*11.20.21. *Luke* 23.18. In it *Gods worſhip* was *corrupted*, *Doctrine tainted*, *Matth.*5.21.43. and many *ſuperſtitious Ceremonies* more ſtrictly vrged then *Gods Commandements*, as appeares, *Mar.*7.9. *Church diſcipline* abuſed, as appeares by that we reade, *Iohn* 9.22. if any did confeſſe that Ieſus was the Chriſt, he was preſently to be excommunicated. The *Temple* was *prophaned*, *Iohn* 2.14.15. *Mat.* 21.12,13. The *Church* of *Corinth* an excellent and famous Church ſee what S. *Paul* ſaith of it, 1 *Cor.*1.2 And yet there was *Schiſmes* amongſt them, 1 *Cor.*3.3. And ſuch Fornication as was not ſo much as named amongſt the Gentiles, *Chap.*5.1. which was ſuffered to go away vnpuniſhed, and ſo *Diſcipline* neglected. Beſides, *Doctrine* was corrupted, as the Apoſtle ſhewes in ſundry particulars, as in that Article of our Faith concerning the *Reſurrection of the dead*, *Chap.* 15. as alſo concerning *Single life*, and *Differense of meates*, and *Circumciſion*, which ſome thought neceſſary to ſaluation,

Acts 10.11.12.
Mat.13.24.47.
Matth.3.12.
2 Tim.2.20.
Matth.4.5.
Matth.15.14. & 23.3.16.
Iohn 11.49.
Luk.4.29.
Matth.11.20
Luk.23.18.
Mat.5.21.48.
Mark.7.9.
Iohn 9.22.
Iohn 2.14.
Matth.21.12.
1 Cor.3.3. & 5.1.
Chap.15.
Chap.7.8.9.

tion, *Chap.*7.8,9,10. And the *Sacrament of the Lords Supper* was polluted by the addition of their owne prophane Feasts and banquets, *Chap.*11. Wee might instance in other Churches, as of *Galatia*, and the seuen Churches of *Asia*, neither could the purest Primitiue Church long keepe her selfe a Virgin. Chap.11.

For Corruption is not wholy and altogether expelled out of her, during her being vpon the earth. *Christ gaue himselfe* (saith the Apostle, *Ephes.*5.25.26.) *for his Church that he might sanctifie and cleanse it*: and wherefore sanctifie it? but because it was vncleane, and yet a Church. Neither is this sanctification perfect here, because she is not fully and perfectly vnited to Christ her head, from whom all graces are deriued to her: Were shee vnited to Christ in the highest degree of Vnion, shee should be wholy void of Corruption, but while it remaineth in this world, it hath not a full possession of him. Here the Church is like a maid contracted, and espoused to a man, and hath an infallible right vnto him, and hath receiued diuers rich tokens from him, to assure her of the mariage in due time, but yet is not put into a full possession of his person and estate, as she shall be on the mariage day. This is reserued for another world; And then Christ will present her to his Father *without spot*, *Ephes.*5.26. but till that time, till he shall perfectly vnite it to himselfe, and take from it the drosse of mortality to present it, it shall haue spots, yea it selfe shall be spotted and liue with spotted men. Ephes.5.26.

Reas. *The Church not perfect because not perfectly vnited to her head in the highest degree of vnion.*

Such then are to bee reproued, as Separate from our Church-Assemblies, because of blots, and spots, that are to be found therein; dreaming (as it seemes) of such a perfection here, as is reserued for the glorious body of Christ, the *Church triumphant* in heauen hereafter: For what Church will they ioyne themselues vnto vpon earth that is without some filth? Here like the *Moone* she hath her *Fulls* and *Wainings*, and must haue, so long as she hath her being in this *Planetarie world*, and yet when shee is at the best, she is not without her *Clouds* and *Spots*.

Vse 1. *Separate not from a Church for some corruptions.*

Let

Christ separated not from the Church of the Iewes, albeit it was a corrupt Church.

Let such remember Christs practise, who made no separation from the Church of the Iewes, but did communicate with them in all the parts of Gods worship, albeit they were so exceedingly corrupted, (as before we haue heard) for 1. He was admitted into that Church in his Infancie, as a member of it by *Circumcision*, Luke 2.21. And at the *Purification* he was presented to the Lord in that Church, and a sacrifice offered for him as well as for other children according to the Law of *Moses*, *Luke* 2.22.23. When he came to yeares he separated not from those *Corrupt Congregations*, but vpon the *Sabboth* daies, came to *Diuine Seruice*, to the *Reading of the Word*, and to *Publike Prayers*, *Luke* 2.46. & 4.16. He *Receiued* the *Sacraments* in that Church, as *Baptisme*, *Luke* 3.21. and the *Passeouer*, *Iohn* 2.13. Communicating therein both with those *Priests* and *People*. And as this was his *Practise* such was his *Precept*, willing his *Disciples* to heare those *Teachers*, *Mat.*23.12. And commanded the *Leper* whom hee had cleansed to goe and shew himselfe to the *Priest*, and offer his gift in the Temple, *Matth.*8.4. All this, nor any of this would hee haue done, had he approued of a Separation from a Church corrupted, so long as the *Word* and *Doctrine* of *Saluation* may there be had. *Corinth* as we haue heard was a currupt Church, both in regard of *Faith* and *Manners*, and yet the *Apostle* prescribes not Separation for a remedie, but doth giue allowance, for a pertaking of the holy things of God, they looking to the reforming of their owne hearts and waies; As we see in that particular of the *Sacrament*. First, he told them of their *Fault*, 1 *Cor.*11.18.22. then Informes their iudgement in the *Institution*, *verse* 23.---27. after shewes the perill in vnprepared and vnreuerent comming, though not to others yet to himselfe that so receiues, *verse* 29. And then wills euery man to *examine* (not other but) himselfe and so come thereunto, *verse* 28. Indeed he would not that the faithfull should communicate in any of the corruptions of that Church, he hauing now detected, and proued them so to be, but he giues no allowance for a *Separation*

Luke 2.21.

Chap.2.22,23.

Luke 2.46. & 4.16. & 3.21.

Iohn 2.13.

Matth.23.12.

Matth.8.4.

1 Cor.11.18. 22,23.---27.

Verse 28.29.

tion from the holy things of the Church in respect of Corruptions therein to be found. What thou seest then to bee amisse in any *Church* and canst not helpe, with meekenesse beare: In any case beware of offering thy mother so great an iniurie as to flie from her; Or of wronging so much thine owne soule, as to leaue Gods floore because of chaffe or vermine. Better were it that the *spirit of Meekenesse* should lead into a patient expectation for a day, when God shall further beautifie his *Sion*, then that the *spirit of Pride* should hurrie (as it doth too many) into a rash and peremptorie sentence, against (euen) whole Churches for some deformities. Waite a while, we are now *amongst the Pots*, but we shall one day bee as the *siluer wings of Doues*.

The wants of a Church beare with meekenesse.

Secondly, this doctrine how euer, vpon the first hearing may sound Vncomfortably, yet vpon second thoughts it may much Comfort those, who haue wisedome rightly to apply it. We know it hath beene the old complaint of Gods *Sion*; *The Lord hath forsaken me, and my Lord hath forgotten me*, *Isay* 49.14 and whence ariseth this feare, but from their corruptions and failings? But here we see the hauing some Corruption, and filth, doth not disable vs from being Gods house. True grace may stand with the hauing of much, though not with the allowance of any of it. The band of wed-lock, betwixt Christ and his Church, is not so sleight, as that euery failing and Infirmity shall vntie it: There are many iarres and breaches betwixt a man, and his wife, but the matrimoniall band holds still; It is onely in case of *Adultery*, that a bill of diuorcement is granted: So know that thy corruptions, and daily failings, cannot breake the Couenant betwixt God and thee made, except there be a quite turning backe and forsaking of God: This wee see *Psal.*44.17. *All this* (saith the Church) *is come vpon vs yet haue we not forgotten thee, neither haue we dealt falsly in thy Conenant*: And they proue it in the next words, *verse* 18. *Our heart is not turned backe, neither haue our steps declined from thy way*: As if they

Vse. 2.

Isay 49.14.

True grace may stand with hauing much corruption but not with the allowance of it.

Psal.44.17.18.

they ſhould haue ſaid, we haue indeed failed much, and done many things amiſſe which we ought not, ſo that thou haſt afflicted vs iuſtly: but yet O Lord, remember vs in mercy, according to thy Couenant, ſeeing we haue not caſt thee off, and quite giuen thee ouer, for our hearts are vnto thee ſtill, and cleaue vnto thee in a perpetuall Couenant neuer to be broken.

So then, in all thy failings thou haſt cauſe of being humbled, but not of being vtterly diſheartened, or diſcouraged vnder the ſenſe thereof. If thou findeſt ſtill a longing diſpoſition after God, and when thy Corruptions draw thee from him, thy ſoule ſtill followes after him as the yron doth after the load-ſtone, which if you plucke a hundred times from it, yet it falls as often too againe and will not off: Thou falleſt often, but euer riſeſt, and riſing goeſt vnto the Lord, acknowledging and bewailing thy corruptions, earneſtly begging at the hands of God his helpe and ſtrength, for the ſubduing of them more and more, thou haſt cauſe of chearing vp thy ſpirits, and that vpon theſe grounds.

Grounds of Comfort, ouer our corruptions:

I.

God expects no more then a mortifying of it.

Rom.6.12.

Firſt, God doth not looke that all corruption ſhould vtterly be baniſhed out of vs, ſo as that none may remaine, nor dwell in vs while we liue here; all that he requires of vs is that we ſhould daily mortifie it, and weaken it, and not ſuffer it to raigne in vs, *Rom.6.12.* In his wiſedome he thinks it fit that the ſtumps of Dagon ſhould remaine, ſome relicks of corruption ſtill abide in vs, for his owne *Glory*, that his grace may bee perfected through our weakeneſſe; And for our *Good*, as for the exerciſe of our graces, as Faith, Patience, Charity, *towards others* in bearing, forbearing, pittying, comforting of them; As alſo to keepe vs *waking*, and to let vs vnderſtand our ſelues and the need wee haue of Chriſt. To *humble* vs and keepe vs from preſumption, as the dreggs are kept with the wine that it ſhould not corrupt; And for ſuch other ends. They are the *Nations* left in *Canaan* which our *Ioſua* caſt not out for our exerciſe, to be as *goads in our ſides & thornes in our eyes* when we grow careleſſe.

Aug. lib. de Cor. & Grat. Cap. 9. in fin.

Iudg.3.1.

Secondly,

Secondly, he will not ſtraitly marke *what is done amiſſe*, *Pſal.*130.3.—7. but paſſe by, and pardon many infirmities, that paſſe from vs in his ſeruice, wee being vpright in the maine. Firſt, ſo paſſe by, as not to *Impute* them, *Num.*23.21 Secondly, ſo paſſe by, as many times not to *Correct* for them, nor make any mention at all of them as we ſee in that laſt Parable of the Prodigall, in the Fathers carriage towards that his Sonne vpon his returne; And ſo wee ſee in *Iobs* caſe, we know what a deale of impatiencie he ſhewed, inſomuch that afterwards vpon ſerious thoughts, conſidering how he had carryed himſelfe, he ſaith, *I abhorre my ſelfe, and repent in duſt and aſhes*, *Iob* 42.6. But now God ſeeth no ſuch matter in him; ſeeing he thus charged himſelfe, God iuſtifieth him; and tells *Iobs* friends that they had not ſpoken the thing that was right of him, as his ſeruant *Iob* had, *Iob.*42.7.8. Thus *Dauid*, *Pſal.*31.22. *I ſaid in my haſt I am caſt out of thy ſight*, a great failing in him queſtionleſſe to ſuffer ſuch a corrupt thought to enter his breaſt. And yet (ſaith he) *thou hardeſt the voice of my prayer when I cryed vnto thee.* This made the Prophet, *Mich.*7.18. to breake out in admiration, and cry, *Who is a God like vnto thee that pardoneth iniquity and paſſeth by the tranſgreſſion of the remnant of his heritage?*

2.
Hee will not ſtrictly obſerue our corruptions,
Pſa.130..3.—7
Num. 23.21.

Iob 42.7.8.

Pſal.31.22.

Mich.7.18.

Thirdly, he doth not onely take in good part our ſeruices, notwithſtanding our Corruptions but taketh great delight in them (which muſt needs be, Chriſt caſting of his odours on them, and ſo preſenting them to his Father, *Reu.* 8.3.) yea and he will reward them, both in *this life* as 1 *Tim.*4.8. and in *the life to come*, *Reuel.*11.18. Thus wee haue great cauſe to Comfort our ſelues vnder our failings when the heart is vpright before the Lord.

3.
God taketh delight in our ſeruices notwithſtanding them.
Cant.2.14.
Reuel.8.3.
1 Tim 4.8.
Reuel.11.18.

But let not this conſolation be miſapplyed by any to nouriſh them in their ſecurity and preſumptuous courſes of ſinning: if any ſhould; I muſt tell them *they haue no part nor portion in this buſineſſe*, but ſee thou make the right and true vſe thereof, laying it diſcreetly to thy wounded ſoule, and doubting heart in time of need.

Caueat.

Acts 8 21.

Laſtly,

Vſe. 3. *Great need of Diſcipline in Gods Church.*

Laſtly, we may hence conclude the great vſe of the *Broome* in the houſe of God, I meane *Diſcipline*. Separatiſts goe too farre when they make it an Eſſentiall marke of a true Church. For a Church may be a Church without it, as the Houſe a Houſe without the beſome, hauing true matter, forme, and eſſentiall properties, but indeed the Church cannot continue in a good and cleanly eſtate without it. You know the Tabernacle of God had the *Cenſer*, *Snuffers*, and *Beſome*, to purge and ſweepe away the filth of the Sanctuary; all theſe haue their truth in the Church of the New-Teſtament, and are of great vſe, both that the Miniſtery of holy things may with the greateſt reuerence and profit be performed, as alſo that ſinners and offenders may be reclaimed and humbled, this being a great meanes thereof as the next point will ſhew, which wee are now fallen vpon. For we ſee this woman ſweeps the houſe that ſhee may the ſooner, and the better finde her loſt piece, ſo then it is eaſily collected, that

Doctrine. *Reformation of Corruptions in a Church, makes good way for reclaiming of ſinners.*

Reformation of Corruptions in a Church, makes good way for reclaiming and finding vp of Sinners. The vſe of the broome is of good vſe for finding vp the piece loſt. It was the good courſe which the good Kings of *Iudah* tooke in eſtabliſhing of true religion, they began firſt with rooting downe Idolatry, and breaking down the Altars, and groues of their Idols. Thus *Aſa* made way for the bringing in of the holy veſſels, and things dedicated into the Temple, by breaking downe his Fathers Idols, taking away the Sodomites, putting downe his Mother *Maacha* from her regencie for her Idols, and burning them by the brooke *Kidron*, 1 *King.* 15.12,13,15. And the like we ſee in *Hezekiah*, 2 *Chron.* 31.1,2. and in *Ioſiah*, *Chap.* 34.1.---8. *Iohn Baptiſt* prepared the way of the Lord by making of rough things ſmooth, and crooked things ſtraight, *Matth.* 3.3.

1 Kings 15.12, 13,15. 2 Chro. 31.1,2. Chap. 34.1.--8.

Matth 3.3.

And our Sauiour Chriſt thus began his office of preaching the Goſpell, with a zealous purging of the Temple, and reforming of corruptions, both in *Doctrine*, *Matth.* 5. and *Manners*, *Iohn* 2.15,16. Hereunto tends that Com-

Matth. 5.21.

Iohn 2.15.

plaint

plaint of the Prophet, *Hoſ.*5.4. *They will not frame their doings to turne vnto the Lord, for the ſpirit of whoredome is in the midſt of them*; importing, that there can be no returning vnto the Lord, vnleſſe men caſt their courſes into a frame of *Reformation*. And that of *Solomon*, *Pro.*25.4. *Take away the droſſe from the ſiluer, and there ſhall come forth a veſſell for the finer*. Looke as the Gold-ſmith purging the droſſe from the pure mettall, hath by this meanes the matter of a fine and perfect veſſell ready prepared, which he by his art may eaſily frame and faſhion into ſome excellent forme: So Gouernours by executing iuſtice, vpon offenders, ſhall cauſe both *Church* and *Common wealth* to appeare more glorious: That *Fire* of *Diſcipline* ſhall bee a meanes of purifying ſuch as doe offend, ſo as that in the end they themſelues ſhall bee like ſiluer purifyed from it's droſſe, and become more ſaleable and fit for vſe.

Hoſ.5.4.

Pro 25.4.

This ſtands with *Reaſon*, for looke as it is in the Naturall body, ſo here; the firſt thing to be done for the health of it, is to enacuate, and purge out peccant and ill humours, before meanes can be effectuall or to purpoſe vſed, to breed good blood; which otherwiſe will corrupt all good nouriſhment that is receiued. How many Churches are there which by their owne deare bought Experience haue verified this? A little corruption tolerated at firſt, and ſuffered to ſpread, hath like leuen ſowred the whole batch of the Goſpell. This Saint *Paul* ſheweth the *Corinthians*, in caſe of ſuffering the Inceſtuous perſon. *Know you not, ſaith he, that a little leauen leaueneth the whole lump*, 1 *Cor.*5.6. as if he ſhould ſay; It is true, there is but one amongſt you that is tainted with that ſinne, and yet there is too many by one, for he being ſuffered will endanger all: You all know the nature of leauen, the like nature hath ſinne, therefore purge it away, awaken *Diſcipline* for his *Cenſure*.

Reaſ. *No health to be expected till ill humours be purged.*

1 Cor.5.6.

Hence we may be directed in a courſe for the better paſſage of the *Goſpell*, and the more comfortable ſucceſſe of our *Mini-*

Vſe

Ministery: begin we with a zealous and effectuall purging out of those corruptions, that are amongst vs, seeke we after a Reformation of such abuses as are crept into the *Church* which are vnto it as the *Iuie* to the *Oke*; and as *Thornes* are vnto the *Seede*. There is no Church (as wee haue heard) vpon the earth without some soyle, and filth; ours (though I am perswaded as free as any) yet not altogether free; she is not without her faults, and spots, she (though good) yet not so good but may be mended, and by the conscionable vse of the *Broome* made more pure. It may be you will tell me, the broome it selfe is none of the best, our *Discipline* is somewhat faulty, as appeares by the words we finde in the *Common Prayer booke, vntill the said Discipline be restored*, so that by our owne *Confession* there are Defects and Wants. Which grant we, yet I could wish we had the true vse of that we haue: were there but a due execution of that *Discipline* our Church allowes of, and enioynes, we should see the Church of England more glorious then it is, or till then are like to see. What other reason can be giuen, of such a mixture in *Gods* floore, of so much baggage in euery corner of his house? but this; Most men are suffered to doe what they list: they, through the great neglect of Officers liue vnpunished, and vncensured. The word is truly and powerfully *Preached* but not hedged in with *Discipline* as it should be. It may be there is here one, and there another, where there is some speciall good inclination that are brought on for loue of virtue, but for the multitude, preaching doth little good vnlesse mans law doth catch them by the heele and restraine them from their looseneſse: It is feare of punishment that keepes them within compasse. So that to speake as the truth is neither in *Church* nor *Common-wealth*, any more lawes, then one, seemes to be wanting to make vs happie, and that is, a *Law or Cannon that those we already haue may be put in execution*.

In the Commination.

Euery one should helpe forward a Reformation.

In Particular, therefore euery one lend a hand to *Reformation*, yet euery one in their owne order:

First,

Every one should helpe forward a Reformation.

First, the *Maiestrate* who by his Calling is charged with both the tables to see them kept; And being the Minister of God for the subiects good, *Rom.*13.5. to prouide for his *Spirituall* welfare, in the flourishing of *Religion* and prosperity of the *Gospell*, as well as for his *Ciuill* good, in seeing that Iustice may flourish in the Common-wealth. Thus it belongs to his authority to see that Gods *Word* be sincerely taught; *Sacraments* rightly administred; and the *Censures* of the Church duely executed; manners reformed, and offenders punished. Thus did *Dauid*, *Solomon*, *Iehosaphat*, and the good kings of Iudah, as wee may reade in their stories.

1.
Maiestrates.
Rom.13.5.
He to see good lawes made and executed.

Next the Minister of the *Word* and *Discipline*, in whose hand God hath put the power of the *Keyes*, these should be faithfull; remembring that Church *Censures* are not properly executed by mulcts, fines, bodily smart, &c. which are proper to the power of the *Ciuill Maiestrate*, but by *Admonition* and *Reproofe*; Suspension and Excommunication, (degrees of Censures) all which haue their proper *Time*, *Place*, *Vse*, and *Obiect*, which carefully should bee obserued.

2.
Ministers of Word and Discipline.

Three Censures of the Church.

First, *Admonition* or *Exhortation* to amendment, which is also ioyned with *Reprehension* and *Denunciation* of Gods iudgements against the partie not repenting; the practise whereof (though much abused) we haue in the *High-Priests* and *Scribes* who straitly threatened the Apostles, and commanded them to speake no more in the name of Iesus, *Acts* 4.17,18. This is the beginning and first degree of the *Censures* of the Church.

1.
Admonition.
Acts 4.17.18.

The Second proceedeth further, *Suspension*; which is a barring not from all holy things, but from some (as from comming to the Table of the Lord for a time) this is vsed when the former taketh no effect, and is a lower degree then *Excommunication*; Of this the Apostle seemes to speake, 2*Thess.*3.14. *If any man obey not our word by this Epistle, note that man, and haue no company with him that he may be ashamed, yet count him not as an enemie, but Admonish him*

2.
Suspension.

2 Thess.3.14.

him as a brother:- Marke it, he saith we must respect him *as a brother*, not account him as a *Heathen* or *Publican*, as we are willed to esteeme those who are *Excommunicated*; therefore I conceiue in that Place, Saint *Paul* speakes not of the highest degree of censure, *Excommunication.*

Matth. 18.17. Tit. 3.

3. Excommunicatiō what it is.

And that was a *Separation from all holy things*, as Word, Sacraments, Prayer; neither were they to enter within the dores of the Congregation, according to the practise of the ancient Church: So the Iewes would by no meanes permit the *Publicans* into their *Synagogues*, accounting them as *Heathens*, neither would *Ambrose* suffer *Theodosius* the Emperour while he was excommunicate, to enter into the Church of *Milleyne*. This is to be inflicted, not for small, nor triuiall matters; we may not bring an Axe to kill a flie withall, nor shut men out of heauen for a trifle, but for such sinnes as are: 1. *Scandalous* and *Publique*. 2. *Grosse* and *Palpable*. 3. *Stood* in *impenitently* against the lower degrees of Censure. In the Execution whereof proceeding must be in a very serious, solemne, and publique manner, and with great deliberation, pittie and compassion, after much waiting for the repentance of the offender, therein aiming at *Gods glory*, 1 *Coe.*10.31. The *Churches good*, and the *Saluation* (not destruction) of the *Delinquent*; 1 *Cor.*5.5.

For what Faults to be inflicted.

And how to be executed.

And what aimed at therein. 1 Cor.10.31. 1 Cor.5.5.

Thus ought those who haue Authority put into their hands, wisely, and zealously, to proceed; seeing Christ hath told vs, that what is done according to the direction of his word in this particular, he will beare vs out in, *Mat.* 18.18. And let all that deale in Eccleſiasticall Censures, beware of filthy lucre, and abhorre corrupt proceedings. The very *Snuffers* of the *Tabernacle* were made of pure gold, to shew how pure those *Censures* ought to be, whereby the light of the Church is kept bright and shining.

Matth. 18.18.

3. Inferiour Officers

Next; all *Inferiour Officers* in Courts of Iustice, especially *Church-officers* should bee carefull of their duties, and conscionable in their places: For if the first concoction in the stomacke be not good, that in the liuer cannot bee. If

such

such as should present disorders, and make knowne abuses, connive and winke, how shall those in higher place Reforme? tell me not, that many Complaints are made, but nothing Reformed, while you according to your oathes and consciences make your presentments, you haue done your duties; the sinne lies on the backes and soules of others, who shall in case of neglect full dearely answer it; you are free.

Lastly, *Priuate Christians*, they also within the compasse of their callings are to lay a hand vnto the *broome* and helpe herein, and that three waies, *Matth.* 18.15. 16,17.

4. *Priuate Christians who are to further in three wayes.*

1. In Admonishing those that scandalously offend both priuately alone, and if in case they will not heare, then with another or two, according as the case requireth, and as the condition of the offender is discerned to be, *obstinate*, or *tractable*; it may be by the testimonie of two or three, hee may be brought to reuerence that councell, which at the first Admonition was not regarded, for sinne hath such a guiltinesse in it selfe, that when it is seasonably checked, and discouered, it pulls in his head, and seekes rather a hiding place, then a fort: Howeuer, hereby way shall bee made to the publique iudgement of the Church which cannot proceede vnder two testimonies at the least.

1. *Admonishing the scandalous.* Matth 18.15.

Sinne seasonably reproued plucks in the head.

2. In Complaining to the Church of them, who will not be brought by priuate admonition to repent, that hee may be dealt withall by the whole Colledge of Physitians, as the nature of his disease require. All this to bee done in *Loue*; for otherwise Sathan doth but cast out Sathan, *Marke* 3.23.

2. *In Complaining to the Church.*

3. In Shunning the familiarity, and society of such as refuse to shew repentance, and amendment after all good meanes vsed, so farre as *Necessity* will permit, either in respect of our *Generall* or *Particular* calling, 1 *Cor.* 7.20. and 7.10.11.12. with *Ephes.* 5.31. It is true indeed that Notorious sinners are to be anoided, in regard of familiar society, euen before the Church hath cast them out, while she winketh

3. *Shunning their society.* 2 Thess 3.6. 1 Cor. 5.11. 2 Iohn 10. *How farre to shun their Societie.* 1 Cor. 7.20. & 7.10.11.12. Ephes. 5.31.

keth at them and neglecteth her duty; but wee are not to auoid them as Excommunicate persons, or members cut off. From the Word and Sacraments we may not abstaine (as they of the Separation would haue it) because of such, vntill the Church hath cast them out, and then we are not *to eate* with such, 1 *Cor.*5.11. 2 *Thess.*3.14. nor *receiue such into our houses*, nor bid them *god speed*, 2 *Iohn* 10. nor haue no familiar conuerse with them in the outward life, further then we are bound vnto them, by the bands of *Naturall* or *Ciuill* right, and *Common humanity*.

1 Cor.5.11. 2 Thes.3.14. 2 Iohn 10.

Thus as we see it is in the body; If a thorne be got into the Foote the hand is readie to plucke it out, and the eyes they guide the hand, and the backe that bowes vnto it, and euery member is seruiceable in its place: so should Christians by *Admonition, Instruction, Perswasion, &c.* seeke to redresse what is amisse, and be ready to plucke out sinne out of the meanest; euery one keeping the station wherein God hath set him; so may wee gaine our brother, as our Sauiour sheweth vs, *Matth.*18.15. which indeed is a greater gaine then to gaine a world: And if wee doe not, yet our labour is not lost, for God will abundantly recompence it. Seasonable Admonition shall neuer bee in vaine, but is accompanied either with a blessing from them to whom it is giuen, or from God, or from both.

Matth.18.15.

Seasonable admonition crowned with blessing.

Vse. 2.

Secondly, this point *Instructs* vs in the right Method of grace: True Repentance begins to decline the *Ablatiue*. First, *cease to doe euill*, then *learne to doe well*, *Isay* 1.16,17. the thornes must be stubbed vp, ere the ground can be capable of seed. This is the reason that *Iesuah* told the people, professing to him their purpose of seruing God, that *They could not serue him*, *Iosh.*24.19. that is, not acceptably, so long as they retained their Idols: *For the liuing God* (saith hee) *is a holy God and a iealous God*; Hee loues to dwell cleane, he will not come vnder the Idols roofe, nor admit Idols to come vnder his: therefore hee presently subioynes, *If yee will indeed serue the Lord, put away the strange*

Where to begin with Repentance Isay 1,16,17.

Iosh.24.19.

Verse 23.

strange gods that are amongst you, and incline your hearts to the Lord God of Israel, verse 23. you must begin here, if you would giue any acceptable seruice. There is no putting on of Christ, till the old man be put off. He is a strait, neat, garment, and will not by any meanes bee drawne ouer *Adam's* leather coate; wee proceede now to the next words. Verse 23.

Colos 3.

And seeke diligently till she finde it] Shee was both *Diligent* in her search, and *Constant*, shee tooke paines in seeking, and held on in a painefull course, not giuing ouer till shee had what shee sought after. Something Generally may hence be gathered; as *Text.*

Doctrine 1. 2.

First, That *Seeking must goe before finding.*

Secondly, That *Not euery seeking, but seeking aright speeds.*

Seeking goes before finding.

For the First, who euer found that sought not? See *Psal.*27.10. & 32.6. & 119.2. *Isay* 26.9. & 55.6. *Matth.* 13.45.

Reas. *The promise is made only to such.* Pro.8.17. Ier.29.13. Matth.7.7.

And no wonder, for none haue the promise but such, *Pro.*8.17. Those that seeke me early shall finde me, and *Ier.* 29.13. you shall finde me when you shall seeke for mee with your whole heart, so *Matth.*7.7. Seeke and you shall finde.

Ob. Isay 65.1.

Isay 65.1. and *Rom.*10.20. God was found of those that sought him not.

Resp. *Before our Conuersion God is found before he be sought, but not after.*

That is to be vnderstood of the time going before mans first Conuersion, for so the Elect seeke not God till he seek them; but the other Texts speake of such a seeking as followeth Conuersion; God hauing found vs, doth moue vs by his spirit, and man being so moued, doth also moue himselfe, and so seeke, and by seeking finde: In this respect it is, that we are said to be agents in our owne saluation, and to haue a hand and worke therein; And hence are these sayings of the Fathers, *Qui fecit te sine te, non iustificabit te sine te: fecit nescientem, iustificat volentem, &c.*

Vse.

And therefore such are dangerously deluded as hope to finde

finde without paines taking; like ſome idle or fearefull merchant, who would be glad to haue gold, if it would come eaſily, but will neither take the paines, nor hazard the aduenture to fetch it. How few are there, who haue taken ſo much paines in ſeeking after *God* and *Godlineſſe*, as *Saul* did in ſeeking after his Fathers *Aſſes*? they haue not gone from *Pariſh* to *Pariſh*, nor enquired after God, at the mouth of a Prophet and yet they are as confident of heauen, as the fiue fooliſh Virgins were, but they are like to ſpeed as they did in the end. But I may not inſiſt on theſe generalls.

1 Sam. 9.

Doctrine 2. Right ſeeking is the onely way of ſpeeding.

For the Second. *It is not euery ſeeking but a ſeeking aright* (all due circumſtances obſerued) *that is like to ſpeed*, *Ier.* 29. 13. 14. *Iames* 4. 3. *Luke* 13. 24. *Rom.* 9. 31. *Heb.* 12. 17.

Reaſ. God lookes to manner as well as matter, and loues Aduerbs better then Nounes.

For God lookes vnto the *Manner* as well as Matter. The ſubſtance and matter may be good, yet the worke cannot be ſo called, vnleſſe it be done *modo* and *forma*: Cloath is good matter to make a garment of, and Timber good matter for a houſe, yet vnleſſe the one bee well cut out, and made vp, and the other well framed, you will not giue them the name of good. Beleeue it, there is more with God in *modo* then in *opere*, God loues *Aduerbs* better then *Adiectiues*. The Action may be good in it ſelfe, yet it receiueth its life or bane from Circumſtances.

Vſe. Iſay 58. 3.

And therefore let none quarrell with God, and challenge him with thoſe preſumptuous *Iſraelites*, *Iſay* 58. 3. *Wherefore haue we faſted and thou ſeeſt not, &c* as if they had God vpon the hip for not making good his promiſes. It is a truth, ſuch as ſeeke, ſhall in the end finde, what they ſeeke; for God cannot denie himſelfe; but you muſt take Gods words in Gods meaning, *Quærentibus recta & recte*, he that ſeekes what he ſhould, and as he ſhould, ſhall ſpeed. Now then, if thou ſpeedeſt not, either the thing is not right in Gods eyes, thou takeſt paines for; or if it be, yet thou maiſt faile in *Circumſtances*, you ſeeke *Bona* but not *Bene*: Either you faile in the *Quando*, and miſſe the *Time*;

Many finde not becauſe they faile in ſeeking.

as

as *Esau*, and the fiue fooliſh *Virgins* did. Or elſe in the right *Vbi*, you ſeeke not where you ſhould, as *Mary* who ſought her ſonne amongſt her kindred who was in his fathers Temple, *Iohn* 2.39. and as men of this world who ſeeke for good things out of their proper Orbes, as for *Honour* in *Pride*, and *Reputation* in *Reuenge*, and *Content* in *Riches*, &c. Or elſe in the *Quomodo* you ſeeke, and content your ſelfe with the worke done, not caring How it bee; As 1. Without *Affection* and deſire; as if thou couldſt do well enough though thou ſhouldſt not ſpeed; You ſeeke not as *Ioſeph* and *Mary* did Chriſt, with *heauie hearts*, *Luke* 2.42. Or 2. Without Humility; thou commeſt in, challenging a bleſſing, as *Eſau* did to his father *Iſaac*, and ſo heareſt the like Comfort, *Who art thou? Gen.*27.31.32. Or 3. Thou ſeekeſt *aliud pro illo, aliud præ illo, &c.* another in ſtead of God, another beſides God, another with God, another before God; Not him *Principally*. *God* and *Grace* muſt be only ſought for, and that for themſelues. Or 4. Not *Conſtantly*, thou giueſt ouer too ſoone, and holdeſt not out in the ſearch as this woman did, of which we ſhall ſee more hereafter. And therefore whilſt thou thus faileſt, challenge not God, but thy ſelfe; For God will not be wanting in giuing being, to euery one of his promiſes, that he hath made; God may indeed delay a while, but he will not alwaies; in the meane time, we doe finde while he giueth vs abilities to hold out in ſeeking. Now more *Particularly* vnto the words.

Pſal.32 6.

Iohn 2 34.

Quærunt bona locis non ſuis.

Luke 2 42.

Gen.27.31.32.

Iohn 6.

Note.

And ſeeke diligently] And firſt from her practiſe, we may learne, that

Doctrine.

Diligence is Commendable in all our actions and vndertakings. This *Diligence is an earneſt bending of the minde to doe a thing well*: as *Eccleſ.*9.10. *do it with all thy might*: ſo ſhe ſeekes diligently, ſhee was intent vpon it, and did not ſeeke ſlightly, nor ſuperficially. Now to be thus diligent in all good workes deſerues praiſe. This is *Commanded* and enioyned, euery one in his Particular Calling, as *Maieſtrates* and *Rulers*, *Rom.*12.8. *He that ruleth let him do*

Diligence is commendable.

What it is.

Eccleſ 9.10.

Commanded.

Rom.12.8.

P 10.22.23.

it with diligence; And so *Ministers*, *Pro.*27 23. *Be thou diligent to know the state of thy flock*; And likewise *Hearers*, both in *Hearkening*, as *Esay* 55.2. *Hearken diligently*; as also in *Obeying* and *Observing*, as *Psal.*119.4. *thou hast commanded vs to keepe thy precepts diligently*; Besides, diuers other places where diligence is called for, as *Deut.*6.7. *Rom* 12.11. *Pro.*2 4. 2 *Pet.*1.10. *Heb.*6.12.

Esay 55.2.
Psal.119.4.

Commended.
1 Pet.1.10.
Acts 10.31.
2 Tim.1.17.

And as we haue it Commanded, so also Commended in whom it hath beene found; as in the *Prophets*, 1 *Pet.*1.10. who are said to enquire and *search diligently* into the Saluation that was to be reuealed. And in the *Apostles*, *Acts* 20.31, who ceased not to warne all men. And in other, 2 *Tim.*1.17.

*Reas.*1.
It is a subiecting our selues to Gods ordinance.
Gen.3.19.

And that for these Reasons: First, because it is a subiecting our selues to Gods ordinance, who enioyned vs all to diligent labour, yea euen to *sweat*, immediately after our first parents fall, *Gen.*3.19.

2.
And a testimonie that we do affect that we seeke.
Cant.3.2.

Secondly, hereby wee giue a testimony of true loue to that we seeke, as *Elisha* did to his *Master*, and the Spouse to her Sauiour, *Cant.*3.2. and *Mary* and *Ioseph* to Christ, in their seeking after them; certainely, it is neuer absent in doing any thing, which our *Iudgement* duely esteemeth, and our *will* truly affecteth.

Vse 1.
Pro.13.4.

This might first be vrged to the shame of *Drones*, and sluggards; who *lust but haue nothing*, because they doe not diligently vse the meanes; *their hands refuse to worke*. Would wishing for grace, without further labour and trauell doe the deed, we haue innumerable amongst vs that would not fall into destruction; if all should be saued that are not willing to bee damned, swarmes of reprobates would be in heauen; but more is required, namely with *diligence* to *worke out our saluation*; which diligence doth consist,

2 Pet.1.
Wherein diligence doth consist

1. In a vsing of all meanes that leadeth and conduceth to that end, as hearing, reading, meditating, for the obtaining of grace: For looke as in taking physick, if the Physitian prescribes three seuerall things, we thinke it not sufficient to take one, and neglect the rest; so here in

in this case, all the meanes that God hath ordained must be vsed: 2. In a carefull preuenting all incident hinderances, to that we would effect: Thus in a course of Physick we vse no diet, that may any way hinder the working of it. 3. In a doing these with Assiduity, and Constancie, as occasions are offered. Now amongst those few that vse meanes, how few are there that shew this diligence in vsing of them? nothing runs so much in the mindes of many, as the torment of paines taking hereabout: From this they run as fast, as *Moses* from his *rod*, when it was turned into a Serpent, crying out against *Preachers* that call them hereunto, as the Diuells against our Sauiour, *why art thou come to torment vs before our time.*

Let vs next be stirred vp to *Diligence* in what we doe, and for this end it will not bee amisse to take notice of its praises as also of the dispraises of the contrarie. *Vse.* 2.

As for it, this alone was neuer dispraised, Learning hath, Temperance hath; Fortitude hath; Iustice hath; Religion hath: but Diligence all Commend, and that deseruedly; First, in regard of great things that haue beene effected by it: Secondly, in regard of the great things that haue beene the reward of it. *The praise of Diligence.*

First, nothing is too hard for the hand of the Diligent, It was through diligent seruice that *Iacob* obtained *Rachell*, *Hos.*12.13. and ouercame his seuen yeares of hard prentiship; so that they seemed to him as nothing, *Gen.*29.20. And by diligent and valiant aduenture, that *Dauid* brought the two hundred Fore-skins of the *Philistines*, and did win the Kings daughter. May I not say of it (to be short) as *Paul* of *Faith*, *Heb.*11.33. through it *kingdomes haue beene subdued*, *Righteousnesse wrought*; *Promises obtained*; the *mouthes of beasts stopped*; the *violence of fire quenched*; the *edge of the sword escaped*; *the weake strengthened*; *whole armies discomfited*, *&c.* Such things wee reade haue beene effected by it as are almost past beleefe. When *Demosthenes* was asked how he came to that habit of perfect speaking, seeing naturally he was of a stuttering and stammering *Great things haue beene effected by it.* Hos.12.13. Gen.29.20. 1 Sam.18. Heb.11.33.

ring tongue, hee answered, it was by spending more *oyle* then *wine*: would men be at worke and reading, by their lamp, whilst they are at Tauernes, or at banquets, they should be able to ouercome that which now they thinke impossible euer to get masterie ouer.

Great blessings the reward of it.
Pro 10 4.
Chap 13.4.
Chap.12.24.

Secondly, the blessing of God doth so follow it, that more haue beene made honourable by their diligence, then by their birth. *The hand of the diligent maketh rich* (saith *Solomon*, *Pro.*10.4.) and in another place, *the soule of the diligent shall be made fat*, *Pro.*13.4. and elsewhere, *the hand of the diligent shall beare rule*, *Pro.*12.24. from *Seruants* many haue growen to be *Masters*; from *Hirelings* to be Officers through their diligence, as we see in *Iacob*, *Ioseph*, *Dauid*, with many moe. Witnesse also all the *Romanes*, who raised their common-wealth hereby, and stood not vpon termes of blood: some of them were fetched from the *Plough*; some from other places meane and base: *Cicero Fabius*, *Quintius* and other witnesse these things. *Iustinus* of a diligent *herd-boy* became a diligent *Souldier*; of a diligent *Souldier*, a great *Commander*; of a *Commander*, the *Emperour* of the world, and one of the best. The Kings of *Hungary* were deriued from *Lechus* the second, who was a husbandman, in remembrance whereof hee caused his woodden soles or shoes, to be reserued in his Castle for all posterity, to remember how, and in what sort hee came first into the Court. And if we should come neerer home, how many *Iudges* and *Bishops* of this land, of meane discent haue rose to honour by it? Thus diligence is euer accompanied with a blessing, which should it misse of here, yet it shall haue a sure reward from God. If through thy diligence thy fiue tallents be made ten, ouer ten cities God will make thee ruler.

Matth 25.20.
Luk.19.16.17

The dispraise of Negligence.

Pro.18.9.

Pro.22 29.

As for the brand of Infamie and disgrace that is set vpon *Negligence* and *Sloath* it is very great; *He that is negligent in his businesse* (saith *Solomon*) is the *brother of a waster*. *Pro.*18.9. that is, he shall as certainely (though it may be not so speedily) come to misery and pouertie. And *Pro.*22. 29.

29. *A man diligent in his buſineſſe ſhall ſtand before Kings, he ſhall not ſtand before meane men*, as if he ſhould ſay (for the Antitheſis notes as much) ſuch as are not diligent ſhall haue the baſer and meaner ſort their companions, and *bee clothed with raggs* inſtead of roabes, as he alſo ſpeaketh in another place.

Motiues to Diligence.

O then, let vs fall in loue with *Diligence*: which way can we caſt our eyes, and want arguments? Looke vp to *Heauen*, and without Diligence no getting thither; for that crowne, we muſt *Runne*, and *ſtriue*, and *worke*, &c. Looke downe to *Hell*, and without diligence, no eſcaping that; *Prayers*, and Teares muſt helpe to quench thoſe flames. Looke vpon the *Earth*, and without diligence no bleſſing can be hoped for from it: *God Speeds the Plow*, let the land miſſe his Tillage, and where is the increaſe? but the oftener it is turned, compaſſed, and plowed, the ſurer it proues to the husbandmans content.

We reade in *Storie* of one *Furius Creſinus* a *Romane*, who was accuſed of Witchcraft, in drawing away the fat of other mens land into his owne, for that euery yeare hee had great crops, and his neighbours ſmall, or none: this they thought came by inchantment, and thereof he was queſtioned in Iudgement. The poore man brings with him all his tooles of husbandry, heauie mattocks, weighty plowſhares, full fedd oxen, all his yrons much bigger, and ſtronger then his neighbours, and laſtly his daughter, a ſtrong and bigg maid, who was his helper in his buſineſſe, and ſetting all theſe before his Iudges and Accuſers, cryed out in theſe words, *Hæc ſunt Quirites veneficia mea*, this daughter, theſe oxen, theſe tooles are the inſtruments of my witchcraft, and beſides theſe, I vſe none, and theſe with diligence I apply: This is the way to haue great and good crops both of *Graine* and *Grace*. If thou lay thy hand with diligence to the Plough, and haue fitting inſtruments. But withall euer with the *Plough-man* be looking vp vpon the *Sun*; and with the *Pilot*, who as he holdeth his hand vpon the *Sterne*, hath his eye vpon the *Starre*. For it is good ground;

Three things muſt concurre to haue a good crop of Graine or Grace.

ground; a good husband-man, and Gods blessing, that brings good Crops whether for Soule or Bodie.

Vse 3. Lastly, *Ministers* (whom this Doctrine doth in speciall concerne, and to whom peculiarly it doth belong) would be hence Instructed vnto Diligence. *In season and out of season*, was Saint *Pauls* charge to *Timothie*, 2 Tim. 4. 2. and in him to vs, And the practise of Gods Ministers in all ages. *Chrysostome* preached euery Lords day; The letters I inscribe euery Lords day (saith he) ye suffer to be blotted out againe; And a little after; What excuse haue you that you are not fruitfull? will yee say that you haue wanted dressing? when as euery Lords day I haue applyed vnto you the sharpe sickle of the Gospell? yea sometimes hee preached day after day; And so *Bernard* and *Austin*, as appeareth by many passages in their Sermons, wherein they say, *Yesterday* yee heard this, or that; And *to morrow* wee will proceed. And whence came their workes to bee so great, if they had not beene frequent in this duty? That triple *Pasce* of our *Saviour* to *Peter* intimates as much, *Iohn* 21. 15, 16, 17. which questionlesse was not onely that his threefold Confession might be equiualent to his threefold deniall, but also that his threefold Loue might be manifested in his diligence in feeding the *Lambes* and *Sheepe* of Christ.

2 Tim. 4. 2.

Acts 20. 31.

Chrys. Hom. 11. *in Matth.*

Iohn 21. 15-16 17.

Ob. But frequent preaching is but verball preaching?

Resp. There is no necessity of that; We honour the workes of the Fathers, more then so. 2. There must be a time of gathering as well as spending, and therefore Saint *Paul* bids *Timothie Studie about it* and *continue in reading and meditation*, 1 *Tim.* 4. 13. & 2 *Tim.* 2. 15. and then hee enioynes him, to *be instant in preaching both in Season and out of season*. 3. Yet this time of gathering may not be ouer-long, not like the *Elephant*, which is many moneths, yea yeares in bringing forth one, a great part of time spent in the conception; a great part in fashioning the members, taking more paines in seeking after *Words* then *Matter*; preaching as it were by line, and leuell, so that one word must not

1 Tim. 4. 13.
2 Tim. 4. 15.

not be higher, nor lower, then another. True it is, *Rudeneſſe*, and *Careleſneſſe*, becomes not the Maieſtie of the work we are about, and yet of the two, a (ſeeming) careleſſe & vnprepared preaching, (trumpets of the faſhion of *Ramshornes*) may be better borne withall, then that quaint, and ouer-curious kinde, and manner; becauſe though the iudgement be little informed, yet the affections of the vulgar ſort are thereby oftentimes much moued. Sure I am, in trauelling a iourney of any length, we reſpect not ſo much in a horſe his ſmooth haire and ſleeke hide, which thoſe haue that are clothed and ſtabled vp and ſtirre not out (except it be to breath) not once a quarter; but the hardineſſe, the mettall, and durance of the beaſt: So in our way to heauen, that Sermon wherein euery word and phraſe is laid ſmooth, and fleiked, and then by volubility of ſpeech (when they are thus acurately prepared) rouled away in a multiplicity of notions, once a moneth, or quarter, is not the moſt to be regarded, nor effected by vs.

Rude and careleſſe preaching to be auoided, yet of the two that may better be borne with (except in a refined auditory) then ouer-quaint and ouer-curious preaching.

Vntill ſhee finde it] Shee was *Conſtant* as well as *Diligent*; ſhee giues not ouer before ſhee findes; Whence note:

Conſtancie in good actions is a commendable propertie. It is the praiſe of Gods *Nature* that he is *Vnchangeable*, and Conſtant, in his loue vnto the Creature, *Iſay* 54.8. *Iames* 1.17. And to the euerlaſting honour of our *Sauiour*, that he kept on his courſe in well doing through many afflictions, *Heb.*12.2. And for the Credit of the *Saints* that they abide with *Patience in well-doing*, *Rom.*2.7. and *Conſtantly* did perſeuere in godly duties, as *Acts* 2.46. *they continued daily with one accord in the temple*, and *Ioſh.*23.8. *they cleaued to the Lord tilt that day*, *Cant.*3.4.

Doctrine.
Conſtancie requiſite in a good worke.
Iſay 54.8.
Iam.1.17.
Heb.12.2.
Rom.2.7.
Act.2.46.
Ioſ.23.8.
Cant.3.4.

For indeed to beginne a good worke is no great matter, but to conſummate the thing once begun tendeth vnto perfection. *Saul* at the firſt was a rare man, and *there was none like him amongſt all the people*, 2 *Sam.*10.24. but he fell and became a Reprobate, 1 *Sam.*16.14. *Iudas* at the firſt was an *Apoſtle*, but he fell and became a *Traytor* to his Maſter,

Reaſ.
Non eſt magnum bonum inchoare quod bonum eſt, ſed conſummare: hoc ſolum perfectum eſt.
1 Sam.16.14.

Iohn

Iohn 17.12. & 18. 2. *Demas* at first a *Professor* but he became an *Apostate* and *Backeslider*, 2 *Tim.* 1.15. and therefore *non cepisse sed perfeciſſe virtutis est* (saith the ordinary glosse) It is the end rather then the beginning that is praise-worthy.

Vse 1.

Such then are blame-worthy who continue not: they (like the streames of *Euphrates* and *Nilus*) for a good space carry a pleasant current, and run with a swift streame vpon the face of the earth, but at last are swallowed vp of the earth againe. It was the complaint that *Chrysostome* made of his times, many begin, but few continue well; the like is the complaint of these, and that as iust. Many a man hath beene a frequent hearer, nothing could keepe him backe, he would follow the meanes, but now his hunger is turned into a fulnesse, his stomacke is lost, any little occasion is enough to detaine him thence. He was wont to reade much, and pray often, and set some time apart to meditate on what was heard, but now these things like ouer-worne garments, are cast aside, or seldome vsed. Once aboundant in workes of mercy, now scant and sparing; once quicke, and lively in all good duties, now senceless, dying. O that I might haue leaue a little to reason the case with such on Gods behalfe, *testifie against me O my people* (saith God) *wherein haue I grieued you?* what vnkindnesse, what vnfaithfulnesse haue you found at the hands of the God of heauen now of late, that you should bee gone, and not continue in his seruice? or what, is his seruice lesse gainefull then it vse to be, that now you bestow lesse time therein then formerly you haue done? Is the Word lesse mighty to saue your soules then euer? Is Prayer lesse potent to draw downe blessings from heauen then euer? Is Fasting and Humiliation lesse powerfull now to auert iudgements then euer? Or is God lesse able or lesse willing to reward your worke or labour then euer? None of these can be the reason, for *which of you euer did shut the doores of Gods Temple for nought? or hath kindled a fire on Gods Altar for nought?* *Mal.* 1.10. not the meanest piece of

Seneca in quæst. natur.

Incepisse multorum est perfeciſſe paucorum.

Mich. 6.

Mal. 1.10.

of ſeruice that you haue euer done for God that hath gone vnrewarded. And for himſelfe, or any vnkindneſſe receiued from his hands, you muſt needs ſay with holy *Polycarpe*, theſe foureſcore and ſixe yeares (euen ſo long as I beene a Profeſſor) (bee it more or be it leſſe) I haue haue ſerued him and he hath not once hurt me, but alwaies beene a good Maſter to me: And why then doe you now denie him? Alas an euill and an vnfaithfull heart is the cauſe of this departing away from the liuing God, *Heb.*3.12. had youbeen any other then diſſembling hypocrites, you would not ſo eaſily haue beene perſwaded with *Orphah* to go back againe vnto your owne countrie; Let all ſuch *Diary*, *Dewy* Chriſtians conſcionably remember, that to deſiſt from good beginnings, is farre worſe then neuer to haue begun; 2 *Pet.*2.10. they looſe what they haue wrought, and what euer they haue done is in vaine vnto them, *Ezek.*18.24. *Gal.*3.4.

Heb.3.12.
Ruth 1.
Hoſ.6.4.
2 Pet.2.10.
Ezek.18.24.
Gal.3.4.

And next I *Exhort* in the words of *Paul*, *Be not weary of well doing*, *Gal.*6.9. with the *Spouſe* in the *Canticles*, take hold and leaue not your hold; and with the *Woman* of *Canaan* cry, and continue crying; be *ſtedfaſt and vnmoueable, alwaies abounding in the worke of the Lord*, 1 *Cor.*15.58. and not like him who in his deuotions was wont to ſay the firſt day; *Gloria Patri*; the ſecond, *& filio*; the third, *& ſpiritui ſancto*; and in the end it was, *ſicut erat in principio*, doubling ouer his oriſons and no whit further at the yeares end then at the beginning. For this end conſider;

Vſe 2.
Gal.6.9.
Cant.3.4.
Matth.15.22.
1 Cor.15.58.

Motiues to Conſtancie.

First, God is *Alpha* and *Omega*, and ſo he will haue his ſeruants run from *a* to *a* from the beginning to the end, in a holy courſe: he will haue the *Rump* of the ſacrifice as well as the *Head*; His Loue to vs was an *Euerlaſting* loue, and ſo will hee haue ours againe to bee euerlaſting vnto him.

1.

Secondly, Chriſt gaue not vs ouer, therefore we may not him; he continued ſeeking vntill he found vs, and hauing found vs, would not leaue vs, no not in hell fire, but plucke vs thence, and ſhall we giue him ouer? ſay it bee in the heate

2.

Chriſtum perſeuerauit pro te, tu ergo pro illo.

heate of perſecution, or in the cold bleake winde of aduerſitie, yet let vs not looſe our hold.

3. Thirdly, Good men haue gone before vs, and held out, and ſhould we not honour them in following their examples? ſee *Heb.6.12. Phil.3.13.14.*

4. *Infœlices boni qui non habent tantam perſeuerantiam in bono quantum mali in malo.*

Fourthly, wicked ones hold out in ſinne: The *Drunkard* continues whilſt his *Lungs* laſt; the *Adulterer* whilſt his Loynes laſt; the *Glutton* whilſt his Skinne; The *Contentious* whilſt his *Purſe*: if they hold out in their worke, ſhall not we in ours?

5. *It is death to run away from our colours.*

Fiftly, in regard of our ſelues; It ſtands much vpon vs, and concernes vs nearely to continue in that, that good is. For 1. We haue the *Militarie ſacrament* to hold til death, like that *Matrimoniall Conenant* in our Liturgie, now if it be death to runne away from a Captaine it is ſo much more here? 2. We looſe our *Glory*, and that both *Here* in this world, for the praiſe of our faith is in our laſt act when we quit the ſtage: And *hereafter* alſo, for the promiſe of heauen is made onely to ſuch as doe continue, *Rom.2.6.* and at the end of the day is the payment of the pennie, *Matth.* 20.8. And laſtly, to continue in obedience is one of the moſt ſenſible and certaine notes of a ſincere heart. There is ſcarce any one good thing in a childe of God, that is not ſeemingly in a hypocrite, ſaue this onely, *Matth.13.20.21. Heb.6.9.10.11.* So it is ſaid of *Caleb*, that he had *another ſpirit* then the reſt of the ſpies, *Num.14.24.* and the reaſon is there giuen, though more plainely, *Ioſh.14.9.* becauſe he followed the Lord *Conſtantly.*

Iohn 8.31. *Conſtancie puts a difference betwixt ſound and vnſound.* Matth.13.20. Heb.6.9.10. Num.14.24.

Ob. But may not Gods own children giue ouer good duties? hath it not beene knowne, that many of the faithfull haue had great intermiſſions, and interruptions in holy courſes?

Reſp. *The Faithfull may haue interruptions in holy courſes.*

It is true, in time of *Temptation* or ſpirituall *Deſertion*, the caſe may be thus for a time, yet he ſhall recouer himſelfe againe, he cannot continue ſo: As we ſee with a child that hath an Ague while it is thus weake, there is no growing or comming forward to bee perceiued,

ned, but it doth afterwards recouer its health, and then ſhoot vp the faſter, ſo here in this caſe. *Pſalme* 55. 22.

Secondly, during the time of this ſtand, and forbearance of the practiſe of former duties, a childe of God looſeth the aſſurance of his hope, and of the ſoundneſſe and vprightneſſe of his heart; So long as a man continueth in the *Wane*, he enioyes no comfortable aſſurance of himſelfe: neither he, nor any other can ſay, that what was done before, was done in truth, now that it is giuen ouer; ſo long as he withers and fades, he muſt needs be ſubiect to the miſery of being alwaies queſtioned, both in the opinion of others, and in the account of his owne heart for matter of *Sincerity*. I confeſſe it is raſhneſſe for any preſently to conclude, that thoſe are diſſemblers that continue not in their former workes, but fall behind hand; for there may bee a *leauing of the firſt loue* for a time, *Reuel.* 2.4. and a recouerie of ones ſelfe againe, and a returning to former goodneſſe; yet this may one ſafely ſay of ſuch, that they are ſo like diſſemblers, as that neither others, nor themſelues can well diſtinguiſh them from *Temporaries* and *Hypocrites*: Indeed this difference may be found; he that is indeed vnſound, doth pleaſe himſelfe in his ſtanding ſtill or going backeward, perſwading himſelfe it is his ſtayedneſſe and wiſedome, and what was done before was raſhneſſe, and indeſcreet *zeale*. But he that is vpright indeed, findes it a clog vnto his conſcience, and embitters his life vnto him; he hath no reſt in himſelfe, his bones are broken; Beſides he lines in feare leaſt he ſhould not recouer himſelfe before he dies, *Ier.* 32.10. And hath a ſecret good will vnto the meanes of grace ſtill notwithſtanding his decay. And thus much of the *Motiues*, which ſhould ſo farre preuaile with vs as that nothing ſhould cauſe vs to giue ouer our Chriſtian race before we come vnto the goale. But with the *Kine* which drew the *Arke* though they were milch, and had calues at home, yet without turning to the right hand or left, they kept on their way till they came to *Bethſhemeſh*:

The godly looſe their Aſſurance vpon ſuch interruptions.

And ſubiect them to the miſery of being queſtioned concerning Sincerity.

Reuel. 2.4.

Difference betwixt thoſe that are ſound and vnſound in their falling away.

1 Sam. 6.12.

meſh: So hauing once giuen our ſelues and ſubmitted our neckes to the yoake of Chriſt, let vs chearefully beare the Arke of his law vpon our ſhoulders, in the way of holineſſe, and in ſpight of all hinderances keepe on in our tract, notwithſtanding the lowing of the *Calues*, our corrupt *Luſts* and *Affections*, till we be gotten where our euerlaſting houſe & manſion is prouided for vs, in the higheſt heauens.

Vſe 3. And laſtly, Miniſters (aboue all others) ſhould be Admoniſhed to the dutie, that we be *Conſtant* in our Miniſteriall paines, and *fulfill our courſe with ioy*, Acts 20.24. *In the morning ſow thy ſeed, and in the euening let not thy hand reſt*, Eccl. 11.6. neither in the morning of our youth, nor euening of our age, ought we to deſiſt, but rather endeauour that our zeale and diligence in the work of the Lord and of his Church, may be more towards our end then it was at our firſt beginning, after the example of *Moſes, Ioſua, Dauid, Paul, Peter*, with other of Gods ſeruants, who towards their end, when they ſaw they were not to continue long, ſhewed greateſt care for the future welfare of Gods people: That ſo *God*, and the *People* of *God* committed to our truſt, may giue the like teſtimony of vs that was giuen of *Ruth* by *Boaz*; *Thou haſt ſhewed more goodnes at thy latter end then at thy beginning*. No greater praiſe for a Miniſter then with thoſe two witneſſes, to finiſh our liues and teſtimonies together, and to be fat and flouriſhing in our age, And on the other ſide, nothing makes a Miniſter more baſe, and contemptible, then as yeares or preferments come vpon him to grow ſlacke and careleſſe, and become a drone or worldling, &c. *The ſalt that hath loſt his ſauour is good for nothing but to bee caſt out and troden vnder foot of men*, Matth. 5.13. And thus much for the paines of this *Agent*, and alſo for her *Diligence* and *Conſtancie* therein; Now followes the *Succeſſe* thereof.

Acts 20.24.
Eccleſ. 11.6.
Ruth 3.10.
Reuel. 11.7.
Pſal. 92.14.
Deſinit in piſcem, mulier formoſa ſuperne.
Matth. 5.13.

Text. *Verſe* 9. *And when ſhe hath found it, ſhe calleth her friends, and her neighbours together, ſaying, Reioyce with me, for I haue found the peece which I had loſt.*

We haue here conſiderable this Womans *Good-hap* in

Fin-

Finding, implyed, in that it is ſaid, *when ſhe hath found it*. And her *Good neighbour-hood* expreſſed, in that ſhee communicates the ſame to other her friends, and neighbours, *Shee calleth, &c.*

For the former.

And when ſhe hath found it] Hence wee gather: that *Mans loſſe is recouerable*. The loſt piece may be found, and his created excellencies againe reſtored.

Doctrine. *Mans loſſe is a recouerable loſſe.* Coloſ. 3.10. Rom. 12.2. Tit. 3.5.

Thus much the phraſe of *Renewing* ſo often vſed by Saint *Paul* implies, *Coloſ.* 3.10. *Rom.* 12.2. *Tit.* 3.5. now to *Renew* (as we know) is to Reſtore a thing antiquated, and deformed, to the ancient forme and beauty: ſo the meaning of the Apoſtle is, that the new man is reſtored to the antient forme and beauty which he had in the ſtate of innocencie before the fall. He was *New* in his *Creation*; he grew *Old* by his *Fall*; is *Renewed* in his *Regeneration*; the manner whereof *Chryſoſtome* expreſſeth by the repairing of an old houſe; there is the ſame houſe, the ſame roomes, but it is new hung, whited, garniſhed: ſo there is the ſame man, the ſame faculties, onely the old corruption is taken away and new grace beſtowed: "*Old things are done away, and all things become new*; ſo 2 *Cor.* 3.18. we are ſaid to be *changed into the ſame image of God*: looke what the *Image* of God was which was giuen vs in our Creation, vnto the ſame Image we are wrought by the grace of the ſecond couenant.

2 Cor. 5.17. 2 Cor. 2.18.

The ground or foundation hereof is the *Mediator*, *Rom.* 3.25. where his worke and office whereto hee was deſign'd is ſhewed, *viz. Propitiation*, that is; to bring vs againe into grace and fauour with God, by ſatisfying his iuſtice in paying all our debt by a price of infinite valew, 1 *Tim.* 2.6. and ſo remouing the offence, and iuſt diſpleaſure of God: as alſo by *Purchaſing* vnto vs all other the teſtimonies of loue and fauour, as *Adoption*, gift of the ſpirit, poſſeſſion of the kingdome of heauen, &c. *Epheſ.* 1.6. by a moſt abſolute and perfect obedience.

Reaſ. 1 *In and through the Mediator Chriſt.* Rom 3.25. 1 Tim. 2.6. Epheſ. 1.6. Rom. 5.19.

The knowledge of the poſſibility of this ſhould be as a ſharpe *Vſe.*

sharpe spurre to put vs vpon the studie of our *Recouery*. You know, what it was that put *Dauid* vpon the pursuite of the *Amalekites* when they had carryed away all; God had told him if he would follow after, he should ouertake them and recouer all, 1 *Sam* 29.8. we haue as sure an *Oracle*, Gods Word; why stand we still? In all other losses we are soone perswaded to seeke out; If we loose our seruants, we pursue them as *Shemei* did; if our *Cattle*, wee follow after as *Saul* did; if our *Health*, wee endeauour to Restore it as *Ahaziah* did, if our Name, to vindicate it, as *Mephibosheth* did; if our voice, or sight, or hearing, to recouer it, as the blinde, deafe, and dumb in the Gospell did; if our wills be crost, wee striue to haue them fulfilled, as *Ahab* did; if beautie be worne away, we would faine reuiue it, as *Iezabel* did. And in the meane time how careless in matters of our soules? Our Wealth, Health, Beautie, Name, Fame, all are gone (as we haue heard) through our fall, and yet we sit still, albeit there are possibilities, yea probabilities, of recouering all againe by paines-taking, as

1 Sam.29.8.

1 King.2.40.
1 Sam.9.3.
2 King.1.2.
2 Sam.19.24--28.
Matth 9.27, 28,29.
Mar.7.31.
Mar.9.14.
2 King.9.30.

I.

Our Image may be recouered.
Colos 3.10.
Both the Essentiall and Personall Image of God may be had.
Rom 8.29.
Two degrees of our Recouerie.

First, our *Image*, so sheweth *Paul*, *Colos.*3.10. and that not onely the *Essentiall* Image of God, consisting in *holinesse* and *true righteousnesse*, according to which it was that man at first was made; but also man being restored, hee shall be further Conformed to his *Personall* image, Iesus Christ, *Rom.* 8.29. So that our losse shall be recouered by *Regeneration* with some addition.

Psal.17.15.

2.

Our Superscription.
Isay 62.2.
Reuel.2.17.

True it is, there are two degrees, or parts, of this Recouery; one in this life which is *Imperfect*, for here we are renewed in holinesse in part; But there is another in the life to come which shall bee *Perfect*; this is spoken of, *Ps.*17.15. *I shall be satisfied when I awake with thy likenesse.*

Secondly, our *Superscription*: *A new name shall bee put vpon vs which we shall be called by*, *Isay* 62.2. *Reuel.*2.17. A name more excellent then that, at the first: then man was called *Adam*, to remember him that hee was taken from the dust, but in the Regeneration higher stiles and names are put vpon a Christian by God himselfe to declare his high

high honour and dignity whereto by Christ he is aduanced as *the Son of God*, 1 *Iohn* 3.3. *heires of God, and ioynt heyres with Christ*, *Rom.*8.17. *A chosen generation, a royall Priesthood, an holy nation, a Peculiar people*, 1 *Pet.*2.9. *A vessell of mercy*, *Rom.*9. *a child of the marriage chamber*, *Mat.*9.15. *a child of promise*, *Rom.*9.8. *Children of light*, *Iohn* 12.36. *The Congregation of the first-borne*, *Heb.*12.23. *The Temple of the Holy Ghost*, 1 *Cor.*6. yea Gods owne *Name* is put vpon them, *Num.*6.27.

Iohn 3.3. Rom.8.17. 1 Pet.2.9. Rom.9.23. Matth.9.15. Rom.9.8. Iohn 12.36. Heb.12.23. 1 Cor.6.19. Num 6.27.

Thirdly, our *Dominion* or *Command*, *Reuel.* 2. 26. *To him that ouercommeth and keepeth my words, to him will I giue power ouer the nations.* Indeed while we are here in this world we are in our minority, and vnder yeares, and so haue only a right thereto, but in another world, we shall haue actuall donation of power ouer all things, giuen to vs: God will then giue vs, and suffer vs to enioy whatsoeuer our harts can wish, either in heauen, or in earth; we shall then receiue as our own, all that euer God made; And in the meane time, while we are here in our *Inn*, and on our way, we shall be well prouided for; yea the feare of the Creatures shall be put vpon vs: The remnants of Gods *Image* in the *Vnregenerate* doth not so terrifie the Creatures as the *Image* of *God* restored in the Regenerated person. In the *Primitiue* times when Christians were cast naked to wilde beasts, they durst not seise vpon them (saith *Eusebius*) but would stand and stampe and roare and rage, the Image of God on them so affrighted them; therefore Persecutors were faine to couer them with skins of wild beasts, that they might be destroyed by them.

3.
Our Dominion.
Reuel.2.26.

Heb.11.32,33.

Eccles.Hist.lib. 8.c.8.

Fourthly, our *Beauty*; Thus Christs Spouse is said to be al *Faire*, euen now in the *Regeneration*, *Cant.*1.14. & 4.7. which is not to bee vnderstood of *Outward Beautie*, as if it consisted in a white skin, or goodly complexion, but it is *Inward*, *Psal.*45.13. She hauing first the *Imputation of Christ's* most excellent *Forme* made vnto her: Secondly, a *Reall trans-fusion* of his *Louely graces* in her; But in her *Glorification*, then shall beautie bee put vpon her

4.
Our Beauty.
Cant.1.14. & 4.7.
Psal.45.13.

Body also. That shall then be beautifull, hauing the glory of the Soule transparent in it: As wee see the colours of the wine in the glasse, so shall the glory of the *Soule* bee seen in the *Body* (which it shal receiue from the Soule after a *Corporall manner*, it being a *Corporall thing*) Euen in this life as the Soule is affected, so we see the beauty of the body is increased or abated; if the minde be merrie, the face is beautified with a chearefull countenance; if touched with griefe, and sorrow, presently all outward beauty vanisheth: And most euidently it appeares in the separation of the soule and body; whilst they are ioyned, the beauty of the body flourisheth and continueth, but no sooner are they deuided, but the beauty also is parted from the body; so as that the face which not an houre before was admired, and loued for the beautie and excellencie thereof, is now abhorred and loathed for the vglinesse and deformitie? *Omne receptum in recipiente, est secundum modii recipientis & non recepti.*

The Body hath its beautie from the Soule.

Then shall the iust shine as the Sun, Matth. 13.44. and their *Bodies* bee made Conformable to the glorious Body of Christ, 1 *Iohn* 3.2. There shall bee no more need of false colours, or counterfet beauty, (which indeed best agrees with inward vncleanesse) true Beauty in euery respect being put vpon it. Matth. 13.43. Iohn 3.2.

5. *Our Sound.* Pro. 10.20. Psal. 34.1. Psal. 40.10. Psal. 104.33. Psal. 119.62. 147.164.172. Eccles. 10.12. Pro. 15.7. Pro. 10.21. Verse 11. Iob 16.5.

Fiftly, our *Sound*; *The tongue of the iust* (saith *Solomon*) *is as choice siluer*, Pro. 10.20. *Gods praises* are sounded out by it: *with my mouth I will declare thy prayses O Lord from generation to generation, I will blesse the Lord at all times, his praise shall continually be in my mouth*, Psal. 34.1. & 40.10. & 104. 33. & 119.62. 147.164.172. And so our *Brethren edified* by the sound of it, whilst it *vttereth the words of grace*, Eccles. 10.12. and *spreads abroad knowledge*, Pro. 15.7. their *Lips feeding many*, Pro. 10.21. being a *well-spring of life*, Pro. 10.11. and *assuaging the sorrow of the afflicted*, Iob 16.5. Thus the words of the godly are *Meate*, *Drinke*, and *Musicke*.

6. *Our Waight.*

Sixtly, Our *Waight*: for how euer by our fall we are *lighter then vanity*, and still our best workes weighed in themselues are a very *lye*, yet the allowance of *Christs obedience*

being

being added, who is made of God to vs *wisedome, righteousnesse, iustification and redemption*, 1 Cor. 1.30. they will passe currant. Thus our *Loue*, our *Ioy* our *Faith*, our *Feare*, and euery other grace, that we tender to God here in his seruice shall be accepted. And when the last day comes, that the furnace shall be heated, and a new melting of all things, all of them shall be fully perfected, and whatsoeuer is imperfect then *shall bee removed*, as shewes Saint *Paul*, 1 Cor 13.10.

1 Cor. 1.30.

1 Cor. 13.10.

Thus our losses may be againe regained, if the fault bee not our owne. Let vs get Christ to bee our *Aduocate*, and pay our *Fees*, *Prayers*, and *Teares*, and happy we if wee so recouer our losses, which we may bee sure to doe, if wee sue in *forma pauperis*, and giue not ouer the suite. *Thy destruction is of thy selfe oh Israel, but in mee is thy helpe.*

Hos. 13.9.

Further, in that this woman findes after her diligent and constant search, this Doctrine may be learned:

Diligent and constant paines-taking in the worke of the Ministerie, seldome wants fruit, or is neuer without successe. If they had stood in my councell (saith God) *they should haue turned the people from their euill way*, Ier. 23.22. as if hee should haue said; these false prophets that speake vnto you, beleeue them not, for they speake but lies, and their owne vaine conceits, which appeares in this, that they doe no good; their labours are without successe; which had they beene of my sending, and had they stood in my councell should not be: then should they haue caused some to haue returned, and to haue left the euill of their waies. And this Saint *Paul* makes to be the seale to him of his sending, 1 Cor. 9.2. 2 Cor. 3.1,2,3.

Doctrine.
The diligent paines of Gods Ministers seldome want successe.
Ier. 23.22.

1 Cor. 9.2.
2 Cor. 3.1,2,3.

For first, this is the proper end of Gods Ordinance, *Conuersion of sinners, I haue sent you and ordained you* (saith Christ to his Disciples) *that you should goe and bring forth fruit*, Iohn 15.16.

Reas. 1.
The end of Gods ordinance is conuersion of sinners.
Ioh. 15.16.

Secondly, there is a *Promise* made of the assistance of Gods spirit, that shall worke with vs in the faithfull discharge

2.
Gods promise of the assistance of his spirit.

Matth. 28. 20.

charge of our duties, as *Matth.* 28. 20. *I am with you alwaies euen vnto the end of the world*: with vs, not onely by his *Prouidence* to protect vs; but by his *Grace* to giue life and power to our Ministery.

3. *God hath some come to Inn whe he sends Reapers into the Field.* Acts 18. 9 10.

Thirdly, God maketh so pretious account of the Ministery of the Word, as that he neuer bestoweth it, or sendeth it to any place, where hee hath not some elect to gather; None send *Reapers* into their Fields with sickles, who haue not some corne to *Inn*, *Acts* 18. 9, 10. *Feare not* (saith God to *Paul*) *but speake and hold not thy peace, &c. for I haue much people in this Citie.*

4. *God will not altogether dishearten his Seruants.*

Fourthly, God hath so much respect vnto the weakenesse of his seruants, as that he will not suffer them to bee cleane discouraged, or put out of heart; but he vpholdeth them in seeking and pains-taking, by bringing in some time or other, one or two; His wisdome still feeding them with future hopes: As the fisher, who being about to put vp, and be gone, vpon a new bite falls afresh vnto his sport, puts on a new baite, and stayes at it a while longer.

Quest.

But you will aske me, if I condemne all of vnfaithfulnesse whose paines are fruitlesse?

Resp. *There may bee fruit yet not presently discerned.* 1 King. 19. 10. Ioh. 12. 42.

You must know for answer: First, that there may bee fruit where it is not by and by discerned, you know how it was in *Elias* his daies; His complaint was that he was only left of the true worshippers of God, 1 *King.* 19. 10. and yet there was a greater multitude, euen *seuen thousand that had not bowed the knee to Baal*, *ver.* 18. So *Ioh.* 12. 42. there were some of the *Rulers* that beleeued, who because of the Pharisees did not confesse Christ, least they should bee put out of the Synagogue.

The fruit of the Ministery not all of one kinde. 1 Cor. 3. 10. 1 Cor. 3. 6. Iohn 4. 37.

Secondly, there may be successe, though not in *Conuersion* of soules to God; the fruit of our ministery is not all of one sort; there are some that lay the foundation; others that build thereupon, 1 *Cor.* 3. 10. some that plant, others that water, 1 *Cor.* 3. 6. some that sow, others that reape, *Ioh.* 4. 37. now if in any of these kindes our Ministery be effectuall, it cannot be said to be without successe.

Thirdly,

Thirdly, a mans Ministery may be effectual in time, though for the present it seemes to take no effect: the seed of true grace may be effectually sowne in the heart, though it shew not it selfe till a long time after: the new birth of some (as one saith well) is like the birth of an *Elephant*, foureteene yeares after the seed is iniected into the womb: That seed of the word wherof some Christians haue been begotten vnto God, was sowen in the furrowes of their hearts (it may be) fourteene yeares before their birth by the hand of that Minister, who is now dead and rotten in his graue, and thus somtimes the good works of a godly Minister follows him.

It may be effectuall in time though not yet.

Now that Ministery, that is no way effectuall in any of the former kindes, may iustly be suspected, either that they are not sent vnto the worke, or walke not vprightly in it: for God will neuer leaue his ordinance without witnesse. They are those builders that refuse Christ in their building, whom God passeth by, and whose seruice hee reiecteth, 1 *Pet.*2.7. All the while the building is going vp (for Christ is made the head of the corner) such as refuse him, stand by with their tooles ready and yet doe nothing.

1 Pet.2.7.

But what say we to *Isay* his Ministery, it wrought nothing in the multitude but blindnesse and obstinacie, the like did the Ministerie of other of Gods Prophets.

Ob.

Though it was no otherwise effectuall to the multitude, then to be a sauour of death vnto them, and to fat them vp against the day of slaughter, *Isay* 6.10. yet to some it was effectuall to *Conuersion*, for there was a tenth that did returne, *Isay* 6.13.

Resp.

Isay 6.10.

Isay 6.13.

And therfore Gods Ministers may be *Encouraged* to the work, & not be troubled ouermuch about *Successe*. Our Sauiour propounds that Parable, *Mar.*4.26. for this end, *The kingdome of heauen* (saith he) *is as if a man should cast seed into the ground, and should sleepe and rise night and day, & the seed should spring & grow vp he knoweth not how*: as if he should say thus to his Disciples, I would not haue you to grow cold, or be discouraged, though you see not presently some fruit of your labors, but imitate the husbandmā, who hauing sowed his

Vse.

Mar.4.26.

Cal. inlet.

his seed doth not anxiously trouble himselfe, but expecting a harvest through Gods blessing, goeth his way and taketh his ordinary rest without distraction by cares, for the coming vp of what is sowen: Indeed, as the husbandman doth, wee should now and then cast an eye vpon our ground, to see if any Ends appeare; so did the Apostles, *Acts* 15.36. And likewise add Sermon to Sermon, pegging in one with another, for the further good of our flocke: As also call vpon God for his blessing on our labours, and as the Apostle speaketh, *Phil.*4.6. though we *bee nothing carefull, i.e.* with carking care, yet *in every thing* ought we, *by Prayer and Supplication with thankesgiuing, to make knowne our requests to God*, not doubting of successe: For if wee bee sent of God, and light the candle as we should, seeking aright with *Diligence* and *Constancie*, assuredly our Labours shall not be altogether vaine.

Acts 15. 36.

Phil. 4. 6.

Text. *Shee calleth together her friends and neighbours, saying,*] Herein she sheweth her *Good Neighbour-hood*, in acquainting them with her *good hap* in recouering of her losses; now who these *Friends* and *Neighbours* are, our Saviour shewes in the Applying part of this Parable, *verse* 10. *Likewise I say vnto you, there is ioy in the presence of the Angels of God, &c.* So then the *Angels* are they; And hence wee may inferre:

Doctrine. *Gods Angels are his Ministers Friends.* *Rev.*19.10. & 22.9. An Angell tells *Iohn* he is his *Brother* and *Fellow-seruant*, and if so, then questionlesse his Friend: so *Esay* 6.6. the Prophet being affrighted, a holy Angell is ready Friendly and Neighbourly to giue him Comfort: So 1 *King.*19.5.7. an Angell brings *Eliah* meate, and bids him eate, and eate heartily, a second time; so *Dan.*9.21.22. and Angell comes and talkes friendly with *Daniel*, and giues him *skill and vnderstanding*, and *Acts* 12.7. an Angell awakes *Peter* and deliuers him out of prison. Many *Neighbourly* and *Friendly* offices they haue done for Gods Ministers in a speciall manner, as well as for other of Gods children, as we shall see more fully and particularly hereafter.

Gods Angels are Ministers Friends.
Reuel. 19.10. & 22.9.
Esay 6.6.
1 King. 19.5.7.
Dan. 9. 21, 22.
Acts 12.7.

Many

Many Reasons may be rendered, why the Angels should be more friendly and neighbourly to Ministers, then other men; As First, God will haue it so, because Ministers worke his worke, more then other *Callings*; their waies are Gods waies, in a speciall manner, and therefore God giues his Angels a speciall charge to keepe them in those waies, *Psal.*91.11,12.

Secondly, in regard of *Christ*; for Ministers are in a speciall manner the *Bridegroomes friends*, *Iohn.*3.29. and therefore Angels in a speciall manner must be theirs; Christ being their Lord.

Thirdly, in regard of *Sathan*; for Ministers are the diuels greatest Aduersaries vpon earth, they cause him to fall from heauen like lightening; and therefore the *Angels* must be in a speciall manner their Friends, they being in a speciall manner Enemies to the Diuell.

Fourthly, in regard of the Soules that Ministers conuert, Angels must in a speciall manner bee their Friends and Neighbours: Next to the glorifying of God, and doing his will, the Angels take delight in nothing so much as in the Conuersion of a sinner, and therefore they must needs loue, and doe any neighbourly office to them by whom a sinner is conuerted.

Fiftly, they are sent forth to Minister to all that shall be saued, *Heb.*1.14. now if to all, then much more to such as shall both themselues be saued and bee a meanes of sauing others also, 1 *Tim.*4.16.

Sixtly, in regard of themselues; for Angels and Ministers are fellow-labourers; they labour together at one worke as it were, their seruice is so like, as that their names are common one to the other, *Angels* are called *Ministers*, as *Heb.*1.14. and *Ministers* are called *Angels*, *Reuel.*2. & 3. what maruell then if the Angels bee more neighbourly and friendly vnto them then vnto others.

This may *Encourage* vs in our worke, against all Contempts that we meete withall; It is true, there is no Calling that is more disgraced, and scorned by men of this world then

Reas.
For Ministers worke Gods worke in a speciall manner.
Psal.91.11,12.

2.
They are in a speciall manner the bridegroomes Friends.
Iohn 3.29.

3.
They are in a speciall manner Sathans Aduersaries.

4.
They in a speciall manner gaine Soules.

5.
They are sent to Minister to all that shall bee saued.
Heb.1.14.
1 Tim.4.16.

6.
Angels and Ministers are Fellow-labourers.
Heb.1.14.
Reuel.2.3.

Vse 1.

Angels honour the Ministery above other Callings.

then this; but withall it is as true, there is no Calling that is more respected and honoured, by Angels then it, and that in sundry respects; as

1. *By their Assistance.*

First, in regard of *Assistance* at our worke; not in doing the outward actions of our Ministery with vs, or for vs, (as Papists would haue vs to beleeue, who giue this to be the reason why *Amen* is not said to one *Collect* in their *Masse*, for that the Angels say Amen to that) but as *Instruments* in conueying knowledge to vs, and making way for our better vnderstanding, as *Dan.*8.16. & 9.22. so *Reuel.*22.8. Saint *Iohn* acknowledgeth that an Angell shewed him those things; As also in Ministring Bodily strength, and many Comforts in their troubles, which they know not how by any naturall meanes they come vnto. It is a maruell to see how many a weake sickly Minister is enabled whilest he is about his worke: Certainely the Angels do vnknowne offices in these particulars.

Dan.8.6.& 9.22. Reuel.22.8.

2. *Protection.*

Secondly, in regard of *Protection*: their helpe to vs is certaine in time of danger, though not visible; we finde it and feele it in the successe though wee cannot describe it nor prescribe it. See it in the preseruation of faithfull Ministers in prophane places, how many dangers doe they escape? how many plots preuent? which by Craftie aduersaries are laid against them, whence is this but from Gods protection by the Ministery of his Angels. Oh that we could see by the eye of Faith who are with vs, as well as wee see by the eye of Reason who are against vs, then would we confesse with *Elisha*, the most and strongest are on our side.

2 King.6.16.

3. *Witnesses of our paines and diligence.*

Thirdly, they are as witnesses of the paines, diligence, and faithfullnesse of euery good Minister, 1 *Pet.*1.12. *which things the Angels desire to looke into:* (which things) that is, the things of the Gospell preached vnto you by Gods seruants, these (they desire to looke into) that is, with wonderfull purity of nature, not onely admire, but obserue and take notice how things are carried; which should

1 Pet.1.12.

make

make vs wonderfull respective of our doings seeing the *Angels* are *witnesses* thereof.

Secondly, this may *Admonish* People, to beware how they wrong either the *Person* or *Calling* of a faithfull Minister, seeing the *Angels* are so friendly to them: who would offer those any iniurie who haue great friends to take their parts? Oh take heed then of wronging any of these. *For I say vnto you, that in heauen their Angels doe alwaies behold the face of God, Matth.* 18.10. the Angels that attend vpon them are in great honour with God, and therefore will do much for godly Ministers and against their enemies, and how great their power is, shall be shewen in the Application of the Parable, *verse* 10. *Use* 2. Matth. 18.10.

Reioyce with me] This is that this woman desires, shee had found her peece and she cannot conteine, but must expresse her ioy: that we obserue, is, *Text.*

The finding of the Sinner is the ioy of the Teacher. What is our hope, or ioy; or crowne of reioycing saith Saint *Paul* to the *Thessalonians*, 1 *Thess.* 2.19. *are not euen yee, in the presence of our Lord Iesus Christ at his comming? Yee are our glory and our ioy*, so in his second Epistle to them, *Chap.* 1.4. *We our selues glory in you* (saith he) the terme sometimes signifies *exulting ioy*; sometimes *publishing praise* with a kind of *Vaunting*. Thus *Paul* glories in this, and as it were halfe prides himselfe in their gratious endowments, conferred by his Ministery. This Saint *Iohn* had no *greater ioy then to heare that his children* (such as he had begotten to the Lord) *walked in the truth*, 3. *Epist. verse.* 4. and *Iohn* 3. 29. *Iohn* the *Baptist* tells his enuious Disciples, that *his ioy was fulfilled*, to see by his meanes people were gained vnto Christ, that the voice of the bride-groome was heard, and receiued of the bride, as a signe of her loue and affection towards him. *Doctrine.* *The finding of a sinner is the ioy of the Teacher.* 1 Thess 2.19. 2 Thess.1.4. 3 Ioh.4. Iohn 3.29.

Yea the Seruants of God haue beene so affected with Ioy for this, that they haue professed they knew not how to be enough thankfull to God for it, *What thanks* (saith Saint *Paul* to the Thessalonians) *can wee render to God againe* 1 Thess.3.9.

Reas. 1. *God is thereby highly glorified.*

2. *The kingdome of Christ is hereby enlarged.*

3. *Sathans kingdome is hereby confounded.*

4. *Their owne sending is to them sealed.* 1 Cor. 9 2,3. *and their glory augmented.* 1 Thes. 2. 19. Luk. 19. 17, 19

Vse.

Neh 4. 1.

gaue for you, for all the ioy wherewith wee ioy for your sakes before God? 1 *Thess.* 3. 9. His question argues his minde to be at a stand, vnable to expresse what he did conceiue: He did apprehend such a measure of Gods loue in that benefit as that he could by no meanes satisfie himselfe in any measure of thankfulnesse.

The Reasons are, First, because God by such effects is highly glorified: All his Attributes are aduanced, his seruice is exceedingly augmented; hee hath more prayers, more worship, more attendants then before hee had.

Secondly, in regard of Christ, whose kingdome is hereby enlarged and he honoured; for the multitude of subiects is the glory of a Prince, as sheweth *Salomon.*

Thirdly, in regard of Sathan, hee is more confounded, and his kingdome weakened, in that respect there is cause of ioy.

Fourthly, in respect of Themselues; for 1. Hereby their sending is sealed, the good they know they haue done by their Ministery is a good defence against Sathan, wicked ones, and their own consciences, 1 *Cor.* 9. 3, 3. And 2. Their glory augmented: the more grace men haue receiued by our Ministery the greater shall our reward be, 1 *Thess.* 2. 19. *Luke* 19. 17. 19.

A point that serues for *Reprehension, Exhortation, Consolation,* both of *Ministers* and *People.*

It Reproues; First, such Ministers who are so farre from endeauouring to win others, that they may reioyce, as that they are vexed and grieued at nothing more then the forwardnesse of their people, hauing that cursed disposition in them that *Sanballat* is noted for, *Neh.* 4. 1. who was sore grieued to see the building of the walls of *Ierusalem* goe forward. I would desire such to consider how contrarie a spirit they haue to other of Gods seruants (who were before noted) that reioyced and were exceeding thankefull vnto God to heare of zeale and forwardnesse in their people: Yea and then when themselues in the iudgement of flesh

flesh and blood might haue some disparagement by it, it tending (as it might seeme) to eclipse their credit, as *Moses* who hearing that *Eldad* and *Medad* did prophesie as well as himselfe, and had as good a gift as himselfe, and were likely to be as well thought of in the Church of God as himselfe, and they obscure men, when he along time had beene the onely man of note, yet he was neuer a whit discontented at it, but wished that all Gods people were Prophets, and that the Lord would put his Spirit vpon them, *Num.* 11.29. So *Iohn Baptist* when he saw the zeale of his people and followers in following Christ, though they left him, and forsooke his Ministerie, yet so long as hee saw they profited thereby, he did not vexe at it nor storme against Christ, though he were prouoked, and set on, *Iohn* 3.26. but he was glad thereof and reioyced in it, *verse* 29.

Num. 11.29.

Ioh 3.24.

I cannot by any meanes approue of peoples ordinary leauing their owne Pastor, he being a man whose gifts are approued of by the Church, and one who is conscionable in his place, and of a holy life, though his gifts are farre inferiour vnto the gifts of others: For all Gods seruants are not alike gifted, some haue fiue talents, some but two, some but one, *Matth.* 25.15. and yet all are Gods faithfull seruants, and haue their gifts giuen them *to profit withall*, 1 *Cor.* 12.7. and from any of their gifts all may learne and get profit if the fault be not their owne, 1 *Cor.* 14.31. Tell me not that change of pasture makes fat cattle, (for still you grant they remaine cattle) I am sure change of Ministers make leane soules: Who thriues more in grace then they that conscionably attend to their own godly Pastors? and who grow lowest, but they that heape vnto themselues a multitude of teachers? I know that to heare sometimes others is a good whetting, and serues well for confirming vs in the same truth, that our owne Ministers haue taught vs, and I know there may be occasions of absence (euen vpon the Sabboth) from our owne Churches; but let no one be 1. Ordinary; 2. Not with the least shew of

To leaue our owne Pastors (if ordinarie and in contempt) not lawfull nor tolerable.

Matth. 25.15.

1 Cor. 12.7.

1 Cor. 14.31.

Yet sometime to heare another may be of good vse.

Cautions herein.

of contempt of our owne Pastors Ministerie; 3. With his good leaue and liking, that thou maist not in the least kind discourage him, or quench his spirit, or shew a neglect of that dutie thou owest to him; 4. That thou in hearing others learnest to loue and like thy owne Pastor better; vsing the gifts of other Ministers that we heare, as we doe phylicke, thereby to amend our appetite, and increase our stomacke towards our ordinary food, and not to ouerthrow it; or as we vse strong waters, now and then a little, for healths sake, not through a custome thereof, to bring our selues to that passe, as that no beere, nor ordinary drinke will downe. And yet notwithstanding this; If Ministers see some of their people through weakenesse, (if not through contempt) goe to heare another Minister, and that indeed it is euidently seene, he is thereby bettered in knowledge, more reformed in life, &c. let vs be so far from repining at them, or at that other Minister, by whom this good worke hath beene wrought, as that wee doe indeed reioyce thereat, and thanke God therefore, *Phil.* 1. 15, 16, 18.

Phil. 1. 15. 16. 18.

Secondly, it Reproues those People, who by their disobedience and vnprofitablenesse, grieue their Teachers: if your finding be our ioy, your loosing must needs be our woe and griefe, see *Isay* 49. 4. *Ier.* 9. 1. & 20. 8. *Rom.* 9. 2. *Luke* 19. 41. *Iob.* 11. 37. and how can it bee otherwise? seeing we loue you, and desire to spend and bee spent for you; needs then must we grieue to see your bloods; How can we but mourne for your condemnation? full loath we are to see *Israel* die; besides (to speake the truth) we are very loath the seed should lie rotting vnder the clods, it is full sore against our wills to loose our plowing, and all those tythes that we haue giuen you, as we doe (in regard of you) if you reforme not. Oh then grieue vs no longer; our heauinesse will proue your vnhappinesse: If wee giue account with griefe, *it will be vnprofitable for you, Heb.* 13. 17. For 1. It makes vs lesse willing to watch for your soules, when wee see no warning will serue turne, as wee see in *Ieremiah's*

Isay 49. 4. Ier. 9. 1. & 20. 8. Rom. 9. 2. Luk. 19. 41. Iohn 11. 37.

The Pastors heauinesse is the Hearers vnhappinesse. Heb. 13. 17.

1. *Hereby made lesse willing to watch.*

Ieremiah's caſe. 2. Leſſe able to watch, it quencheth Gods ſpirit in vs, as in *Iſay's caſe, Chap.6.5.* when wee are grieued and our ſpirits ſadded within vs, wee are not ſo fit to ſearch out profitable things for our people, 1 *Cor.16.10, 11.* 3. It prouokes God to plague you: you may reade what followed vpon *Elijah's* complaint, 1 *King.19.10.* the Prophet muſt annoint *Hazaell King* of *Syria*; *Iehu* King of *Iſrael, Eliſha* for his ſucceſſor, all theſe ſhall reuenge the quarrell of God and him; one ſhall begin, the other proſecute; the third ſhall perfect the vengeance vpon Iſrael. Woe then to that people whom an *Elijah* is driuen to indite before the throne of God; you will ſay it is grieuous to ſee a Father wringing his hands ouer a ſtubborne childe, wiſhing he had neuer beene borne; how grieuous then muſt it bee, to ſee a godly Miniſter complaine of an vntoward and peruerſe people, bewailing with wringing hands, and watery eyes vnto God his croſſe, in that his lot hath beene caſt amongſt ſuch *thornes* and *bryars.* Oh then I beſeech you reforme your liues, that we may not be weary of ours, but that mutually we may ioyne together to bleſſe God, you for vs, and we for you, and that we may haue whereof to reioyce together at the day of Chriſt: and ſo

2.
Leſſe able to watch.

1 Cor.16.10, 11.

3.
It haſtens Gods iudgements.
1 King.19.10.

Our Second Vſe is *Exhortation* to our ſelues firſt, that we Miniſters by endeuouring to win others, would work our owne *Comfort.* Rare priuiledges had Saint *Paul,* but of none doth he boaſt, as of this, that God bleſt his labours, *Rom.15.17.* 2 *Theſſ.1.3.* It is not great learning, nor good liuing, that is a good Miniſters Boaſt, (For theſe a wicked man may haue) but that God hath bleſt their labours to *Conuerſion* of *ſoules*; herein *they doe reioyce and will reioyce,* and ſay as *Dauid* in another caſe, thou haſt giuen me more ioy of heart, in the good ſucceſſe of my Miniſtery, then if thou hadſt giuen me increaſe of tythes and plurality of benefices.

Vſe 2.
Whereof a Miniſter ſhould boaſt moſt.
Rom.15.17.
2 Theſſ.1.3.

Pſal.4.

To our people next; that they at laſt would be perſwaded to glad their Miniſters hearts, which they ſhall doe in no-

nothing more then in their obedience: It is true, your kindneſſe and loue in the outward tokens thereof, doth encourage them, ſo doth your diligence in comming to heare them, and your chearefulneſſe in attending on them; but the greateſt encouragement of all is to ſee, that you profit by their Miniſtery, 2 *Cor.* 12.14. Thou that ſeemeſt to pittie thy Paſtor, after all his paines and labours; It grieues thee much thou ſayeſt, to ſee how he ſpends his ſtrength and waſts his ſpirits, &c. why then, refreſh his bowells in bringing forth the fruit. The onely Cordiall and ſweet refectiue, after all our wearieſome worke, is the good ſucceſſe we finde: this is our meate, and drinke, it puts new ſtrength into vs. A little of this hony will reſtore *Ionathan* his ſight. O then proue no longer vnkinde to your poore Paſtors, deale not more cruelly with them, then with your beaſts to whom after their ſoare ſweating labour, you giue both *baite* and *litter*; let them ſee your obedience, and ſubmiſſion, and you doe reuiue them: But if after all their labours they bee enforced to cry out of the hardneſſe of their peoples hearts, as *Eſay* 53.1. then is their worke a wearieſome worke indeed; The hard heart of a hearer, tyres more, then the hard taske of our labours.

2 Cor. 12.14.

Propterea non ſentio docendi laborem audito rum lucro releuatus. Hæc enim mercedes nos reparare poteſt & releuare & alacres promptoſq; facere, &c. Chryſ. ad pop. Hom 9.

Iſay 53.1.

Vſe 3. Laſtly, our point affoords Comfort; firſt, to ſuch *Paſtors* who finde Gods bleſſing vpon their labours, more cauſe there is of encouragement and ioy in the happie ſucceſſe of our Miniſtery, then of diſheartening by the ſcornes and contempts of this vnthankfull world. No man that knowes the worth of a ſoule can be pleaſed with any gaine like to that, neither ſhall any man with more Comfort preſent himſelfe before the face of the Iudge at that laſt and great day, then he who can ſay *here am I, and the children that thou haſt giuen me, Iſay* 8.18.

Iſay 8.18.

It may affoord much Comfort (likewiſe) to ſuch as ioy their teachers, for as it is *Ioyfull* for vs, ſo alſo it is *Profitable* for you: Of you wee boaſt, with you we ſhall raigne for euer. O ſpend ſome (more then ordinarie) thoughts

thoughts this way, if it be ſo ioyous to the bridegroomes friends, who hath laboured to worke the maids affections to him, to ſee their paines auaileable, and the matter to be ſo farre brought on, as that now they behold the two parties ſtand talking louingly together, and the voice of the bridegroome to bee affectionately heard, and receiued of the bride, *Iohn* 3.30. how ioyfull ſhall the marriage day be to the bride her ſelfe in another world?

Iohn 3.30.

Further, we may obſerue in that this woman communicateth her ioyes vnto her friends, that

Doctrine.

True Loue is and ſo ought to be reciprocall: See 2 *Theſſ.* 1.3. it is each to other, ſo 2 *Cor.* 6.18.

True Loue is reciprocall.

Vſe.

What ſhall we ſay then to ſuch as ſo conceits of their owne worth, as if they were made to receiue all Curteſies from neighbours, and bound to returne none. Hee that hath Friends muſt ſhew himſelfe friendly, ſaith *Solomon*, *Pro.* 18.24.

Pro. 18.24. *Omnia te aduerſum ſpectantia nulla retrorſum.*

But of the effects of true friendſhip wee haue ſpoken before in the other Parable, therefore I here paſſe it. Come wee now to the *Reaſon* that is giuen, why ſhee deſires her *Neighbours* and *Friends* to beare a part with her in her ioy, which is contained in thoſe other words.

Text.

For I haue found the piece which I had loſt.] To what hath beene deliuered vpon the like words in the foregoing Parable, this may be added hence, that

Doctrine.

True Ioy is a well grounded Ioy. There is ſome good reaſon may be giuen for it; So we ſee this woman doth here, ſo *Luke* 1.47. *Mary* profeſſeth that her *ſpirit reioyced in God her Sauiour*, there was the ground of her reioycing, God was become a Sauiour vnto her, and therefore her ioy muſt needs bee great. The Diſciples of our Sauiour willed to reioyce, and vpon this ground, for that their *names were written in the booke of life*, *Luke* 10.20. ſo Saint *Paul* ſheweth, they did ioy, and layes downe the ground; *It was in God through Ieſus Chriſt by whom they had receiued the attonement*, *Rom.* 5.11. The godly Merchant goeth away

True Ioy is well grounded.

Luk. 1.47.

Luke 10.20.

Rom. 5.11.

away reioycing; and his Reason was, for that *hee had found the pearle*, *Matth.*13.45. Still there is a Reason for it.

Matth.13.45.

Reas. *For True Ioy is the Ioy of Faith.* Phil.1.25. Colos.1.23.

It cannot be otherwise, because it is the Ioy of Faith, *Phil.*1.25. And Faith of the godly is a Rooted and grounded faith; they build vpon a Rocke, and not vpon the sands, *Matth.*7. they are not without good grounds for their perswasion of Gods fauour and loue in Christ, *Colos.* 1.23. now their faith being rooted and stablished, it cannot be but their Ioy (the fruit and effect of faith) must bee so likewise.

Vse 1. *False Ioy is a fading Ioy, the reason.* 2 Sam.13.28. Dan.5.4.5. Matth.13.

See then the reason, why False ioy is a Fading ioy, because it is not a grounded ioy, as true ioy is. You know *Belshazzer* was merry in his cups, but it was a fading ioy, it lasted not, because he had no ground for it; so *Ammon* seemingly iocund, but it lasted not, because he had no sure footing for it; And so the *Temporarie* beleeuer reioyceth, but it is onely for a while, because he wanted roote. It is true indeed, they haue some seeming grounds which may seeme sure and good, till they come to be tryed, and till then their ioy may last; but in the end, when their grounds are discouered to be false, their ioy leaues them. In this case they are as the Prophet compares them to a man that dreames, he *thinkes he is eating, and behold, when he awakes he is hungry, he thinkes he is drinking, and behold, when hee awakes, he is thirstie*, so it is with these; A dreame is the best ground they haue for their conceit, and when God shall awake them with his iudgements, their ioy will depart from them, for they haue no *Precept* nor *Command* in Scripture to reioyce: where doe we reade that a wicked man is bid to ioy? nay he is called from ioy to howling, *Iam.*5.1. and a woe is pronounced against him for reioycing, *Luke* 6.25. Neither haue they any Promise to Comfort their hearts, of any good thing that concernes this life, or a better; for the godly onely are the heires of promise: Neither are they set free by Christ from those sorrowes of sinne, wherewithall they are beset on euery side; the curse hangs

A wicked man hath not one foot of ground nor nayles breadth to build ioy vpō. Iam.5.1. Luke 6.25.

hangs ouer their heads in euery thing they put their hands vnto, *Deut.*28. Nor haue they Gods Spirit dwelling in them, the Author and preſeruer of true ioy: All they build their hopes vpon is a groundleſſe conceit, which will proue like *Iobs water brookes* he ſpeakes of, *Iob* 6.15. or like vnto the *ſpiders web*, *Iob* 8.14. *they feed but of aſhes* (as *Iſay* ſpeakes, *Iſay* 44.20. *and they haue a lie in their right hand opened*; the Prophet hereby giuing vs to vnderſtand that they were made to beleeue that they had that, which indeed they had not: like one who thinkes he hath an Angell of gold put into his hand by ſome *Iugler*, conceiting he hath it ſure, and holds it faſt, but when he openeth his hand to take it out, he findes he held a *Lie*, for either there is nothing there at all, or if any thing, it is but a counter, or piece of copper, which he is nothing the better for, nor will it paſſe for payment: ſuch are the ioyes of wicked ones and no other: Or as *Iſay* ſpeakes elſewhere, *Chap.*50. 11. they are but ſparkes that will not ſerue them to direct their way, nor light them to their bed; nay though they ſhould make a great blaze, and kindle a fire with them, yet they would not bee ſtrong enough to keepe the wicked from lying downe in ſorrow.

Deut.28.

Iob 6.15.
Iob 8.14.
Iſay 44.20.

Iſay 50.11.

Secondly, Examine we our *Ioy*, and ſee whether it bee true or no; are we able to ſhew vpon what grounds wee doe Reioyce? are we in Couenant with God? haue wee his Loue and Fauour? if ſo, wee haue good reaſon to reioyce, *Pſal.*4.6.7. Are we righteous and vpright in heart? doth not hypocriſie, guile, deceit lie lurking there? is there truth in the inward parts? if ſo, then there is good reaſon for our reioycing, *Pſal.*32.11. Is Chriſt ours, with all his merits? can we make it good to God and our own conſciences, that we are members of him, and that *wee liue not, but he liueth in vs?* then may wee goe our way with ioy, for that we haue found the pearle and purchaſed it, *Matth.*13.45. Doth our *Conſciences* excuſe vs, and acquit vs in the ſight of God? enioy wee the ſweete peace of a good one, when we ſit or walke, lie downe, or riſe vp? why

Vſe 2. *Grounds of true Ioy.*

Pſal.4.6.7.

Pſal.32.11.

Gal.2.20.

Matth.13.45.

why then we may be merrie, though it were in the midſt of perſecution, 2 *Cor.*1.12. there is ground ſufficient. Haue we the Spirit of God within vs, and haue wee beene annointed with that oyle of gladneſſe? is the Spirit of Comfort ſent into our ſoules, there to keepe houſe and aboad? if ſo, we want not reaſons to beare vs out in a Chearefull cariage we may reioyce, yea and muſt reioyce.

2 Cor.1.12.

Vſe 3.

Direction for the obtaining of true laſting ioy; ground it well, if you would haue it permanent, otherwiſe it will faile you in the day of your Sorrow, when you ſtand in moſt need thereof.

How to get true Ioy.

1. *Be grounded in Faith, and Aſſurance of Gods Fauour.*

If you aske mee how may this bee done. I anſwer, Firſt, in getting a true iuſtifying Faith, and well grounded aſſurance of your ſaluation. Conſider well what grounds you haue to perſwade your ſelues of Gods Loue, and Fauour; ſearch them well, examine them to the bottome, conſider of all the obiections that may bee made againſt your aſſurance, and thinke what anſwers you can make vnto them, giue not ouer vntill you are conuinced that God is reconciled vnto you thorough Chriſt, and when youare grounded in Faith, you will be grounded in Ioy; Yea the Ioy that proceeds from this ground is *vnſpeakeable and glorious*, 1 *Pet.*1.8. it will make a man reioyce, when he hath neuer ſo many meanes to make him heauie, *Rom.*5.1.3. *Acts* 16.25. For it aſſures a man of the pardon of his ſins; and when he knowes that, what affliction need trouble him? for ſinne is the ſting of all Afflictions, yea death it ſelfe, 1 *Cor.*15.56. It alſo aſſures a man that all Afflictions ſhall in the end turne to his good, and the furtherance of his ſaluation, *Rom.*8 28. As alſo that it is in loue that God afflicts, and that nothing that befals him ſhall ſeparate him from Gods fauour, *Rom.*8.38,39. And it further aſſureth, that within a while all ſorrowes ſhall be remoued, and euerlaſting ioyes at Gods right hand poſſeſſed, which is as ſugar in the bottome of the cup to ſweeten all, *I ſhould haue fainted* (ſaith *Dauid*) *except I had beleeued to haue ſeene the goodneſſe of the Lord in the Land of the liuing*, *Pſal.*27.13. ſo

The benefits of a grounded aſſurance.

1 Pet.1.8.

Rom.5.13. Acts 16.25.

1 Cor.15.56.

Rom.8.28. 38.39.

Pſal.27.13.

that

that true faith furniſheth a man with many good grounds and reaſons for his reioycing.

Secondly, Pitch your Ioy on God alone, not on any of the Creatures, otherwiſe then they are tokens of his loue and fauour; for all theſe things are mutable, and if we ground our ioy on them, our ioy cannot be laſting: Hence is it, we are ſo often called to *Reioyce in the Lord alwaies, Phil. 4.4. Pſal.32.11. Ier.9.23,24.* this is the onely way to perpetuate our ioy, for as God himſelfe is Euerlaſting, ſo ſhall your ioy be: *it ſhall bee like a ſtreame which continually runs and knoweth not the yeare of drought, Iſay* 58.11. And ſuch Ioy was the ioy of the *Martyrs*, which as we know, failed them not, when all other things did: had they ouer-valued earthly comforts, as husband, wife, children, friends, health, wealth, liberty, peace, &c. and ſet on their affections on theſe things, as the Bee doth her ſting, where had their ioy beene? what had become of that, when all theſe were gone? but making God and his fauour the *All and in All*, their ioy abided; *Wiſedome and knowledge were the ſtability of their times and ſtrength of ſaluation, the feare of the Lord was their treaſure, Iſay* 33.6. as if the Prophet ſhould ſay, In all times that man that hath made the feare of the Lord his treaſure, ſhall haue ſtability, and ſtrength, and ſaluation, wiſedome, and knowledge. As for the things of this life, there is a lawfullneſſe of reioycing in them, as in friends, health, wine, oyle, reputation, and in many other things *beſides God*, yet in all theſe muſt we reioyce *for God*: they may giue occaſions, but not bounds to our reioycing. In themſelues they are nothing, but in God worth our hauing, and delighting in; wherefore let vs take vp that vow which a Reuerend Diuine and Biſhop of our "Church hath made, to enioy all things in God, God "in all things and nothing in it ſelfe: So ſhall our ioyes "neither change nor periſh; For howeuer the things "themſelues may alter or fade, yet hee in whom "they are ours is euer like himſelfe, conſtant and euer-"laſting.

2. *Pitch your Ioy in God alone.*

Phil.4.4. Pſal.32.11. Ier.9.24.

Iſay 58.11.

Iſay 33.6.

We may reioyce in many other things præter Deum, yet in all propter Deum.

Dr. Hall B. of Exceſter, Vowes and Med. Cent. 2. vow.41.

We haue done with the *Narration*: Come we now to the *Morall* or *Application* of the Parable.

Text. Verse 10.

Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God ouer one ſinner that repenteth.

In the Entrance vpon this *Parable*, I ſhewed that wee haue here a *Propoſition*, and the *Confirmation* Conſiderable.

The *Propoſition* in thoſe words [*There is ioy in the preſence of the Angels of God ouer one ſinner that repenteth*] Where more Particularly The *Thing* [*There is Ioy:*] and the *Amplification*, 1. From *Circumſtances*, both of *Place* [*Heauen*] (which is implyed:) And of *Perſons*, by whom it is [The *Angels*] and For whom [*ouer one ſinner that repenteth:*] 2. By *Similitude* [*Likewiſe.*]

The *Confirmation* [*I ſay vnto you*] where is to bee obſerued both the truth of the doctrine, and the Authority of it. Some of theſe Particulars wee will paſſe ouer, hauing ſpoken before of them, *verſe* 7. vpon the ſame words.

Now in that wee haue here the ſame againe repeated, that was before deliuered, *verſe* 7. (though with ſome alteration of words, yet in effect the ſame) thence wee may conclude:

Doctrine. All Repetitions are not idle tautologies. Not in *Preaching*, for Chriſt preacheth the ſame Sermon twice; compare *Matth.*5.1. with *Luke* 6 20. in one place he is ſaid to *ſit*, in the other place to *ſtand*; the one place was in a *valley*, the other in a *mountain*, and yet the ſame notes. And ſometimes he hath in one and the ſame Sermon, one thing twice, as here in our Text. Nor in *Praying*, for our Sauiour vſed the ſame prayer twice, *Mar.*14.39. and the ſame thing in the ſame prayer twice, as *Iohn* 17. So *Acts* 13.42. the ſame Sermon was preached againe the next *Sabboth* by the Apoſtles: And what is the booke of the *Chronicles*, but a repetition of the booke of the Kings? with ſome other acceſſe of matter? ſo the Epiſtle of *Iude*, a repetition of the ſecond of *Peter*, *Dauid*, *Pſal.*51. often repeates the ſame

Doctrine. All Repetitions are not idle. Matth.5.1. comp. with Luke 6.20.

Mark.14.39. Iohn 17. Acts 13.42.

ſame requeſt, and *Pſal.* 136. one thing is 26. times in that one Pſalme repeated, *For his mercy endureth for ever.*

But *Math* 6.7. Repetitions are condemned.

Ob.

Our Sauiour doth not *Simply* condemne all *Repetitions*, but with *Reſtriction* theſe that are *Idle* and *Needleſſe*, and that vpon two reaſons; 1. That they be not like to the *Heathen, who thinke to be heard for their much babling*: men muſt not thinke to be heard for any merit in their prayers: 2. That they muſt not thinke thereby to informe God of their neceſſities, and as it were to beate them into his eares through repetitions, for as our Sauiour there ſheweth, *God knoweth before wee aske what things we haue need of.* In ſuch a *Manner* to vſe *Repetitions* is not Lawfull nor Acceptable: That is our Sauiour doth there condemne.

Reſp.

What Repetitions are idle and to be auoided.

Reaſ.

The Reaſon of the doctrine may bee theſe: Firſt, wee are not alwaies alike *prepared* nor *diſpoſed* to heare, *Exod.* 6.9. *Mar.* 8.52.

1. Exod 6.9. Mar. 8.52.

Secondly, or if we be well affected, yet what we heare at the firſt wee *vnderſtand* not well, *Matth.* 13.36. & 16.7.9.

2. Matth 13.36. & 16 7.9.

Thirdly, or if we vnderſtand it for the preſent, yet wee are ſoone apt to *forget it*; we retaine it not long, *Heb.* 12.5. *Iam.* 1.24.

3. Heb. 12.5. Iam. 1.24.

Fourthly, or if we doe remember what we haue heard and learned, yet it is no eaſie thing to worke the ſoule to a *beliefe of it*, *Ioh.* 4 48.

4. Iohn 4.48.

Fiftly, or ſay we doe *beliewe* and giue aſſent to the truth thereof, yet how ſlow are wee in *doing* and putting it in practiſe, *Iohn* 13.17.

5. Iohn 13.17.

Sixtly, or ſay we heare, vnderſtand, remember, beleeue, and practiſe, yet how ſoone grow we weary in welldoing? we quickly grow blunt, and looſe our edge, *Gal.* 3.1. & 5.7.

6. Gal. 3.1. & 5.7.

In all theſe reſpects therefore *Repetitions* are vſefull.

Vſe.

This may iuſtifie the practiſe of ſuch Preachers, as vſe to make Repetition of the ſame things before deliuered; Saint *Peter* puts the godly in remembrance of thoſe things

2 Pet.1.12,13. 2 Pet.3.1. things they had before heard, and knowne, 2 *Pet.*1.12,13. & 2 *Pet.*3.1. ſo Saint *Paul* commendeth it to the *Philippians*, as a courſe both profitable, and ſafe, *Phil.*3.1. and therefore was not grieued at it; And ſurely it is no other; for you are the nailes of the Sanctuary, and it is not one ſtroake that can faſten you to your hold; you muſt be often riueted with the ſame heart, hand, and hammer, therefore ſafe for you; And being ſafe for you why ſhould it grieue vs any way? *Aſaph's* ſong was melodious, though *Iſrael* ſung it often: And the *Arke* marching about *Iericho* ſeuen times, was no ſhame in the ſiege, and ſacking thereof: why ſhould we thinke it any diſparagement vnto vs, while it is profitable for our people? did not *Ioaſh* the king faile in ſmiting the earth but thrice with the arrowes, when he ſhould haue ſmitten fiue or ſixe times? 2 *King.* 13.18.19. So may Gods Miniſter in not preſſing one point often: we haue not ſaid any thing enough till our people haue learned it enough.

Phil.3.1.

Eccleſ.12.11.

Ioſh 6.7.15.

2 King.13.18, 19.

Nunquam ſatis diſcitur quod nunquam ſatis addiſcitur.

Vſe 2. Secondly, It condemns ſuch *Hearers* as condemne their Miniſters for *Repetitions*, being like their wicked forefathers; and loath *Manna* becauſe they haue often taſted of it. Either come with ſome *New thing* or *Nothing*, if you bring a *Scitote*, ſome thing that they haue not before heard of, they will lend their eares, and you are welcome; but if you come with a *Memento te*, a remembrance of the old, they thinke their Patience much abuſed, in hauing ſuch *Cole-worts* twice ſodden, preſented to them. But can a good tale be told too often? nay, can you away with ſeeing the ſame Play often, or hearing the ſame ſong, or Iygge often, and can you heare a good Sermon too often? *God hath ſpoken once, twice I haue heard this*, (ſaith *Dauid*) *that power belongeth vnto God*, *Pſal.*62.11. hee ſaith not he knew that before, ſpeak no more of it; but he heard it becauſe God ſpoke it; a patient Auditor no doubt. Learne thou to bee of *Dauids* minde, and when thou heareſt the ſame point againe, heare it as if thou neuer heardeſt it before, ſay thus with thine owne heart; I had thought, I had

Aut nouum aut nihil.

Pſal.62.11.

had learned this leſſon ſufficiently before, but I ſee I am far deceiued, God would haue mee yet learne it better; he in his wiſedome ſeeth I am to make great vſe of it in my life, and knowing better then my ſelfe, the weakeneſſe of my iudgement, would haue me ſtrongly confirmed in it, wherefore I will attend: This vſe of Repetitions let the Godly make. And for the wicked, ſuch as are not yet reclaimed, and brought home to God, let them conſider Gods great loue herein: Reaſon it out with thy owne ſoule after this or the like manner; What, doth God offer me his grace and fauour, yet once more, after ſo many prouocations? doth he threaten me once againe before hee throwes mee into hell? doth he giue one knock more at dore, before he be gone? and ſhall I deſpiſe this offer, this call, this knock, as I haue done the reſt? Oh how heauie then will bee my vengeance? how iuſt my iudgement? I will deferre no longer, vexe God with no more *Put-offs*, who knowes whether this may be the laſt, therefore I will returne, &c.

What vſe of Repetitions the godly ſhould make.

And what vſe the wicked.

Thus let all and euery of vs profit by *Repetitions*, and diligently attend the ſecond time (for who knoweth what the ſecond birth may bring forth?) In our gates are all ſweet things, *as well new as old*, *Cant.*7.13. ſay not then, *Behold it is a wearineſſe*, *Mal.*1.13.

Cant.7.13. Mal.1.13.

Likewiſe] We will take vp the words as they lie in order, and ſo firſt begin with this word of *Likeneſſe*, and thence we gather, that

Text.

Fit Application is to be made of Doctrine. Our Sauiour applies, we ſee, and that fitly, as the word ſhewes.

Doctrine. *Fit Application to be made of doctrine.*

Now *Application* is either the worke of the *Miniſter* or of the *Hearer*.

Explic. *Application is either of the Miniſter or Hearer.*

Of the *Miniſter*, when after he hath deuided his Text, giuen the ſenſe and meaning, &c. he doth transferre to vſe doctrine deliuered, diſtributing *Comfort* to whom comfort belongs; *Threatning* to whom threatning, &c. ſo as that the hearer may grow thereby, not only in knowledge, but in godlineſſe. This is *Required* and enioyned of him,

Of the Miniſter ſo it is 1. *Enioyned.*

2 *Tim.*

2. Practised.

2 *Tim* 4.2. *Tit.*2.15. and by Gods Seruants *Practised*, as by the *Prophets*, 2 *Sam.*12.7. 1 *King.*18.18. & 1 *King.*20.42. and by the *Apostles*, *Acts* 2.23.36. & 8.22. 1 *Cor.*15. *vlt.* 1 *Thess.*4.14.18. 2 *Pet.*3.11. Hence was it that their Sermons were called *Exhortations*, as *Acts* 13.15. And this was the practise of Christ himselfe, *Luk.*13.3.5.

Of the Hearer.

Enioyned him.

Practised by them.
Psal.85.4.

Acts 10.33.

Of the *Hearer*, he likewise is to make fit Application of what is heard, bringing all to *Conscience*, either to *Accuse* or *Excuse* for the amending and reforming of his sinfull life. And this is *Enioyned*, *Heare for thy selfe*, saith the Prophet: and accordingly by Gods Saints and seruants *Performed*, *Psal.*85.8, *Dauid* would vnto the Temple to heare *what God would say to him*; so *Cornelius* and his company were present to heare what God would say to them, *Acts* 10.33.

*Reas.*1.
It is the end of God penning and sending it.
Deut.6.6.7 8.

Rom.15.4.

Reasons for this truth are these: First, it was the maine end (in regard of vs) that God aimed at in the publishing, and penning of holy Scripture: he writes his law *to vs*, that it might be written *in vs*, *Deut.*6.6,7,8. *These words that I command thee, shall be in thy heart, thou shalt teach them to thy children, and binde them for a signe vpon thy hand, and they shall be as frontlets betweene thine eyes*, so *Rom.*15.4. *Whatsoeuer is written is written for our instruction, that we through patience and comfort of the Scriptures might haue hope.* Now wee ought to doe our best with our vtmost endeauour, that God may attaine his end which he hath made knowne.

2.
Else Scripture is but as a dead letter.
2 Tim.3.16.
Esay 55.10.
Amos 8.11.
Psal.107.20.

Secondly, else Scripture becomes but a dead letter without profit and vse, 2 *Tim.*3.16. which may euidently appeare, if we consider the *Similitudes* and *Resemblances*, vnder which Gods Word is represented to vs. It is compared to *Raine*, *Esay* 55.10.11. to *Bread*, *Amos* 8.11. to *Physicke*, *Psal.*107.20. Now doth not the life of these things consist in *Application*? what is *Raine* to vs whilst it hangs in the Clouds, before it falls vpon the earth? what is *Bread* to *Children* while it is in the Ouen? yea though on the table vnlesse diuided and eaten? what is a *Medicine*

or

or *Plaister* to vs, vnleſſe taken and laid on? All theſe wee know are vtterly vnprofitable to vs if not applyed: So the word.

Thirdly, And doth not our owne *Weakeneſſe* and *Conſtitution* require it? are we not aſleepe with *Dauid*, till the Miniſter with *Nathan* comes from vnder the clouds with *thou art the man?* 2 *Sam.* 12. or if not ſo, yet are we not full of *Selfe-loue* and Catch at the *Comfort*, letting goe the *Reproofe?* Alas! through *Ignorance*, hypocriſie and ſelfe-deceit, of thoſe who apply, yet how many doe miſ-apply?

3. *Our needs requires it.* 2 Sam. 12.

Such then as *Apply* not doctrine, or apply amiſſe, are iuſtly to be taxed. As for *Miniſters*, we ſhould be like the *Prieſts*, for cutting vp, and deuiding of the ſacrifices, 2 *Tim.* 2.15. and as faithfull *Stewards*, 1 *Cor.* 4.1,2. whoſe faithfulneſſe ſhould appeare, not onely in the *laying* in of prouiſion ſweet, and good; but alſo in a *wiſe Diſtribution* of ſuch prouiſion to euery one within the family. *Who then is that faithfull and wiſe ſteward? that the Lord when he comes may finde ſo doing, Luke* 12.42. As for *Popiſh-Prieſts* and *Doctors*, if we do but conſider what Applications of Scriptures they doe make, we may well queſtion, or rather without queſtion conclude they are not they; ſee in ſome few inſtances how fitly they apply: *Moſes* ſaith, *In the beginning* (not in the beginnings) *God created heauen and earth*: Therefore there muſt be one vniuerſall Monarch of the viſible Church. *Deuteromie* (ſaith Pope *Innocent* the Third) is a ſecond law, and cauſes of blood in *Deuteronomie* came before the Prieſt; Therefore in the New Teſtament, which is a ſecond law, they muſt be decided by the Pope.

Vſe 1.

2 Tim. 2.15. 1 Cor. 4.1,2.

Luk. 12.42.

How Papiſts apply Scriptures, ſundry Inſtances.

Paul ſaith, *All power is of God and the things which bee of God are ordinate.* Therefore the temporall ſword is ſubiect to the Popes authority.

Siricius and *Innocent* from *Leuit.* 11. *be yee holy becauſe I am holy*, and from *Rom.* 8. *they that be in the fleſh cannot pleaſe God*, inferre; that therefore the marriage of Prieſts are vnlawfull.

The

The Prophet ſaith, *behold the face of thine annointed*, this ſaith the *Pontificall*, is a Biſhops prayer ouer a *Popes Legate* when he kneeleth before the Altar.

Behold I ſend my meſſenger to prepare thy way before thy face, ſaith *God* by his Prophet *Iſay*: The Pontificall vſeth this as a propheſie fulfilled, when the *Popes Legate* meeteth the *Emperour* to receiue him into any Citie.

Danid ſaith, *Sprinkle me O Lord with hyſop and I ſhall bee cleane*, this they apply to the Prieſts ſprinkling with holy water. *Liſt vp your heads O you gates, and be you liſt vp O you euerlaſting dores* (ſaith the ſame Prophet) this they ſay, when the Clarke openeth the Church dore for the Prieſt to come in with the *Croſſe* on *Palme-Sunday*. Many ſuch Applications as theſe are their bookes ſtuffed withall, which agree as well as *harp* and *harrow*, but we leaue them and come nearer home.

Making vſe and application of doctrine is Antient and Apoſtolicall.

And ſo it ſecretly ſtaines the pride of ſuch *Preachers* who auoid with ſcorne all Application of Doctrine, by way of *Vſe*, as an vpſtart and fantaſticall kinde of teaching (which indeed is both *Antient* and *Apoſtolicall*) vainely affecting the praiſe of wit and learning, and contenting themſelues with a paraphraſticall expoſition of the Text, leauing the *Conſcience* and *Affections* wholy vntouched: I ſhall neuer wonder if ſuch mens Miniſtery be vnprofitable, they failing in thoſe things wherein eſpecially conſiſts the Life of Preaching. Compare we the Hearers of theſe eloquent Teachers with thoſe, whom many in the world deſpiſe, vnder the name of *Plaine Preachers*; ſee whether haue moſt knowledge and grace: now as S. *Paul* ſaith, he would iudge of the Miniſters in *Corinth*, ſo ſhould we learne to iudge of Miniſters; *I will know* (ſaith he) *not the ſpeech of them that are puffed vp, but the power: for the Kingdome of God is not in word, but in power*, 1 *Cor.* 4.19.20.

1 Cor 4.19.20.

And ſuch alſo, who though they do Apply, yet not fitly, in making difference: either they *ſtrengthen the hands of the wicked*, in applying *Mercy* to ſuch as it belongs not to; or in

in Applying *Iudgement*, they *ſtrike the vpright in the land*. It muſt needs argue want of wiſedome in that ſeruant, that either ſerues all alike (as the Maſter, Children, Seruants) in the family; or that ſendeth that vnto the Maſters board which was prouided for the men. A good Miniſter muſt ſeparate betwixt the *Cleane* and *Vncleane*, his preaching muſt be a winnowing, which driues the wheate one way, and chaffe another. He that is euer *toſſing* and makes no ſeparation, I ſhall neuer beleeue hath any skill to vſe his fanne aright.

As Miniſters deſerue *Reproofe* (whom this indeed eſpecially concernes) ſo likewiſe *Hearers* are to bee leſſoned, who herein faile: Some there are that can endure to heare of generall Doctrines, but in no wiſe they can brooke theſe *Particular Applications*; like the *Iewes*, who were attentiue, till *Steuen* came to apply his doctrine home; *Yea ſtiffe-necked and vncircumciſed in heart and eares, &c. Acts* 6.51. *And when they heard theſe things, they gnaſhed vpon him with their teeth.* A manifeſt *Eare-marke* of an impious wretch it is, not to endure wholeſome Doctrine; to be extremely impatient when the truth of God is powerfully applied, ſo as that either with *Dagons* Prieſts, to reſolue not to tread any more vnder the threſhold of Gods houſe in haſt, or elſe being preſent to bewray a damned humour of helliſh impatience againſt the meſſenger thereof. Surely if the Lord giue no heart to receiue the Word of his grace, it may bee concluded vpon, God hath no heart to receiue that man into his grace, ſee 2 *Cor.*4.3.4. *Matth.*13.14.15. And take an example of it in *Elye's* ſonnes, 1 *Sam.*2.25. it was an euidence of their deſtruction in that they did not take to heart their fathers councell.

Acts 6.51.

2 Cor.4.3.4. Matth.13.14.

1 Sam.2.25.

Others there are, that apply, but not as they ſhould, and ſo we haue hearers of both ſorts *Good* and *Bad* that faile. The better ſort of *Hearers* either through their *Ignorance* or *faint-heartedneſſe* let goe the *Promiſes* and *Comforts*, which God intends to them, not daring to lay hold on them, as if they were forbidden fruit; and the *Curſes*, *Terrors*

How Hearers both good and bad faile in their Applications.

Terrors, Comminations, and what euer is terrible or ſounds heauily, that preſently they ſnatch vnto themſelues, and catch after, and apply cloſely contrarie to Gods meaning that ſent it, or his Seruants meaning that brought it, *Curſing* (as it were) *where God curſeth not*; a ſinne that euen *Balaam* himſelfe ſeemed to make conſcience of, *Num.*23.8. This oftentimes occaſions the heart-ſmart of Gods deareſt ſeruants, the Lord iuſtly withholding that from them, which (while he offered) they would not take from him, till after many prayers, and teares, they manifeſt the breakings, and longings of their hearts, after thoſe *Promiſes* which before they little eſteemed of.

Num.23.8.

Ob. But alas! it is my *Vnworthineſſe* of the Promiſes that hinders the applying of them: faine I would but I dare not.

Reſp. It is Gods *Faithfulneſſe*, not any *worthineſſe* in vs, whereby we make claime to any of the promiſes; *For thy mercy endureth for euer, for thy mercy endureth for euer*, was the burden of *Dauids* Song. That thou art *Vnworthy*, and *Deſerueſt* nothing, is a moſt certaine truth; but that therefore you can haue no *Comfort* becauſe no *Deſert*, is as *Colloquintida* in the breath of the diuels putting, A *Conſequence* of his making. Still acknowledge your own want of worth, but ſtill ſo, as not to eclipſe Gods worthineſſe and goodnes by it; let it carry thee vnto him, and throw thee humbly at his feete, as the vnworthineſſe of the *Prodigall* did him before his *Father*. Confeſſe thou art not worthy to bee a *childe*, yet begg to be a *hired ſeruant*: And like a poore vnworthy one, in comming to a great mans dore, who doth not queſtion what is in himſelfe, nor refuſe an almes becauſe he is vnworthy, no more doe thou, but take thy part and returne thanks.

Pſal.118.& Pſal.136.

As for that other ſort of *Hearers*, their failing is either in *Putting* off that, which is ſpoken vnto them, to others; or elſe in *Taking* that vnto themſelues, which was neuer meant them.

Of the firſt ſort there are not a few who come to a Ser-

mon,

mon not as *Clients* as to a *Court* to heare their owne cauſe pleaded, but as *Atturnies* rather, or *Sollicitors* of other mens cauſes; not as *Gueſts* to this ſpirituall *Feaſt*, but as *Carners*, to lay vpon their neighbours trenchers: Some one or other they haue in ſtore for euery leſſon that the Miniſter deliuers, and nothing ſaid concernes them, (as they conceiue) They cannot eate of any diſh; nothing will downe, vnleſſe it be now and then a *plumb* or ſome ſweet *iunket*, to ſweeten the mouth of their *Conſciences*, and cloſe vp that, as a man doth (with *Marmalade*) his ſtomacke; or ſomething that they conceiue may ſharpen their appetites and hearten them on in their *Prophaneſſe*. But ſuch muſt know that what was ſaid, God ſpake to their ſoules and of their ſoules, will God require it againe, let them deliuer it to whom they will.

Of the latter ſort, the world is full who ſnatch at *Promiſes*, but *Threatnings* and *Inſtructions* they thruſt away with both their hands: that which is the proper inheritance of Gods choſen, who are the *heires of Promiſe*, they lay their theeuiſh hands vpon, which being in their hands, they are no other then as the lap of *Samuels* garment in the hand of *Saul*, a pledge of their reiection, 1 *Sam.*15.27,28. They are poyſoned to them, and become Occaſions of their hardening in their wicked courſes. Let ſuch know that Gods gratious promiſes is *bread* for *Children*, not for *Doggs*; the *Curſes* thou heareſt, or meeteſt withall out of Gods ſacred booke, thoſe are thy part, which God will make good vnto thee; and if thou wouldſt apply aright (thou liuing in thy old and wicked courſes) ſhouldſt ſay thus vnto thy *Conſcience*; this is mine, here is my portion, from which there ſhall be no eſcape without Repentance. 1 Sam.15.27. 28.

And ſo let it *Inſtruct* vs in a word; to ſuffer the word of *Application*: Gods Miniſter is to ſpeake as particularly to euery one as may be, though he may not note or diſgrace the perſon of any, yet he ought to be as particular as he can in Applying of his Doctrines, which muſt bee as a *Vſe* 2.

Garment fitted for the *Body* it is made for. Saint *Paul* saith of himselfe, that in his preaching he laboured to *Admonish euery man to teach euery man to present euery man perfect in Christ Iesus*, wee must aime as directly as we can at him, wee desire to profit, and so Reproue as that the partie himselfe that is guilty, may know and feele himselfe, touched. If then you finde the Ministery of Gods seruants liuely and stirring, be thankefull, seeing your necessities require it. And helpe your Minister in his paines by taking and applying home what is deliuered, and beware of the aforesaid error, in taking that vnto your selues that was neuer meant you, and giuing that to others that was intended you. What is this but to make the whole word of none effect? for while the godly will none of their part, the *Promises*; nor the wicked none of theirs, the *Threatnings*; the book of God seemes to be as a *Cancell'd writing* whereof no man hath good; Now we know that God hath threatened, that whosoeuer shall detract or diminish in the least from the words of that book, God wil take away from his part out of the booke of life, *Reu.* 22.19.

Reuel 22 19.

Text.

I say vnto you] These words are the *Confirmation* of the *Proposition* following, noting both the *Truth* and *Authority* of the Doctrine; of both which something was said vpon the same words in the foregoing *Parable*, whither I referre my reader; that I now obserue from hence, is this:

Doctrine.

Holy Truths are to be Confirmed, as well as propounded or applyed.

Confirmation of doctrine necessarie.

Acts 10.4. 26.22. & 28. 23. 1 Pet.1.10. Luk.19.46. 24.27.46.

This was the practise of the *Apostles*, what they taught they *Confirmed* out of Gods Word, *Acts* 10.4. & 26.22. & 28.23. 1 *Pet.*1.10.

*Reas.*1.

Faith grounded vpon hearesay is a Fancie.

And our Sauiour himselfe, who albeit vsually hee brought no other confirmation but his owne bare word, as here [*I say vnto you*] yet to giue vs an example, brought Scripture sometimes to Confirme those truths he did deliuer, as *Luke* 19.46. & 24.27.46.

For Faith that is not well grounded, is but a *Fancie*, if a man

man believes vpon *heare-say* without any other warrant, that man will be *like a wane of the sea, tost about with every blast of winde*: hence is that speech of Saint *Paul* to the *Ephesians* 4 10. *Be not children in vnderstanding, to be carryed about with every winde of doctrine*, q.d. I would not haue you now, that you haue professed Christ, to be like children, who not being able to vse their owne Iudgement, heare what other men say, and so rest vpon theirs: but I would haue you as men, vse your owne *vnderstandings*, see with your owne *Eyes*, and heare with your owne *Eares*, or else you will bee carryed about with euery winde of Doctrine: as one winde brought you to professe thus, as now you doe; another winde that blowes from another corner, will cause you to professe otherwise, therefore he writing to the *Colossians*, calls on them to *continue grounded and stablished in the Faith, that so they may not bee moued from the hope of the Gospell*, *Colos.* 1.23. The word signifyeth in the Originall, except you be so built, as a house is built vpon a sure *Foundation*, now this Foundation is (as hee sheweth the *Ephesians*) the *Foundation of the Prophets and Apostles, Iesus Christ being the chiefe corner stone*, *Ephes.* 2.19,20. not the word of a man, not that Doctrine that hee himselfe did teach them meerely, because he did teach it but vpon the doctrine of the *Prophets* and *Apostles*: that is, the *Prophets* and *Apostles* Confirming that doctrine I deliuer vnto you, Christ himselfe being the chiefe *Corner stone*, on which they are built, he speaking by them, so that they are sure; Now when faith is thus grounded, then we may be said to be built, and that vpon a Rocke: but otherwise we build vpon a sandie foundation, and so the whole building is endangered.

Iam. 1.

Ephes. 4. 10.

Colos. 1.23.

Ephes. 2.19,20.

Matth. 7.

Besides, the Conscience cannot bee perswaded of any saving truth till it heare God speake, no voice can satisfie it but Gods, especially if a little troubled: then like a locke whose wards are out of order, no key can open it till hee that made it, and knowes the wards, doth mend it.

Reason 2.
God onely can satisfie conscience

Vſe.

Let no Miniſter then publikely for *Doctrine* and *Matter* of *Faith*, teach any thing which they are not able to *Confirme* and make good by *Scriptures*, for what is alledged without the authority thereof, may be reiected with the ſame facility as it was alledged.

Queſt.

But is not other teſtimony beſides Scripture ſufficient Confirmation of Doctrine?

Reſp.
Doctrine to be Confirmed by Scripture alone.
Deut 27.5.
Exod.20.25.

No other teſtimony beſide *Diuine* is ſufficient. No man might lift vp an yron toole vpon the ſtones that built Gods Altar, for if he did lift vp an yron toole vpon it, hee did pollute it; teaching vs that mans wiſedome is with God fooliſhneſſe, and that he needs not the words of mans enticing eloquence. *What hath the chaffe to doe with the wheate?*

The vſe of humane teſtimonie.

As for *Humane teſtimonie* it may be vſefull for the ſtopping of the mouthes of Aduerſaries, while we ſhall make their owne children to bee their iudges (as our Sauiour ſpeakes) *Matth.12.27.* but not for *Proofe* of *Doctrine*. Neither are we to reſt in the Teſtimony of the *Church*, ſeeing ſhe is ſubiect to erring: The teſtimony of it is indeed of great vſe, to prepare vs, and moue vs to come in at the firſt, as the woman of *Samaria* did call her neighbours, but being come in, we muſt ſay as they did to her, *Ioh.4.44. now we beleeue not becauſe thou toldſt vs, but becauſe we haue heard him our ſelues.*

Matth.12.27.

Ioh.4.44.

Caueat in quoting of Scripture for proofe of doctrine.

I.

Ouer-abundant quotation is without profit to the hearer, and without Iudgement in the Speaker.

And here would be a Caueat giuen to ſuch Miniſters, as doe vſe to *Confirme* their doctrine by *Scriptures*. Firſt, that they doe not ouer-abound in quotations; *Out of the mouth of two or three witneſſes may euery word be eſtabliſhed*: that new vpſtart quoting of *Scripture*, *Chapter*, and *verſe*, for euery word, can be thought to be no other then a Prophane toſſing of Gods holy truth, without *Profit to the hearer*; whoſe vnderſtanding cannot conceiue, nor memorie beare away ſo many: As alſo *without Iudgement in the ſpeaker*, for haue they (eſpecially the younger ſort, whoſe vanity this is for the moſt part) ſeriouſly conſidered of all thoſe texts, how aptly & truly they be alledged for the purpoſe? it is not poſſible: And therefore it can be thought to be no other then

then a ſpice of Pride, like that of *Dauid* in numbring the people, ſeeking praiſe from Gods gift (as one ſpeaketh well) making admirable his naturall worke in giuing them ſuch a memory by abuſing his word, *Iudas*-like in ſhew of loue to kiſſe him, whilſt in kiſſing they betray him.

Secondly, The Proofe would bee out of *plaine places* without any or leaſt obſcurity; If it be obſcure, it would be explained and enlightened. We haue many plaine Texts of Scripture for proofe of euery *Article of our Faith*, very pregnant, and of ſufficient ſtrength, to ouerthrow the points and Tenents of our Aduerſaries the Papiſts, which they maintaine againſt vs; now if wee leaue theſe, and bring Proofes obſcure and dark, grounding our ſelues vpon our owne priuate interpretations thereof, it may iuſtly bee thought to be out of the pouertie of better proofes: beſides the danger brought thereby to the truth of God, and true Religion: for a wreſted proofe is like a *ſubborn'd witneſſe*, it neuer doth helpe ſo much, whilſt it is preſumed to bee ſtrong, as it doth hurt when it is diſcouered to be weake; cauſing thoſe who lie in wait to eſpie our weakeneſſe, while they finde it out in ſome of our *Reaſons* to ſolicite the world earneſtly to beleeue, that all are ſo; And ſo hereby we diſcredit the ſtrength of other teſtimonies. This was that that *Auſtin* long ſince obſerued, calling it *turpe nimis & perniciosum & maximè cauendum.*

Thirdly, It would be fitting the point in hand. Now a fitting proofe may thus be knowne; if the proofe will afford without wreſting the ſame doctrine to be *Collected*, for which it is brought, to bee a Confirmation of: If it will not, then it may not bee thought to bee fitting.

As for *Citing* the *Verſe*, and *Chapter* from whence wee fetch our Proofe, though it be very vſefull, yet not of abſolute neceſſity, ſee *Heb.2.6. One in a certaine place teſtified ſaying, what is man, &c.* ſo *Chap.4.3. As hee ſaid, I haue ſworne in my wrath, &c.* not naming the place, nor verſe.

2. *Great danger in wreſting of Scripture.*

A wreſted proofe is like a ſubborn'd witneſſe.

In lib. de Geneſi ad literam.

3. *How to iudge of a fitting proofe for doctrine.*

Heb 2.6. Chap.4.3.

Neither are wee bound in quotation of Scripture for proofe, to keepe the ſame order, as in reading of a Text. In *Exod.*20. The *Commandements* are ſet downe one way, in *Deut.*5.6. another; ſo our Sauiour Citing the *Commandements*, ſets downe *Adultery* before *Murther*; and *Honour thy father and mother* after all the reſt, *Marke* 10.19. becauſe of purpoſe they are not handling them, but vſing them for *Confirmation*. The like liberty the *Prophets* and *Apoſtles* vſually haue taken.

Exod.20. Deut.5.6.

Mark.10 19.

Queſt. But how if we cannot finde an euident and plaine place, for proofe of what hath beene deliuered?

Reſp. If wee want ſuch proofes, then proue it by neceſſary Conſequences out of other Scriptures, as *Acts* 18.24.28. *Apollos* did thus *Demonſtrate* by Scriptures that *Ieſus was the Chriſt*.

Acts 18.24.

Vſe 2. Secondly, let no *Hearer* receiue any thing, as *matter* of *Faith*, that is not *Confirmed* by the Scripture. Gods people haue beene in great danger in giuing too much Credit and authority euen vnto very good men; As 1 *King.*13.18. the man of God in hearkening to the old Prophet of *Bethel*: And *Barnabas* and other *Iewes* who were carried away with *Peters diſſimulation*, *Gal.*2.12,13. And therefore it is not without cauſe that our Sauiour wills vs to *Take heed how we heare*. It is too much readineſſe in receiuing that that is deliuered, if we receiue it before we haue examined it, and ſeene it grounded vpon a good foundation. Saint *Paul* makes it a note of a *Naturall man* (like a beaſt) to be carried away as hee is ledd, 1 *Cor.*12.2. And *Solomon* ſaith, it is the property of *a foole to beleeue euery thing*, And yet how few profeſſors haue better grounds for that they hold then this. *The State* and *Place* we liue in, are of this *Opinion* and *Faith*; Or ſuch and ſuch *a good Miniſter hath deliuered it*, he doth teach, and hold it. When we ſhould be able to giue a *Reaſon* of that we hold in point of faith, 1 *Pet.*3.15. And be able to ſay, *Wee beleeue and know*, *Ioh.*6.69. Aſſuredly whoſoeuer hee be that hath no better ground to reſt on in beleeuing, but the ſaying of a

1 King.13.18.

Gal.2.12.13.

Marke 4.24.

1 Cor.12.2.

Pro.14.15.

1 Pet.3.15.

Iohn 6 69.

Preachers

Preacher hath no *Faith* but *meerely humane*. Our duties then are these:

The dutie of Hearers.

1.

First, to Attend vnto Gods Minister, whilst hee is opening, and *Confirming* his point in hand, and not to turne our backes vpon him all that while as the fashion of most is, as if it concern'd vs not, till he comes to his *Applications* or *Vses*, neuer till then, giuing any reasonable *Attention*. This practise shewes, that such hearers rather build vpon the Ministers *zeale* then *Gods truth*.

2.

Secondly, that we be warie what wee receiue for truth, till we haue Examined it, Calling for the *Word* as the good *Watchman* doth, and if they speake not *Shibboleth* then suffer them not to passe. Thus we are willed to trie the spirits whether they are of God or noe, 1 *Ioh.*4.1. & 1 *Thess.*5. For this end God prescribed *Rules* to the Iewes to trie his Prophets by, & caused his word to be written, that it might be the *Cannon* and *measure* of all, which vnder pretence of truth we haue deliuered, 2 *Pet.*1.19. *Iohn* 5.39. I enter not here the question who shall bee the *Interpreter*; wee spake of it before on *verse* 8. as the Scripture came not from a *Priuate spirit*, so it is not of any *Priuate interpretation*. It selfe is *Text* and *Glosse* in matters necessary, opening it's owne obscurities, which, by due obseruing *Circumstances*; as *What*, *Who*, to *Whom*, By *What*, *When*, and *How*, and carefully regarding *what went before*, and *what followes after*, may be attained to..

1 Iohn 4.1.
1 Thess.5.

Isay 8.20.
2 Pet.1.19.
Iohn 5.39.

Ex antecedentibus & consequentibus colligitur verus Scripturæ sensus. Aug. lib. 2 de doct. Christ. cap.31.

Cautions.

1.

And yet here take two Cautions with you; First, that *Principles* must rather be maintained, then examined, or disputed: there are truths cleare and euident by their owne light, of which it were madnesse to make enquirie.

2.

Secondly, that we presume not beyond *Sobriety* to question things that are not *Reuealed*. *Secret things belong to God, reuealed things to vs and to our children, Deut.*29.29. These and such like Cautions obserued, people are to examine what they haue doctrinally propounded to them to be beleiued.

Deut.29.29.

Three Benefits of examining doctrine by Scriptures.

Three great benefits ſhould Chriſtians finde in examining by the word what they heare deliuered, and receiuing nothing without ground in Scripture.

1.

Firſt, *Certainty* in that they hold; which thoſe who receiue things vpon credit and truſt, cannot haue, 1 *Cor.* 2. 5. *That your faith ſhould not ſtand in the wiſedome of men but in the power of God.*

1 Cor. 2. 5.

2.

Secondly, *Perſeuerance* in that they haue heard and learned: It is noted for the property of a *Temporarie beliewer* To receiue with gladnes *immediatly* what he hears; He neuer examined before, and ſo ſoone fades away: But the wiſe *Merchant* he examines that treaſure, and ſo ſells all for it.

Matth. 13. 21.

Matth. 13. 44.

3.

Thirdly, *Practiſe*, then will the word bee *mighty in operation* where it is found to be well grounded, 1 *Theſſ.* 2. 13. when the *Theſſalonians* receiued the Word, *not as the word of man, but as the Word of God*, it wrought effectually in them: And ſo it will not in other. Neuer ſhall a man profit by Preaching till he be ſetled in this perſwaſion, that the Doctrines deliuered haue God for their *Author*.

1 Thes. 2. 13.

O that once we could ſo farre preuaile with our hearers, as to *try vs* before they *truſt vs!* Were he an *Angell* from *Heauen* that preacheth, yet his doctrine ſhould bee looked into before it be receiued, *Gal.* 1. 8. *Paul* and *Barnabas* were worthy men, and yet the *Bereans* durſt not take what they deliuered vpon credit; they would ſearch whether thoſe things they deliuered *were ſo* or no, which was their praiſe. *Hearken* to a matter becauſe we ſay it, you ought, and that we challenge from you, by our place: but that you ſhould *beleeue vs* before you know vpon what ground we ſpeake, is more then we dare require. *Eſteeme of vs as the Miniſters of God* (ſaith Saint *Paul*) 1 *Cor.* 4. 1. *but yet not as men in whom*, but *By whom you beleeue*, 1 *Cor.* 3. 5.

Gal. 1. 8.

1 Cor. 4 1.
1 Cor. 3. 5.

Text.

Ioy ſhall be in the preſence of the Angels of God] Here is the thing *Propounded*, and the *Illuſtration* from the *Place*, *In the preſence of the Angels of God*, *i.e.* in *Heauen*: and from

from the *Persons, by whom*, the *Angels*. Of the Ioyes of Heauen we haue before ſpoken on, the ſame words in the foregoing *Parable*, that which now I intend, is about the *Persons* reioycing, *The Angels of God*.

Angels] The title *Angell* is in Scripture giuen ſometimes to Chriſt, as *Mal.*3.1. Sometimes to *Man*, *Reuel.*3.1. But moſt vſually to *Spirits*, both *Good*, as *Heb.*1.7.14. and *Bad*, 1 *Cor.*6.3. In this place by *Angels* the *Good Spirits* are to be vnderſtood.

Expoſ. Mal.3.1. Reuel.3.1. Heb.1.14. 1 Cor.6.3.

Of God] Theſe are ſaid to be his, not onely in regard of *Creation* (for ſo are the *Bad* alſo) but in reſpect of their *Immediate ſeruice*, they ſtanding in his preſence continually, ready at a becke to execute his will.

It would take vp much time and paper, and to little profit, to repeate the diuers and diſcrepant queſtions, which haue beene to and fro diſcuſſed by writers, concerning *Angels*: they that deſire any large diſcourſe thereof, may, if they pleaſe, peruſe the labours of thoſe who haue taken great paines therein. I onely intend here (and that briefly) to take vp a part of that, which the Scriptures hath let fall for our good, concerning them; Our Text leading vs like that Starre, *Matth.*2.9. to conſider of foure Particulars.

Zanch. de operibus Dei Sturkius de Ang. Caſman his *Anglographia. Salkeld treat.* of *Ang.*

Firſt, *What they are.*

Secondly, Of *what account they are with God*, becauſe they are ſaid to be *His*.

Thirdly, *What Affection they beare to men*, in that they are ſaid, here to *Reioyce* for them.

Fourthly, *What their Knowledge is*; and whether it can be concluded from hence they know our thoughts?

As for their *Number*, *Motion*, *Order*, *Titles*, *&c.* with other knottie diſputes concerning them, we leaue for *Papiſts* to vntie and determine, who ſo curiouſly diſcourſe hereof and boldly conclude, as that wee may demand of them, as ſometimes the *Synick* did of one diſcourſing of the Starrs; I pray Sir how long was it ſince you came downe from thence? I reade *Iudg.*13.17. that when *Manoah*

Manoah enquired after the name but of one Angell, hee had his mouth ſtopped, with, *why askeſt thou thus after my name, ſeeing it is ſecret?* And yet theſe men, are ſo boldly preſumptuous in their determinations of them all, as if they had long ſoiourned in heauen, and beene acquainted with all the holy *Legions of Spirits.*

What Angels are.

For the firſt Particular, *What they are.* It is true, wee cannot ſufficiently know them while we are on earth, yet we may after a ſort groape after them (as the Holy Ghoſt ſpeakes in another caſe) by conſidering; 1. Their *Names.* 2. Their *Natures*: ſo farre forth as Scripture hath reuealed them. *Secret things belong to God, but Reuealed things to vs and to our children.*

Their Names of three ſorts:
1. Spirits.
Pſal. 104. 4.
Heb. 1. 14.

The *Names* giuen them are of three ſorts: Sometimes they are called *Spirits*; in regard of their *Being*, as *Pſal.* 104. 4. *Heb.* 1. 14. And in this reſpect alſo the *Diuels* are called *Spirits*, though ordinarily with a note of diſtinction to diſtinguiſh them from the good, as a *Lying ſpirit*, 1 *King.* 22. an *Vncleane Spirit*, *Luke* 11. 24. *The Spirit that ruleth in the children of diſobedience*, *Epheſ.* 2. 2.

2 Angels.
Ex eo quod eſt ſpiritus eſt, ex eo quod agit Angelus eſt. Aug.

Sometimes they are called *Angels*, in reſpect of their *Doing*: this name expreſſing their *Office* and *Imployment*, and is as much as *Meſſenger* or *Embaſſador*. And ſo alſo are the Euill Spirits called *Angels*, though not ſo frequently as the Good: For Sinne brought vpon the *Diuels* not onely a loſſe in reſpect of *Purity* of *Nature*; but alſo a loſſe (in part) of the *Dignity* of their *Title*; ſo that vſually when the Scripture mentioneth *Angels* it ſpeaketh of good Angels.

3. Principalities and Powers, &c
Rom. 8. 38.
Iob 2. 1.
Epheſ. 1. 21.
Epheſ. 3. 10.

Sometimes they are called by other names which expreſſe their *Excellencie* and Dignity, as *Principalities and Powers*, *Rom.* 8. 38. *The ſonnes of God*, *Iob* 2. 1. *Might and Domination*, *Epheſ.* 1. 21. *Powers in heauenly places*, *Epheſ.* 3. 10. to diſtinguiſh the holy Angels from the Diuels, who are alſo called *Principalities and Powers*, *Epheſ.* 6. 12. but not in *heauenly places*, though in *high places*: It is true indeed, that the old Tranſlation hath *heauenly places*; the new,

high

high places: yet in the originall the word *Places* is not expreſt, word for word, it is, *In heauenlies*; meaning thereby the aire which is oft called Heauen, *Matth.6. 26.*

ἐν τοῖς ἐπουρανίοις *in cœleſtibus.*

For their *Natures*, they may bee thus deſcribed, *Angels are Spirits compleat, Immortall, and Inuiſible, created of God for his glory and ſeruice.*

Angels deſcribed.

They are *Spirits*; ſo diſtinguiſhed from *Lyons, Bullocks, Eagles*, (vnder which formes they haue ſometimes beene repreſented) which haue bodies without Spirits, *Ezek.1.*

Ezek.1.

They are *Spirits Compleat*; to diſtinguiſh them from the *Spirits of men*: Our *Soules* without the *Bodies* are *Incompleat* Spirits; to the Compleate ſubſiſtence of them, a *Body* is required, which Angels need not. They haue indeed ſometimes taken *viſible formes*, and aſſumed bodies, by diuine diſpenſation for a time, but it was not to their *Perfection*, but for their *Miniſtery*, the better to accompliſh their enioyned duties, and helpe vs; which bodies to them were but onely as *Garments* are to vs, and no part of their Natures, for they behold the face of God continually without Bodies, *Matth.*18.10. but the *Soule of man* is an *Incompleat ſpirit* without the *body*.

Non quibus inuentur ſed quibus inuent. Matth.18.10.

They are *Immortall*; Things may be ſaid to be *Immortall* two waies; either *Abſolutely* and in their owne Nature; And ſo God onely is: or elſe they are ſo by the *Will* and *pleaſure of God*, and not by their owne Nature; and ſo the *Soules* of men and *Angels* are Immortall.

Inuiſible; to diſtinguiſh them alſo from other things: For all Creatures are one of theſe three ſorts, *Inuiſible, Viſible*, or both *Viſible* and *Inuiſible*: Man is *Viſible* in regard of his *Body*, and *Inuiſible* in regard of his *Soule*. The Heauen, Earth, Seas, Beaſts, Foules, &c. are *Viſible*. The Angels they are *Inuiſible* as being *Immateriall*, their ſubſtance is not Corporeall, and therefore purer then any bodies in Heauen, and Earth, and ſo pure, as no ſenſes can diſcerne them. It is moſt true, that God onely is ſimply ἄϋλος *Immateriall*, yet

yet Angels are Immateriall in respect of any *Physicall* composition; They haue onely that kinde of composition which we call *Metaphysicall*, not consisting of *matter* and *forme*, as other creatures doe, but are compounded of *Essence* or *act* and *power*.

Coloſ.1.16. Pſal.148.1--5. *When the Angels were created* Iob 38.4--8. Iob 1.3.

Created of God; That they were created is euident, *Col.* 1.16. *&* *Pſal.* 148.1,2,3,4. but on what day, is somewhat curious to enquire; that they were created before the third day, may (me thinkes) be gathered out of the words of God himselfe, *Iob* 38.4--8. where by *Sonnes* of God, are meant the *Angels*, as *Iob* 1.2. now these sounded out the prayses of God when he laid the foundations of the earth, which were laid, as appeares, *Gen.* 3. the third day, and therefore it must needs be they were created before that time. It is probable they were created the first day, when the heauen of heauens were created, *Gen.* 1.1.

Pro.16.4.

For his glory and seruice; God hath made all for himselfe, saith *Salomon*, *Pro.* 16.4. *i.e.* for the setting forth of his owne glory, and praise: If all; then *Angels*; As for the seruice they giue to God in speciall, we shall see more afterwards.

Heb.1.14.

Thus we haue a briefe description of them, if you would know more or haue a fuller and better, take Saint *Pauls* description of them. *They are all ministering Spirits, sent forth to minister for them who shall bee heires of salnation*, *Heb.* 1.14. *Cuius substantia speciem & terminum solus qui creauit, nouit.* This we know, and this (as concerning them) we onely know, and whosoeuer knoweth more, he knoweth nothing but the vanity of his owne minde (as speaketh a very learned Diuine.)

Dearing on Heb.1.vlt.

Of what account the Angels are with God.

For the Second thing, of what account they are with God, because they are here said to bee [*His Angels.*]

Iob 38.7. & Iob 1.2. Coloſ.1.16.

That God makes singular account of them, may appeare; First, by those excellent titles God giues vnto them, and graceth them withall, as *Starres of the morning*, *Iob* 38.7. *Sonnes of God*, *Iob* 1.2. *Thrones* and *Dominions*, *Principalities*

Principalities and *Powers*, *Coloſ.*1.16. *&* *Rom.*8.38. *Seraphim* and *Cherubim*, *Gen.*3.25. *Iſay* 6.2. yea, *Gods*. Gen.3.25. Iſay 6.2.

Secondly, by their *Place*; where God hath ſet them, which is in Heauen; the faireſt roome of all Gods building, *Epheſ.*3.10. He hath made them to liue about himſelfe, in his chamber of preſence alwaies before his face: They are creatures made of purpoſe alwaies to liue in the Court of the King of Kings, *Matth.*18.10. *The Angels doe alwaies behold the face of my Father which is in heauen* (ſaith our Sauiour.) Epheſ.3.10. Matth.18.10

Thirdly, by the Truſt that God puts in them, for hee commits vnto their care, the protection, and keeping of his deareſt Iewels, *Pſal.*34.7. *&* 91.11. *Heb.*1.14. The treaſure he bought with the deareſt blood his ſonne had, they are the keepers of. Pſal.34.7.& 91.11. Heb.1.14.

Fourthly, by thoſe *Gifts* and *Properties* that God hath enriched them withall; As with the greateſt perſpicuity of reaſon, acuteneſſe of wit, liberty of will, ſtrength and ſpeed of motion; to ſhadow which out, they are ſaid to haue *wings* (not that they haue ſo indeed) but by way of ſignification and reſemblance, ſee *Gen.*32.2. 2 *Sam.*26.16. 2 *King.*19.35. *Acts* 1.10. *&* 12.7.-11. Gen.32.2. 2Sam 26.16. 2 King.19.35. Acts 1.10.& 12.7.-11.

Thus then it is cleare, they are in a ſpeciall manner *Gods Angels*, and in great grace and fauour with him.

Next, their *Affections* to man is conſiderable, in that they are ſaid in our Text to *Reioyce* for his finding: And that they doe beare ſpeciall Affections to man, as of *Loue*, *Ioy*, *Deſire*, *&c.* diuers Scriptures teſtifie, as *Matth.*18.10. *Epheſ.*3.10. 1 *Pet.*1.12. beſides this Scripture in hand; And may be further manifeſted, thus: *Their Affection to man.* Matth.18.10. Epheſ.3.10. 1 Pet.1.12.

1. Becauſe they haue a ſtrong deſire after Gods glory, and loue him aboue all things (they knowing him the chiefeſt good) hence is it, they ſo vnſpeakeably affect the godly, whom they know God loues.

2. They are members of the ſame body with the Saints, *Coloſ.*3.10. and one day expect to bee ioyned vnto them, and for euer liue to praiſe God with them.

And

And yet though the Holy Angels are endued with Affections, and truly said to *Loue, Reioyce, &c.* wee must not imagine such Affections to be in them, as wee are subiect vnto, in this mortall life. The difference betweene Affections in them and vs, are

Difference betwixt Affections in Angels & vs.

1. They haue not those base and inferiour Affections, that are in men, that is the *Sensitiue appetites.*

2. They haue not their Affections seated in any one place or subiect, as the *Fountaine* of *Affections*, As in man whose heart is the seate of *Affections* more noble.

3. Their Affections are carryed without all sinfull or vnhappie perturbations. So then, these things ought to bee vnderstood according to *Angelicall* and *spirituall substance* and heauenly nature, not after a *humane* or *Carnall manner.*

Bucan. loc. Com. de Aug.

Lastly, concerning their *Knowledge*, seeing they *Reioyce, &c.* whether doe they not know the heart? Here I lay downe these Conclusions.

The knowledge of the Angels great.

1. Their Knowledge is exceeding great, in all things far passing the knowledge of man though neuer so deepe or learned. For besides the Knowledge they had *Naturally* by *Creation*, which was admirable (whereby they see and know God in the vndeuided Trinity and all the creatures of God in this blessed vision) they know strange things by *Reuelation* from God: they hauing so neere a presence with his Maiestie, haue many things reuealed that others haue not, who are further off. To them God communicates the Mysteries of his will, and they vnto the Prophets, *Dan.* 9.24. *Acts* 10. *Luke* 1. Also by *Experience* they gather much, as by obseruing Gods doings, and from the course of things in the world, or their causes in nature, and by looking into the Church vpon things that daily fall out, *Ephes.* 3.10. 1 *Pet.* 1.12.

Dan 9.24. Acts 10.

Ephes. 3.10. 1 Pet. 1.12.

2. As they know more then man, so they know not things as man doth, as by seeing, hearing, smelling, tasting, &c. their knowledge is not *Sensitiue*, but *Contemplatiue*; they haue no *Bodies*, therfore no eyes to see things withall, nor

The Angels know not things that way we doe.

nor eares to heare things withall, nor tongues to diſcourſe withall; they vſe not any fleſhly or corporall language, but ſpeake one to another by a ſpirituall and heauenly language, without any audible ſound, or vocall ſpeech, or noiſe; they can after an vnutterable manner, inſinuate, inſtill and communicate, one to another, or into the vnderſtanding of men, what they will. Nor haue they their knowledge by *Diſcourſe* or Reaſon: we finde things out by Reaſoning, or by way of *Syllogiſme*, and ſo make Iudgement of it, and this Iudgement is as it were the eyes of the Soule, but ſo doe not they; they are *vnderſtanding creatures*, but not *Reaſoning Creatures*.

Intelligentes creaturæ non ratiocinantes.

If you obiect, *Exod.*12.23. the blood was ſprinkled vpon the dores of the *Iſraelites* houſes, that the Angell might paſſe ouer, and not deſtroy them: ſo *Ezek.*9.6. whereby it may ſeeme that Angels (as men) goe from the *ſigne* to the thing *ſignified*.

Ob. Exod. 12 23. Ezek. 9.6.

It is anſwered, that the Angels reaſon not as we doe; here is the ſigne, therefore here is the houſe; or here is the marke, therefore here is the Perſon; as *Ioſh.*2.18,19. but this was done to *Confirme* and *Aſſure* the *doubting Iſraelites*, that Gods deſtroyer ſhould not touch them, nor hurt them.

Reſp. Ioſh. 2, 18, 19.

3. Though they know more then man, and after a more noble manner then man, yet they know not all things; there are ſome things that they are ignorant of, as of the day of iudgement, *Matth.*24.36. the definite number of the elect; how many muſt concurre to the perfection of that heauenly citie, as *Auſtin* ſpeaketh. Nor do they know mans Heart; *Thou Lord onely knoweſt the hearts of all men*, *Acts* 1.24. Mens particular thoughts, they are ignorant of, further then they make impreſſion vpon the body, for ſome thoughts are ſo working, that either by geſtures, or by the impreſſions of ſome Affections raiſed by them, they leaue ſome print vpon the body: Others are ſecret and ſtill in the minde, making no impreſſion at all outwardly; And ſuch God onely knowes: No *Man*, *Angel*, nor *Diuell* can tell

Yet the Angels knew not all things. Matth. 24.35.

Acts 1.24.

tell them, further, then God ſhall pleaſe to reueale them. To conclude in a word, *Man knoweth much, Angels more; God onely all.*

Here then falls to the ground thoſe Inferences of *Papiſts*, who from this Text Conclude:

Rhem. annot. in loc. Firſt, That the Angels and Saints know our hearts.

Secondly, That they heare our prayers, and ſo conſequently to be Inuocated.

For the firſt, how followeth it that becauſe the Angels reioyce at our conuerſion, therefore they know our hearts? where doth the Scriptures giue Angels any further knowledge of our doings, then they get by walking about the earth, and gather from our outward behauiour? *(except they haue it by ſpeciall reuelation?) Our hearts, and inward repentance are indeed knowne to them, by the fruits and true effects that they perceiue in vs, which cauſeth their Ioy; but is it a ſound inference thence, that therefore they know our hearts directly?

Secondly, If the *Angels* ſhould know, muſt it neceſſarily follow that the *Saints* do too? muſt the *Saints* be like the *Angels* in all points? as they would violently wring out of *Matth.* 22.30. yet the manifeſt words and drift of the Euangeliſt will not ſuffer this conformity vntill the day of the *Reſurrection*, which makes not, that their ſoules now in heauen, are like vnto the *Angels* in all things, whoſe preſence and Miniſtery God vſeth in the preſeruation of his choſen. And grant it further, that they be as neere God in heauen as the Angels are, yet how followes it of neceſſitie, that either the one, or the other ſee all things done in the wo[illegible]in God as in a glaſſe; may it not be as well inferred, that all Gods ſecrets are knowne vnto them? This their glaſſe (as our *Reuerend Fulke* ſaith well vpon this place) is a vaine deuice of an idle braine, without all authority of Scripture, yea contrary vnto it, which teacheth vs that God onely ſearcheth the heart and ſecret thoughts of man, 1 *King.* 8.38. *Acts* 1.24. and therefore vnknowne to Angels and bleſſed ſpirits.

Matth. 22.30.

1 King. 8.39.

Bu-

But *Abraham* in heauen, had knowledge of many things done on earth which were not in his time, as that they had the bookes of *Moſes* and the *Prophets* which hee neuer ſaw.

In that Narration many things are ſpoken *Parabolically*, out of which no doctrine is to be grounded, not taught elſewhere in Scripture; For it may be as well inferred thence, that ſoules haue fingers and tongues, and that elementall water will quench hell fire, as this, that *Abraham* did know what bookes were written after his death.

Secondly, whereas they inferre, that departed Saints haue this knowledge, and by helpe of that glaſſe, ſeeing all in the reflection of the beames of Gods Maieſty, in whoſe preſence they be; I would know by what glaſſe, and by meanes of what light, the Glattons ſoule knew the ſoules of *Abraham* and *Lazarus*, which knew them not before it entered into hell? dare they affirme, that the damned in hell, haue the ſame knowledge by looking into the diuell?

Thirdly, If the doctrine of the Church, comprehended in the Scriptures might be reuealed to *Abraham* after his death, yet it followeth not that hee knew all things, as they affirme the Saints to doe, by beholding the Maieſty of God.

For their ſecond Concluſion which they ſeeme to infer thence; *viz.* that therefore they heare our prayers, and are to be Inuocated, and called vpon. But will this follow in any due forme of *Syllogiſme*. They know our affaires as well as God, and therefore to be called vpon and prayed vnto as well as he: We haue both *Comman*[redacted]*d Promiſe* for the one, and neither *Precept*, *Promiſe*, nor *Example*, in all the whole Scripture of any one godly perſon, that prayed vnto them. But we will ſpend no more time about theſe vnſound and vngrounded doctrines of theirs, rather pitch we our thoughts vpon this, that

Doctrine. *The Angels are Gods ſeruants.*

The Angels are Gods ſeruants, and haue no abſolute power

and authority of their owne. This conclusion the Text will warrant, which saith, they are *the Angels of God*, and may abundantly be confirmed from other Scriptures, as *Psal.* 103.20,21. *Dan.*7.10. *Matth.*24.31.

Psal.103.20,21 Dan.7.10. Matth.24.31.

Hence is it that they are more vsually called by the name of *Office* [*Angels*] then by the name that expresseth their *Natures* [*Spirits*] And those *Proper names* giuen to any of them in Scriptures, are euer significant, and shew some part of their seruice, for the performance whereof, they are sent of God; as that Angell sent to the Virgin *Mary* is called *Gabriel*, *Luke* 1.29. which signifieth the *Strength of God*, answerable to his message, which was to declare the great power of God, as in the wonderfull Conception of Christ in the Virgin, so in all the workes of our *Redemption*: So that Angell sent to *Isay* is said to bee one of the *Seraphins*, *Isay* 6.2,3. he had his name of a word that signifieth *to burne*, and fitly, for his seruice was to touch the Prophets lips with a hot coale from the Altar. As for those generall names, *Thrones*, *Dominions*, *Principalities*, *Powers*, they also put vs in minde of their seruice, and holy ministery vnto God, he gouerning his Empire, exercising his dominion, and shewing forth his principality and power by their seruice.

Luke 1.29.

Isay 6.2,3.

Quest. It may bee you will aske mee if Angels haue *Names*.

Resp. Whether Angels haue names. I must (if you doe) answer, that I thinke they haue not, for indeed it is not needfull, *God* and *Themselues* knowing and distinguishing each from other well enough, so that when they are named, it is but for our *Capacitie*; as God is said to call the *Starres by their names*; the meaning is, that God knoweth them well enough, and hath them at his Commandement.

*Reas.*1. *Because God is their Creator, they his creatures.* There is good Reason may be giuen of the point. For first, he Created them, they are the worke of his hands, and had not beene of themselues; and therefore are to giue seruice to the Creator as well as any other creature.

Secondly,

Secondly, in regard of *Perſeuerance*, theſe inſeperably adhere to God, and fell not from their eſtate, as the wicked Angels did, and are now Confirmed by Chriſt, ſo that they cannot Fall; whence it is that Chriſt is called the *head of men* and *Angels*, and in whom all things in heauen, and earth are ſaid to conſiſt, *Coloſ.* 1.17. And ſo a Mediator of the Angels in reſpect of ſpeciall grace of *Confirmation*, although in reſpect of that *Mediation* which is reſtrained, the Angels haue no need of it.

2. *They neuer fell from God, but adhere to him through Chriſt* Coloſ. 1.17.

If you enquire (for further explicating and vnderſtanding of the point) 1. What this ſeruice and Miniſtery of the Angels is, and wherein it conſiſteth? 2. How diſcharged? 3. Why by God vſed?

Queſt.

I will anſwer to each Interrogatorie in a word. For the firſt, their Miniſtry is their ſtanding in his preſence, and readie attendance, to receiue his commands, and execute his will and pleaſure, *Dan.* 7.10. And it is either *Immediate*, or *Mediate*. Firſt, *Immediate* about *God himſelfe*, and Conſiſts eſpecially, 1. In adoring, and aſcribing glory to him; ſo the *Seraphins* cryed, *Holy, Holy, Holy is the Lord of hoaſts, Iſay* 6.3. and an armie of them ſung, *Glory bee to God on high. Luk.* 2.14. and the whole Quire of heauen, *Thou art worthy O Lord to receiue honour and power, Reuel.* 4.11. ſo *Pſal.* 10.44. & 148.2. 2. In ſtanding about God, ready to receiue commandements from him, as *Pſalme* 103.20. *they doe his commands hearkening to the voice of his will.*

Reſp.
What the Miniſtery of the Angels is.
Dan 7.10.
Immediate about God himſelfe.
Iſay 6.3.
Luke 2.14.
Reuel 4.11.
Pſal 104.4.
148.2.
Pſal. 103.20.

Secondly, *Mediate* about his Church; and ſo they doe great ſeruice both to the *Head* and *Members*. To the *Head*; they are appointed as ſpeciall attendants about Chriſt, as he is man and the *Meſſiah*, *Matth.* 4.11. *The Angels came and miniſtred vnto him*; this they did, 1. To his *Body*, in relieuing that which was now broken (as it were) with hunger and watchings, bringing him food to allay his hunger, ſpreading a table in the wildernesſe. 2. To his *Soule*, in comforting that, being extremely afflicted and moleſted with Sathans temptations.

Mediate about the Church, both to the Head.
Matth 4.11.

And to the members:
In this Life.
1. *To our Bodies.*

To the *Members*, and that both in *Life*, and *Death*, and *After death*. In this Life, both to our *Bodies*, and to our *Soules*. To our *Bodies*, in a Preseruation of our temporall estates, euen from our cradles to our graues. In our *Infancie*, and *Child-hood*, they are as a strong guard about vs; little ones haue their Angels, *Matth.* 18.10. not onely Little in *Christianity*, but little in *Yeares*; Babes and Sucklings: The glorious Angels are as it were the rockers of Gods elect in their cradles. And as at all *Times*, so in all *Places*: At *Sea*; an Angell Comforteth *Paul*, and sheweth him what would be the issue of that voyage, *Acts* 27.23.24. On *Land*; *Iacob* in his iourney to *Mesopotamia*, is guided by an Angell, *Gen* 28. So *Abrahams* seruant, *Gen.* 24.7. In *Prison*; as we see, *Peter* had his fetters knockt off by an Angell, *Acts* 12.7. though he slept betwixt two souldiers, who had taken vpon them to bee his keepers. And likewise, In alll *Affaires* of this *Life*, *Psal.*91.11. *In all our waies* the Angels haue charge to be our *Conuoy* towards heauen. Thus an Angell comforts, feeds, directs, *Eliah*, 1 *King.*19. Angels plucke *Lot* out of *Sodome*, *Gen.*19.16. An Angell aduiseth *Ioseph* to flie into *Egypt*, *Matth.*2.13. Yea they helpe to remoue diseases, and euills, as the Diuels helpe to bring them, *Psal.*78.49. *Psal.*91.10.

Act 27.23.24.
Gen.28. & 24.7.
Acts 12.7.
Psal.91.11.
1 King.19.
Gen.19.15.
Matth.2.13.
Psal.78.49. & 91.10.

2. *To our Soules both in Counselling and Comforting.*

To our *Soules*; as being maintainers, and furtherers of the true worship of God, and of all good meanes whereby saluation is attained. The *Law* was deliuered in Mount *Sinai by the hands of Angels*, *Gal.*3.19. *Act.*7.53. vnkowne seruices they doe to the Soules of the godly, both in *Counselling* and in *Comforting*. It was Gods charge; *Gabriel make this man to vnderstand the vision*, *Dan* 8.16. It was the Angels performance, *Daniel, I am come forth to giue thee skill and vnderstanding*, *Dan.*9.22. An Angell declared the will of God vnto *Abraham*, that he should not kill his sonne, *Gen.*22.12. An Angell reuealed the mystery of Christs *Conception* vnto *Mary* his mother, *Luke* 1.31. of Christs *Birth* vnto certaine *Shepheards*, *Luke* 2.10. Of Christ's *Resurrection* vnto *Mary Magdalene*, and other deuout women,

Gal.3.19.
Acts7.53.
Dan.8.16.
Dan.9.22.
Gen.22.12.
Luke 1.31.
Luke 2.10.

women, *Matth.*28.5. An Angell ſhewed *Iohn* thoſe things, as he acknowledgeth in his *Reuelations*, *Chap.*22.8. and preuented him in his worſhipping of them, *Reuel.*19. 10. and preſerued him in the true worſhip of the Lord of heauen and of earth, ſee alſo *Acts* 10.4,5. & 16.9.

Matth.28.5. Reuel.22.8. Reuel.19.10. Acts 10.4.5. & 16.9.

As in *Life* they are thus ſeruiceable to vs, ſo alſo in *Death*: *Michael* will ſtriue with Sathan about the dead body of *Moſes*, *Iude* 9. and would not ſuffer it to bee brought to light as the diuell would, thereby to haue laid a ſtumbling blocke before the Iſraelits, to cauſe them to commit Idolatry. And when the Soule doth depart from the body, the Angels are in a readineſſe to conney the ſoules of the faithfull, as they did the ſoule of *Lazarus* into the boſome of bleſſed *Abraham*, *Luke* 16.22. They ſhall be carried to a glorious *Port* by gratious *Porters*.

In Death.

Iude 9.

Luk.16.22.

And *After Death*, in the day of Iudgement they will gather all the Elect, from the foure winds of heauen, *Mat.* 24.31. and ſo bring them to Chriſt. Theſe are thoſe *Reapers*, that in the time of harueſt, muſt helpe to Inn vs into Gods barne, *Matth.*13.30. And thus much for the firſt particular, the Miniſtery of the Angels, and wherein it ſtandeth, we will be briefer in the next, which is the *Manner*, how they doe diſcharge it.

After Death.

Matth.24.31.

Matth.13.30.

We are to know, that God ſendeth out his Angels, more or leſſe, euen as he pleaſeth: Sometimes he ſendeth out a great multitude for the ſafetie of one, as he did for *Iacob*, who fearing his brother *Eſau*, had an hoaſt of Angels ſent to *Comfort* him, *Gen.*32.2. and when *Eliſha* was beſet with the great hoaſt of the King of *Syria*, the mountaines were full of horſes, and chariots, which were Gods Angels, ſent to preſerue, and defend him, 2 *King.*6.17. And ſometimes againe God appointeth but one for the ſafety of many; as one Angell was ſent to deliuer *Iſrael* out of *Egypt*, *Exod.*23.20. & *Num.*20.16. and in all their troubles when they called vpon him, the Angell of his preſence (as *Iſay* ſaith, *Iſay* 63.9.) was their deliuerer. When

How the Angels diſcharge their Miniſtery.

Gen.32.2.

2 King.6.17.

Exod.23.20. Num.20.16. Iſay 63.9.

the armie of the King of *Assur* came and besieged Ierusalem, God sent an Angell who deliuered the city, and in one night slue one hundred fourescore and fiue thousand of the *Assyrians*, 2 *King.*19.35. and in *Dauid's* time, God sent an Angell into *Ierusalem*, who slue with the Pestilence seuentie thousand men, 1 *Chron.*21.14. So sometimes one to one man, *Acts* 12.15. Sometimes two to one man, as to *Lot*, *Gen.*19. Sometimes three, as to *Abraham*, *Gen.*18. Sometimes sixe, as *Ezek.*9.2. thus he sends out more, or lesse, euen as he pleaseth that it might be knowne, *Power is the Lords*. So then it is needlesse to trouble our selues about the Question, whether euery particular man (besides the protection of Angels in common) haue a particular Angell for his Guardian, seeing all are appointed ouer all in generall; not one, but many are ordained by God to succour, and safeguard vs, in all necessities, and distresses, which being sent, execute Gods will *Readily*, *Sincerely*, *Constantly*, *Circumspectly*; all which is shadowed out vnto vs in those *Cherubins* about the Arke in the Law, which God commanded should be made of beaten gold in the two ends of the *Mercy-seate*, one on the one end, and the other on the other, stretching forth their wings, and with their faces looking one vpon another; both towards the *Mercy-seate*, *Exod.*25 18,19,20.

2 King 19.35.

1 Chron 21.14
Acts 12.15.
Gen.19.
Gen.18.
Ezek 9.2.

Omnes omnibus.

Exod 25.18.
19.20.

1. They take their *view* as in the presence of God, whom they make the witnesse and iudge of their vprightnesse, that what is done by them is done in sincerity of heart, this also the *mettall* they were made of, *beaten gold*, may note out, as well as their *looking vpon the Mercy-seate*,

2. They are *ready to flie* to the succours of the Church, on what businesse soeuer God shall impose vpon them, *their wings are stretched forth*; let God but speake the word, and it is done.

Matth.18.10.

3. And what they doe, shall be with maruellous *Circumspection* and exactnesse, which was shadowed in their placing, not onely within the most holy place, but *at both*

the ends of the Arke, so as that they throughly vnderstand Gods minde; which also was shadowed out by their *many eyes*, *Reuel.4.6.* Reuel 4 6.

4. And in that *their eyes are alwaies vpon it*, it notes their *Constancie in attendance* and seruice; they are neuer weary in waiting about the throne, they serue him day and night, and grow not weary of doing Gods will.

Now lastly for the Reasons, *Why God vseth their Ministery*, which we may not thinke to be for any need, or necessity, that he hath thereof; for he is able to defend vs himselfe, by himselfe, through his immediate concourse, which he hath in all things; but this he doth, partly to set forth his *glory*; for the more honourable the attendants and Ministers are, the greater is the personage so attended, *Esay 6.9.* And partly that we might receiue the *greater comfort*, in that he doth so manifest his abundant loue to vs, as to enioyne the *Pages* of his honour, and *Princes* of his Court, euen his glorious Angels to defend vs from all dangers, and to aid vs in all kinde of duties: Partly also hee doth it to keepe and *increase friendship* more and more betwixt vs and them. And so much for these Quære's, now the vses are manifold; I will name some few. *Why God vseth the ministery of Angels.* Esay 6.9.

First, it *Reproues* such as either come short in that due *Reuerence* owing to Angels, as also of such as go too farre in vndue *Adoration*. They are all Gods seruants, and therefore worship is due to him, and not to them, *Matth.4.10.* Indeed the euill *Angels* request it; the Diuell beg'd this of Christ, *Matth.4.9. Fall downe and worship mee*, but the good refuse it, *See thou doe it not*, *Reuel.19.10.* and hee giues this for the Reason, *For I am thy fellow seruant*; Papists then goe a great deale too farre, in worshipping them and praying to them, hauing set formes for the purpose. This sacrilegious honour these diuine spirits will none of, from those superstitious soules. *Vse 1.* Matth.4 10. Reuel.19.10. *Angele Dei, custos mei mi tibi commissum lege superna, semper rege, custodi, guberna.*

As for their distinction of λατρεία and δουλεία, it argues either *Ignorance* in the Scriptures, or *wilfull blindnesse*; the latter they say they may giue to *Angels* and *Saints*, and

Gal.4.8. yet we shall finde, *Gal.*4.8. that the giuing of it to things, which by nature are no Gods, absolutely Condemned; and else-where it is made proper to God, as *Acts* 20.18. 1. *Thess.*1.9, *Coloss.*3.24. when by this distinction they make it peculiar vnto man: Besides, I wonder the diuell vsed not that distinction when our Sauiour bad him Get him gon, vsing that Text in *Deuteronomie, Thou shalt worship the Lord thy God, and him onely thou shalt serue.* Vpon the alledging of which Text, his mouth was stopped; well may we thinke, that if the Papists were as modest as the diuell, they would bee satisfied long ere this. It seemes likewise they regard not *Austin* vpon this, who saith, that Religious *Seruice* is due to the Almighty as hee is Lord, and Religious *Worship* is due to him as hee is God.

Deut.6.

Dulia debitur deo tanquam domino λατρεία vera non nisi deo tanquam deo.

And yet though they may not haue *Adoration*, they must haue *Reuerence*: *Honoured* they ought to be though not *Worshipped*; In all places wee should carry our selues orderly (especially in the Church) because of them, 1 *Cor.* 11.10. but where is that care and reuerence? many a man would be ashamed to haue a childe of three yeares old see them a doing, that, which though as Saint *Paul* speakes in another case) *wee are a spectacle to the Angels*, and they are obseruers, and witnesses of, yet wee blush not.

1 Cor.11.10.

1 Cor.4.9.

Vse 2. Secondly, if the Angels bee Gods Ministers, then woe to such as are the enemies of God, for then they haue both *the God of Angels*, and the *Angels of that God* against them, whom no power is able to resist. *Emissions* thou maist haue many from the *Executioners* of men, but there is no *Protection* against these *Officers* of God, as *Pharaoh, Senacherib, Herod, &c.* are witnesses. When they are bidden to strike, they will lay on sure stroakes, as *Gen.*19.13. *We will destroy this place, for the Lord hath sent vs to destroy it*, q.d. God hath set vs about the worke, and we will soone dispatch, none shall hinder it. And for such as wrong any of the godly, ouer whom God hath placed them as *Guardi-*

Gen.19.13.

ans;

ant; let such be well aduised what they doe, and whereabouts they goe; *Despise not one of these little ones* (saith Christ) *for their Angels vew with my Father in heauen*, *Matth.* 18.10. Tell me, will a dog feare thee from making an assault, or entering into a house? and shall not the Angels who keepe Gods *Elect*, as the *Cherubin* did Paradise with a drawne sword affright thee from offering violence to any of them? I would wish all such to be well aduised, and forbeare to wrong poore Innocents, for though they for their parts, may bee content to put vp wrongs, and forgiue you, yet their *Angels* may take Vengeance. Matth. 18.10.

Thirdly, Great *Comfort* and *Encouragement* for the godly: *Dauid* hauing told vs, that *the Angell of the Lord pitcheth his tent about them that feares him*, *Psal.* 34.7. adds *verse* 8. *Taste and see how gratious the Lord is*: namely in allowing such gratious attendance to the Godly: in regard of which happy protection he anoucheth him *blessed that trusts in him*. Let vs then be full of faith in all *Afflictions*, and *Conditions*; in all *Places*, and at all *Times*, (we keeping within the compasse of our honest callings) satisfying our selues with this comfort, that they are more that are with vs, then can be against vs, and if we had but those eyes that *Moses* had, whereby he saw the *Inuisible God* to see these *Inuisible Angels*, wee would confesse it as *Elisha's* seruant did, 2 *King.* 6.16.17. Certainely they are not lesse present with vs, then they haue beene with the Saints in former times, though they are lesse visible in regard of shapes, which then by diuine dispensation they assumed: the houses of the godly are full of them, when we know not; they pitch their tents in ours, and visite vs when we see not, and when we are asleepe, then doe they protect vs; many a morning haue we arose in safety, and found our goods sure, and children aliue, our selues in health through their Ministery. O! *What shall we render to the Lord for this selection?* whose guard these are, and at whose commond they attend vpon vs? King *Solomon* in the midst of his two hun-

Matth. 18.10.

Vse 3.

Psal. 34.7.8.

2 King. 6.16. 17.

hundred targets, and three hundred shields of beaten gold, may not bee compared with the poorest Christian, guarded on euery side with these heauenly hoast.

Vse 4. How to honour the Angels.

And lastly, seeing the *Angels* are Gods seruants employed for the good of the Elect, let vs honour them, and shew all due respect vnto them, for their so carefull seruice, and speciall attendance vpon vs: not by *worshipping* of them, nor *Praying* to them as to our keepers, and Mediators (for this is to honour the Kings *Page* or *Officer*, with giuing him the *Crowne*, and *Scepter*; and so much to remember the *Seruant* as to forget the *Master*.)

But let it be First, in a *Reuerent behauiour* and Cariage, and Carefull auoiding of all sinne, because of their presence, that so their waiting may not be grieuous vnto them

1 Cor. 11. 10. because of their misdemeanours, 1 *Cor.* 11. 10. Should wee run into excesse of riot, by surfetting or drunkennesse, chambering or wantonnesse, &c. the Angels might say vnto vs

2 Sam. 19. 5, 6. as *Ioab* to *Dauid*; *Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, and the life of thy wife, in that thou louest thy enemies and hatest thy friends, for thou hast declared this day, that thou regardest neither Princes nor Seruants, &c.* 2 *Sam.* 19. 5, 6. neither God, nor his Angels are respected by thee, but so that thou maist saue thy *Absalom*, and enioy thy darling Corruption, though thou looosest God, and his fauour, and Angelicall protection, it liketh thee well.

Secondly, Let vs honour them, by *Imitating of them* in their Obedience and seruice; their liues should bee a Counterpaine of ours here vpon the earth, to which they should bee framed; for so wee pray, as our Sauiour hath taught and directed vs, *Thy will bee done in earth as it is in heauen*, *Matth.* 6. 10. now they obey (as wee haue heard) *Readily, Carefully, Constantly, Sincerely.*

Matth. 6. 10.

First,

First, They flie when God ſends them: ſo ſhould wee. 1.
Saint *Paul* herein was like an *Angell*, for hauing his *Commiſſion*, hee ſtood not *to conferre with fleſh and blood*, *Gal.*1.16. ſo *Abraham* roſe early to goe about the worke God called him vnto, *Gen.*22.3. and *Dauid made haſt and delayed not to keepe Gods Commandements*, *Pſal.*119. 60. Delayes are dangerous in Gods buſineſſes; ſo much as we add to delay, we take away from Obedience. Let our *Eares* be euer ready to receiue Gods meſſage as was *Samuels*, 1 *Sam.*3.10. Our *Tongue* ready to giue an anſwer to Gods queſtions, as was *Peters*, *Iohn* 21.16. Our *Hands*, euer ready to execute Gods charge, as was *Abrahams*, *Gen.* 22.10. Our *Feete* euer ſhod for the iourney, *Epheſ.*6.15. And our *Hearts* euer pliable to the Commander, as was *Dauids*.

Gal.1.16. Gen.22.3. Pſal.119.60. 1 Sam.3.10. Iohn 21.16. Gen.22.10. Epheſ.6.15.

Secondly, They are *Exact* and *Circumſpect* in what they doe, they doe not onely *Good* but they are *wiſe to doe* it, obſeruing all due *Circumſtances*: thus ſhould wee obey with great heed, and forecaſt, *Epheſ.*5.15. *Walking circumſpectly, not as fooles, but as wiſe*: thus *Dauid* reſolues to *looke vnto his waies*, *Pſal.*39.1. and walke as it were by Rule, ſo ſhould we. We cannot looke too heedfully to our feete, walking in this world as vpon *a Sea of glaſſe*, *Reuel.*4.6.

2. Epheſ.5.15. Pſal.39.1. Reuel.4.6.

Thirdly, They ſerue God *Sincerely*, hauing the Lord euer before their eyes: and ſo ought we (as did *Dauid*) *ſet the Lord continually before vs*, not aiming at by-reſpects in our obedience, as profit, credit, eaſe, &c. but Gods glory in all with a ſincere heart, 1 *Cor.*10.31.

3. 1 Cor.10.31.

Fourthly, and laſtly, what the Angels doe, they do with *Conſtancie*, (as we haue heard) and herein let vs imitate them, not giuing ouer till God bid vs ſtay, 2 *Sam.*26.16. Now to doe a thing Conſtantly, is to doe it without *Weerineſſe*. *Gal.*6.9. and without *Declining*: *Iob* comforted himſelfe againſt the aſperſion of hypocriſie by this, *My foot hath held his ſteps, his way haue I kept and not declined; neither haue I gone backe from the commandement of his lips,*

4. 2 Sam.26.16. Gal.6.9.

Iob

Iob 23.11.12. Rom 2.7. Reuel 2.10.

Iob 23.11.12. This is the grace, that sets the Crowne of all vpon our heads, and bringeth vs to the fruition of all, *Rom.* 2.7. *Rom* 2.10.

Thus in making the Angels our *Precedents* and *Patternes* in holy practise, wee shall honour them, though wee doe not Adore and Worship them, giuing them the honour of *Inuocation*, as Papists would haue vs, which because we doe not, they therefore style vs *Sacrilegious*; though *Austin* long since deliuered is for a rule, *Honorandi sunt propter imitationem non adorandi propter religionem.* And can they be more dishonoured any waies then by being made *Idols* of? let any indifferent hearer iudge who more dishonour them, they or we.

Text.

Ouer one sinner that repenteth] This was that that administred matter of ioy vnto them, and thence obserue wee;

Doctrine.

The best and greatest may haue occasion of ioy ministred vnto them by meanes of the meanest and poorest.

The *Seruant*, may administer cause of ioy vnto the *Master*, as *Onesimus* to *Philemon*, *Phil.* 11. The *Childe* vnto the *Father*, as *Pro.* 23.25. 24. the *Wife* to the *Husband*, as *Pro.* 31. the *Hearer* to the *Teacher*, *Colos.* 2.5. *Heb.* 13.17. the *Subiect* to the *Prince*, 1 *Chron.* 29.9. the *Angels* to *Christ*, *Luke* 22.43. and here the *Sinner* to the *Angels*.

Pro.23.15.24. Pro.31. Colos.2.5. Heb.13.17. 1 Chro.29.9. Luke 22.43.

Reas.

God so dispenseth his gifts, that one stands in need of another.

As in the Body Naturall, so here, none can say I haue no need of thee. God is pleased so to dispense his gifts as that there is none so great, but may bee refreshed by the meanes of some more base, and meane; As that great Warrier, and honourable Courtier *Naaman*, was through the aduise of his poore captiue girle, 2 *Kings* 5.2. Yea oftentimes of purpose God doth denie that to the *Superiour*, which he grants to the *Inferiour*, that arrogancie may bee suppressed, and a louing respect, euen from the greatest to the meanest, preserued and kept.

2 King.5.2.

Vse 1.

This may Admonish all *Superiours*, not to despise or contemne such as are *Inferiours* vnto them, by many degrees; too, too ordinary is our base esteeme, and con-

temptuous

temptuous carriage, toward ſuch as are of lower ranke: S. *Iames* obſerued this partiality in his time, and by diuers weighty reaſons endeauoured to reforme it, *Iames* 2.3,4,5. As Firſt, that thoſe poore ones in the world God hath choſen, and preferred in his loue before many; Secondly, that they are rich in Faith: Thirdly, euen thoſe ſhall bee coheires with the greateſt,&c. To theſe let vs add this now in hand, that the greateſt may be much helped, and ſuccoured by them. Doe we not ſee many times a little ſhore ſtrengthen a great building, and a ſmall chinke let in a great deale of light, and from a little Coale many great loggs kindled? In Architecture, ſome ſtones are corner ſtones, others fitteſt for the foundation; ſome higher in the wall, others lower; yet one, and that a ſmall one, may be a meanes to ſupport a higher and goodlier: So amongſt men *the King himſelfe is ſerued by the field, Eccleſ.*5.9. from the labour of *Plough* and *Cart* much Comfort is brought vnto the *Court* of Princes. If they helpe not this way, yet by their *Prayers* they may, as the godly helped *Peter* out of priſon, *Acts* 12.5. thoſe little miſe gnawed the cord aſunder, wherewith that Lyon was caught, and held. And who would deſpiſe a *Fauourite* in the Court whoſe good word may pleaſure him? is not the meaneſt officer there regarded of a *Petitioner* (though a better man) if hee can pleaſure him any way by furthering of his ſuite? So let the meaneſt Chriſtian be by vs, ſeeing they can do much in the Courts of heauen.

Iam.2.3.4.5.

Eccleſ.5.9.

Acts 12 5.

One ſinner that repenteth] Hence it may bee gathered, that

Text.

All Sinners are not alike. Some there are which are *Penitent*, and others that remaine *Impenitent.*

Doctrine.

All are not Sinners alike.

A truth cleare enough in Scripture, *Ezek.*18. *Matth.*12. 41. 1 *Cor.*7.8,9,10.

Vſe.

I note the point, for to diſcouer the folly of thoſe who being reproued for their ſinne, haue this *Put-off*, they are *Sinners* as others are; who is without faults? there are none but haue their faylings, &c. forgetting what is now deliuered

deliuered that though all haue ſinne, yet all liue not in ſinne: ſome there are who repent of, and bewaile their ſinne; others that take pleaſure, and delight therein: one ſort haue grace which hinders the will that it giues not full conſent; the other ſin with full conſent, and greedineſſe, hauing nothing to reſtraine their deſires and luſts. Yea I muſt further tell thoſe, that amongſt thoſe in Sathans kingdome all are not of equall viciouſneſſe; ſome *declare their ſinnes like Sodome*, *Iſay* 3.9. and others *digge deepe to hide them*, *Iſay* 29. 15. ſome ſacrifice vpon the tops of mountaines, *Hoſ.* 4.13. others had their ſecret chambers, *Ezek.* 8.12. ſome are more modeſt, others with *Abſolom* commit villanie in the face of the ſunne, ſee *Ezek.* 16.47. 48 51. according to the exerciſe of *Reſtraining grace*, wicked men doe either riſe, or fall in euill. And therefore let none thinke, as if wickedneſſe lay all in Extremities; that they are not Sathans priſoners except they be notorious offenders: For he that is faſtened to a poaſt in the ſtreet with a chaine, is as well priſoner to the iaylor, as he that lyeth fetterd and manicled in the dungeon.

Iſay 3.9.
Iſay 29.15.
Hoſ. 4.13.
Ezek. 8.12.
Ezek. 16.47. 48. 51.

But I paſſe this point with a light touch, I come to another, which hence I gather, it is this, that

Doctrine. *The practiſe of true Repentance is that, that glads heauen.* It is not here ſaid, that the Angels reioyce ouer him that *Thinkes* of it, nor ouer him that *Talkes* of it, nor ouer him that *Preacheth* of it, but ouer him that *Doth* it: he that doth aright act it and practiſe it, in him doe the *Angels* ioy.

Practiſe of Repentance cauſeth ioy.

Non ſuper vno peccatore pœnitentiam cogitante, &c. Ludolp. De vita Chriſti. par. 2. c. 7.

And indeed how can they reioyce in a thing of nought? and what elſe is *Knowledge* without *Practiſe*? hath God any more glory by it, or man Comfort, then if it were not? What is it to haue a habit and not to vſe it, is there in ſuch a caſe any difference betwixt a wiſe man, and a foole? Knowledge though a thing excellent, is no Characteriſticall difference, to diſcriminate a true Chriſtian from a Reprobate, Saint *Paul* ſpeakes of a poſſibility to haue *all knowledge and yet be nothing*, 1 *Cor.* 13.2. Great meaſures

Reaſ. Chriſt. Knowledge nothing with Practiſe.

1 Cor. 13.2.

of

of Knowledge queſtionleſſe, Reprobates haue attained vnto; but what the better? (nay much the worſe) not ſhewing it in holy practiſe? *If you know theſe things happie are you if you doe them, Iohn* 13.17. but if we know and doe not, woe worth the time that euer we knew. Iohn 13.17.

Vſe 1. A doctrine that would be taken notice of by the formall profeſſors of our age, who are all outſide, no liuing: all for hearing, and diſcourſe, nothing at all for practiſe. *Diſputants* we haue many amongſt Chriſtians, but how few *Practicke Moraliſts*? Few but haue Repentance in their *Monthes*, they will tell you the *Nature*, *Kindes*, *Parts*, *Effects*, *&c.* of it, but how few of thoſe many, haue it in their *Reines*? vnderſtanding rightly what they ſay and know, and practiſing what they ſay they vnderſtand. Gods grace hath beene maruellous to vs in regard of the meanes, Such knowing times we liue in, as that nothing can be ſaid of this, or any other ſubiect, that hath not beene ſaid before: And yet as Chriſt ſaid to him in the Goſpell, *one thing is wanting* and that the chiefeſt thing, to make vs happie, *Goe practiſe that thou knoweſt*: without this *thou knoweſt nothing as thou oughteſt*, 1 *Cor.*8.2. You know it was ſaid of our Sauiour, *he knew no ſinne*, becauſe he did no ſinne, for otherwiſe he knew it ſo as to *Diſcouer* it, and *Reproue* it: ſo he knowes not *Repentance* that doth not *Practiſe* it, though he be otherwiſe able to diſcourſe of it neuer ſo learnedly nor plauſibly. 1 Cor.8.2. Matth.3.

Vſe 2. Be Exhorted therefore, to ſet vpon the worke, and let not our Repentance bee in *Word* but *Power*, otherwiſe our *Repentance* is but falſe and feigned; For what is true *Repentance* but *A worke of grace*; or *an action of a Repentant ſinner*, whereby (being brought againe vnto himſelfe) *he is wholly changed in his minde, and reformed in his life*. So that *Words* and *Diſcourſe* haue no place in this, further then as *Effects* or *Signes* to manifeſt the truth heereof. *Repentance what it is.*

There are many excellent, and worthy tracts, written of this Subiect, tending to direct vs in the *Practiſe* of this duty, *M. Perkins.* *M. Stocke.* *M. Dike.* *M. Smith.* *M. Whittell.* *M. Negus.*

duty, whereunto I referre my Reader; And will content my ſelfe in ſhewing; 1. In what this practiſe of true Repentance ſtands; 2. How we may bee excited to the dutie.

In what the practiſe of true Repentance ſtands.

For the firſt; In true Repentance theſe three things muſt neceſſarily be: 1. A certaine Determination which the *Vnderſtanding* makes and propounds. 2. A turning away of the *Will* from that ſinne it lay in, as now hauing it in abomination. 3. Certaine *Affections* and *Actions* which the *Will* new changed excites in vs. Looke as it is with a Traueller, who hauing wandered far out of his way, when once he commeth to a knowledge thereof, his *Iudgement* doth diſallow the way he went in and concludes againſt it; his *Will* turnes from it; his *Affections* likewiſe are much changed; As he is *angry* with thoſe who ſet him in it, and miſled him, he *grieueth* at his folly, &c. ſo is it in this caſe: A new light is put into the *minde*, whereby a man is enabled to conceiue and apprehend, and determinately to ſet downe thus much; that our eſtate is feareſull, and that Gods wrath hangs ouer our heads in regard of our grieuous ſins; and that there is no way but damnation in perſiſting in ſuch a courſe: this is that the Prophet ſpeakes, *Ier.8.6. No man Repents him of his wickednesse, saying, what haue I done*; that is, no mans vnderſtanding ſpeakes this within him.

Ier.8.6.

Next, the *Will*, perceiuing by the *Vnderſtanding* what her condition is, and in what eſtate the Soule lies, turnes it ſelfe away, with a loathing and deteſtation of thoſe ſins we lined in, as we ſee in *Ephraims caſe*, *Hoſ.14.8. What haue I to doe any more with Idols*; dealing with ſinne as *Ammon* with his ſiſter, turning it out of dores, hating it more then before we loued it, bolting the dores after with a firme *Reſolution*, and full *Purpoſe* neuer more to commit it, but to cleaue vnto the Lord.

Hoſ.14.8.

The *Will* thus abhorring it, Certaine *Affections* doe ariſe As *Feare, Care, Indignation, Deſire, Zeale, &c.* 2 *Cor.7.11.* all theſe being nothing elſe but the diuers motions and tur-

2 Cor.7.11.

turnings of the Will from that it hates, (as they are there to be taken) For as the *Will* turnes it selfe this way, or that way, so is a man said to be affected, to *Loue* or *Hate Reioyce* or *Grieue*, &c. And besides these Affections it commands certaine outward Actions of *Confession* and *Humiliation*, &c. And thus we see wherein the *Practise* of it stands: If you would haue it in a word, *To Repent is not to be as thou hast beene, but to be in Christian duties that thou hast neuer beene.*

Motiues to the duty.

As for *Encouragements*, inciting vs to the worke, there are many and weighty. To giue you a little taste, instead of a more full draught: Consider the *Great Promises* made in Gods Word, and Performed to Repenting sinners, both in regard of *Euils* to be *Removed*, and *Blessings* to bee *Bestowed*; The *Euils* which God hath promised to Remoue vpon the practise of a right Repentance, are;

First, *Earthly* and *Temporall*, as 1 *Cor.* 11.29. *Ier.* 3.12. & 18.7,8. *Iona* 3.4.10.

Secondly, *Spirituall* and *Eternall*, as *Ezek.* 18.27. *Luke* 13.3. this is that Sea that drownes all our sins, and saues our soules from perishing.

The *Good things* Promised are of the like nature, as

First, *Earthly*, *Isay* 1.16.17.19. *Ier.* 7.5.6.7. *Ioel* 2.12.13.19. *Mal.* 3.9,10,11,12. *Iob* 22.23.

Secondly, *Heauenly*, and they both of *Grace*, *Isay* 1.18, & 55.7. *Ier.* 31.34. *Ezek.* 18.21.22. And of *Glory*, as 2 *Cor.* 7.10.

Secondly, Consider, that the truth of our Faith and Christianity is described by the truth of it, *Acts* 15.9. & 26.18. Hence is it that *Faith* and *Repentance* are euer put together, and neuer disioyned, *Repent* and *beleeue*: for where the practise of Repentance is not to bee seene, their Faith is but a Fancie.

Thirdly, the good *Consequents* of *Repentance* should not a little quicken vs to the practise of it, by meanes hereof our Consciences are Comforted and quieted, and the blustering stormes thereof allayed; so as that we may say

of it, as they of Christ what manner of grace is this, that both *Winde* and *Sea* obeys? The *Diuell* is hereby *Confounded*, *God glorified*, *Angels* and *Men Gladded*. A true Repentant God meets and kisseth, as the Father did the Prodigall.

Quest. If you aske me about the *Time*, when is the fittest to set vpon the worke, I must answer you in a word (for I intend no large discourse) the practise of it ought to be Continuall, euen *to day* before to morrow, and so continually. It is

Resp. Heb. 3.7.13. wisedome for a man to seeke Reconciliation with his God, and the assurance of it without delay, whilest he is in his best health, mind, and memory, free, and his heart

Eccles. 12.1. cheerefull, *Eccles.* 12.1. the Spring (you know) shewes what we may hope of the tree in Summer: little hope there is to finde fruit in *Autumne* when there is no blossoming in the *Spring*, the full and forward blooming in the one, giues hope in the other. The danger of delay shall be shewen in the next Parable. And yet at sometimes there ought to be more speciall practise, and renewing of it; As after some great, and grieuous sinnes committed, as did *Dauid*, *Psal.* 51.1. and *Peter*, *Matth.* 26.75. Repentance (as I haue said) is the purge of the soule, which daily contracteth and harboureth such matter, which if it purge not forth by a renewed repentance, will turne to some dangerous soule-sickenesse; by this the soule empties it selfe of all that is offensiue. Also before some speciall seruices, as in

Repentance is the sicke mans salue or purge. Psal. 51.1. Matth. 26.75. comming to the Lords Table, 1 *Cor.* 11.31. that so we may

1 Cor. 11.31. Gen. 35.1,2,3. be fitted for receiuing of speciall mercies, as we see it in *Iacobs* practise, *Gen.* 35.1,2,3. Come we now to a last Vse.

Vse 3. *Comfort* to such as fall vpon the practise of Repentance truly. The world would make a man beleeue that there is no Ioy that growes in Repentance garden, but that it is a way full of Sorrow and danger, and brings men to great extremities, whereas it is nothing lesse: neuer was any hurt by godly sorrow for sinne, though at first somewhat scarce, the counterfeit of it as we see in *Ahab* causeth the face to shine: what then thinke you, will the grace it selfe do?

Beleeue

Beleeue it; neuer can true Ioy be had till Repentance brings it. Sweeteſt comforts ariſe out of the bittereſt griefes, he that would haue it, muſt open the ſprings by digging deepe in his heart, vntill he come to a rockie hardneſſe, this hee muſt digg through till he come to a tender ſoftneſſe, and finde a heart contrite and molten in the midſt of his bowells, and as water powred out, *Pſal.*22.14. out of this veine though bitter water runs a while, at length will iſſue the ſweet waters of Ioy. Theſe are the ſureſt and moſt permanent Ioyes that are digged thus deepe: Happy thou who haſt digged through both grauell and ſand, and now found a liuing ſpring; this will hold. Let the men of this world feede on earthly vanities, as Curres and Kites doe on Carrion, thou feedeſt on Angels food, and drinkeſt of their wine. At the Creation of *Dukes* and *Earles*, there is great ioy amongſt men, but at our new Creation, Angels reioyce in the preſence of God: And if they, then we haue iuſt cauſe. Not a feaſt in the yeare but the Repentant ſoule (aboue all other on the earth) may keepe and celebrate; that of the *Nativity*, becauſe he is borne anew, and Chriſt is borne in him, *Pſal.*110.3. That of the *Conception*; Chriſt being conceiued in his heart by the Holy Ghoſt, as he was in the wombe of the Virgin, *Gal.*4.7. The Feaſt of the *Circumciſion*, God hauing circumciſed his Heart and taken away the fore-skinne of it, *Deut.*30.6. The Feaſt of *Puriſication*, being waſhed with pure water and purged from his old corruptions, *Tit.*3.5. That of the *Transfiguration*, God hauing altered and changed him from that before he was, *Epheſ.*5.8. *Tit.*3.3. The Feaſt of the *Reſurrection*, as being raiſed from out of the graue of their corruptions, to walke in newneſſe of life, *Rom.*6.4. *Coloſ.*3.1. The Feaſt of the *Aſcention*, hauing his Affections raiſed vp to the things that are aboue, *Coloſ.*3.1,2. *Phil.*3.20. And the Feaſt of *Penticoſt*, the Holy Ghoſt being fallen vpon him, and giuen to him, *Gal.*4.6. *Rom.*8.9. *Iohn* 15.26. Yea euery day is to a Chriſtian a *Feſtinall*, his whole life is a *continuall Feaſt*, *Pro.*15.

Pſal.22.14.

A true Penitent may keepe euery Feaſt in the yeare.
Pſal.110.3.

Gal.4.7.

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Tit.3.5.

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15. which being ſo, let vs euery day be arrayed in our holy-dayes Apparell, putting on our wedding garments; And let vs make euery place a *Church* wherein God may haue his Sacrifice and offerings.

FINIS.

Faults eſcaped in this Expoſition on the Parable of the loſt Groat.

Page.	*Line.*	*Error.*	*Correction.*
29	29	inuerting	inuenting.
69	23	ſince	ſenſe.
159	23	vnder	one.
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125	18	effected	affected.
291	2	liuing	lining.

AN

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FINIS.

THE INDVLGENT FATHER, HIS GRACIOVS ENTERTAINMENT

of his riotous yet repenting Childe:

OR AN

EXPOSITION ON THE PARABLE OF THE PRODIGALL OR LOST SONNE. Luk. 15. 11. 12. &c.

By Nehemiah Rogers, Pastor of *Messing* in *Essex*.

I drew them with the cords of a man, with bands of loue, and I was to them as they that take of the yoke on their iawes, and I laid meate vnto them. Hos. 11. 4.

LONDON,
Printed by *George Miller* for *Edward Brewster*, and are to be sold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1632.

TO M.Y

RIGHT VVORTHY, AND WORSHIPFVLL

Friends; Mr. THOMAS WOOD, Rector of S. *Margarets-Fishstreet*, in *London*, Mr. WILLIAM CARVER, Mr. THOMAS ROBINSON, Mr. THOMAS ANDREVVES; with the rest of the Parishioners, somtimes my Christian Auditors: euerlasting happinesse.

Gentlemen;

THrough your hands I haue formerly commended this ensuing Exposition, vnto the publike view of the world; it hath beene so happie in your fauours, and found such acceptance, as that the first impression being spent, it hath beene often called vpon to a second, but for diuers yeares by me detained; being desirous to send it the second time abroad, in some

comlier manner, and more digeſted forme, which my abilities for the preſent would not permit. At length I haue put it into a new Coate, as *Hanna* did her *Samuel:* It is ſomewhat changed, and bigger then it was, but wonder not at that, ſeeing it is more aged. And now (preſenting it before the Lord) it waites the ſecond time your manumiſſion.

Good Maſter Wood;

I Hold it not the leaſt part of my happineſſe on earth, that God lay'd out my lines (euen in the minority of my ſtudies) in ſuch a place as to ſit and ſerue at the feete of ſo iudicious and religious a *Gamaliel* as your ſelfe. At your Torch I haue often lighted my Candle, and ſtored my ſelfe of your treaſure: your exquiſite Interpretations; Iuditious obſeruations; Conſcionable and faithfull Applications, left me better (be it ſpoken without flattery or boaſting) then they found me. My prayer ſhall euer be, that your Bow may abide ſtrong; that your armes and hands may be more and more ſtrengthened by the mighty God of *Iacob*, that the Congregation God hath committed to your Charge, may long and long enioy ſo faithfull a Watchman, and the Church of God ſo burning and bright a light.

Maſter Caruer;

YOu are my oldeſt acquaintance within your Pariſh; you firſt found me out, and drew me forth being hid in quiet obſcurity (as *Saul* amongſt the ſtuffe) to act my part before many witneſſes; Your loue (like wine,) the older it hath beene, the better

I haue found it: Many bountifull encouragements I haue receiued from you; oft hath my bowells beene refreſhed by you; And hauing no other way to make requitall, I muſt pray as Saint *Paul* did in the like caſe for *Oneſiphorus*, *The Lord grant mercy to you and to your houſhold, that you may finde mercy of the Lord in that day.* 2 Tim. 1. 16, 18

Maſter Robinſon;

SHould not you be remembred, who ſhould? I haue euer found you a faithfull and ſure Friend; not an office of true friendſhip wherein I can ſay you haue beene defectiue. Your Tongue hath ſpoke for me: Your Feet haue gon for me: and your Eye furthered me in my Choyce. Now the Law ſaith, Eye for Eye, &c. both Eyes and Tongue, and Hands, and Heart are lifted vp to Heauen on the behalfe of you and yours, that *God would recompence your kindneſſes into your boſome of ſeuen fold, and that a full reward may be giuen you of the Lord God of Iſrael.* Ruth 2. 12.

Maſter Andrewes;

IMuſt ſay of you as Saint *Iohn* of *Gaius*, *thou doeſt faithfully whatſoeuer thou doeſt to the Brethren and to Strangers.* From you I haue receiued lodging and light as *Eliſha* from the *Shunamite*: Oile and meale as *Eliſha* from the widdow of *Sarephath*; Meate drinke and noble entertainement as *Chriſt* from *Mary* and *Martha*. Neuer came there any to you in the name of a Prophet that hath not beene receiued; wherefore doubt not but you ſhall receiue a Prophets reward: Not an empty Cup (the vſuall reward of Prophets here vpon the earth) but *a good* Iohn epiſt. 3. verſe 5. Matth. 10. 41.

meaſure preſſed downe, ſhaken together and running ouer.

Time would faile me to ſpeake to all particularly; while I liue, I ſhall confeſſe your loue and the encouragement I had amongſt you. What *Candala* Queene of *Panomia* ſometimes ſaid to the *Venetians* for her royall entertainement, that *ſhee neuer knew her ſelfe to be Queene till ſhee came to their territories*, I thinke the Preachers of the *Goſpell* may ſay; hardly can they know themſelues by their entertainement in the world, to be the Miniſters of Ieſus Chriſt till they come to *Londiners* Houſes, and Tables. You are bountifull encouragers of your Preachers, (if you haue not left your old wont.) And indeed it is not more then needs, the burden of preaching in your Cittie is great. There are not a few who come vnto you with their veines full of blood, and bones of marrow, and yet within a ſhort time haue their ſpirits exhauſted, and vigour waſted. Oh then, *refreſh their bowells*, as in the continuance of your antient loue, ſo eſpecially by your new obedience: let them ſee the fruits of their labours in your growth in grace, This beſt pleaſeth God; graceth the Goſpell; glads your Teachers; honours your ſelues in life, in death, and after death. Wherefore, *vp and be doing, And the Lord be with you all.* So prayes

Your deuoted friend and

ſeruant in Chriſt,

NEHEMIAH ROGERS.

A Table of all the Doctrinall Obſeruations, with their Grounds or Reaſons, Vſes and Applications, in the ſubſequent Expoſition of the Parable of the Loſt Sonne.

[***]

Verſe 11.

Text. *And he ſaid, &c.*

Doct. 1. PArents may be good, yet their Children naught. 6.
Reaſ. 1. They beget their Children as they are naturall, not ſpirituall. ibid.
2. They are too too often faulty, in reſpect of education, ibid.
3. The diuell beareth more ſpleene and malice againſt the children of the godly then againſt others. ibid
Vſe 1. Beware of raſh Cenſure in that reſpect. ibid.
2. Let not Parents bee too much diſcouraged though their children proue lewd. ibid
3. Let not Children beare themſelues too much on their Parents godlineſſe. 7.
Doct. 2. It is no eaſie matter to bring a ſinner to a true ſight of ſin. 8.
Reaſ. 1. Sin hath ſeaſed on the heart. 9.
2. The Diuell vſeth his beſt skill to keepe him from it. ibid.
Vſe 1. It diſcouereth the folly of ſuch as think Repentance eaſie. ibid
2. It calls vpon ſuch as haue attained thereto to be thankfull, 10.
3. It Exhorteth euery one in their Calling to endeuour it, ibid.
Doct. 3. Beſt preaching hath not euer the beſt ſucceſſe, 10.
Vſe 1. To Encourage Miniſters to diligence, &c.
2. To Exhort Hearers. 1. Not to reſt in the meanes. 2. Not to deſpiſe the Miniſtery of Gods meaneſt ſeruants. 11.
Doct. 4. God makes himſelfe knowne to man as man, that man may know him in ſome meaſure. 12.
Vſe 1. Yet aſcribe we not to God any viſible ſhape. ibid.
2. Take ſpeciall notice of Gods loue who is content thus to humble himſelfe for our good. ibid.

3. Learne to know God better, by every thing excellent in man. 13.
4. Beware we how we dishonour the Nature which God hath so highly honoured. 14.

Verse 12.

Text. *And the younger of them said to his Father, &c.*

Doct. 1. Sinners are younger brothers; Childish, Foolish. 24.
Reas. 1. They are without Gods true feare, the beginning of wisdome. 25.
Vse 1. Reproofe of those who iudge contrary iudgement. 26.
2. Terrour to the wicked, who are but Fooles in Gods esteeme. 29.
3. Exhortation to wicked ones that they breake from the bands of their owne folly. 30
4. Admonition, that we beware of sinfull mens company. ibid.
Doct. 2 All that Call God *Father*, are not obedient. 32.
Vse 1 Reproofe of those who trust in lying words. ibid.
2. Exhortation, let those who call God Father learne obedience. 33.
Doct. 3. Nothing is more grieuous to the wicked then to be vnder Gods Gouernement. 35.
Reas. 1. Gods lawes are contrary to their natures. ibid.
2. They discouer their faults. ibid.
3. They Crosse them in their sins. ibid.
Vse 1. It serues to put a difference betwixt the wicked and godly. 36.
2. It discouers many to be the children of Beliall. ibid.
3. It Exhorts vs to submit our selues to the Lords yoake. 37.
Doct. 4. The wicked esteeme of Gods blessings, as due debts. 38.
Reas. 1. They are ignorant, and so, proud. 38.
Vse 1. It shewes what we are to thinke of the doctrine of merit. ibid.
2 And reproues those who Challenge God as a debter. ibid.
3. It Admonisheth vs to beware of this corruption, which is naturall. 40
Doct. 5. God is gratious to those who are most rebellious. 41.
Reas. 1. To lead them to Repentance. 41.
2. To make them more inexcusable in case of disobedience. ibid.
3. To reward that little seeming good is in them. ibid.
Vse 1. Inuitation; be we mercifull as God is mercifull. 43.
2. Admonition, think not God loues vs because of outward blessings. 44
3. Instruction; let the wicked make good vse of mercies, &c. ibid.
4. Consolation; Is God so kind to slaues, what is he then to Sons? ibid
Doct. 6. God oftentimes in iust iudgement leaueth man to his owne waies and councels. 45.
Reas. 1. That experimentally they may tast of the bitter fruit of sin, ibid
2. That their pride may be subdued and mortified. ibid.
3. That they may know how weake they are. 46.

Vse 1. Ad-

Vſe 1. Admonition, that we make not God herein the Author of ſin, ib.
2. Exhortation, beſeech we God to keepe vs from this iudgement. 49.
3. Inſtruction, that we diſpaire not of the Conuerſion of any. 52.

Verſe 13.

Text. *And not many daies after, &c.*

Doct. 1. The wicked are worſt to God when he is beſt to them. 53.
Reaſ. 1. Their nature turnes all to poyſon. 54
Vſe 1. Reproofe of thoſe who are ſo vnthankfull, 55.
2. Returne we not euill to the Lord for good. ibid.
3. A ground of Patience and Content vnder want. 56.
4. Vex not at others Vnthankfulneſſe towards vs. 57.
Doct. 2. Man being left to himſelfe, ſtands not long. 57.
Reaſ. 1. We are much weakened by our Fall. ibid.
2. And the Diuell is ſubtill and ſtrong. 58.
Vſe 1. Reproofe of ſuch as truſt to their owne ſtrength. 58.
2. Admonition, that we renounce the ſtrength of fleſh. 59.
3. Humiliation, of the beſt in regard of their weakneſſe. 60
Doct. 3. Sinners cannot endure Gods preſence. 61.
Reaſ. 1. The remembrance of it doth croſſe them in their ſins. ibid.
2. There is a Contrariety betwixt God and them. ibid.
3. Sin hath made them debtors vnto him. ibid.
Vſe 1. Examination, hereby may we know whether we be yet in ſin. 62
2. Admonition to forſake ſin if we would enioy God. ibid.
Doct. 4. To follow ſin is to forſake the Lord. 63.
Vſe 1. It ſets forth the miſerable condition of all impenitents. ibid
2. And admoniſheth ſuch ſpeedily to turne backe vnto the Lord. 64.
3. And informeth vs of the reaſon why ſuch Cry and are not heard. 64
Doct. 5. He that forſakes the Lord and his gouernement can neither keepe himſelfe nor the gifts God hath beſtowed on him. 65.
Doct. 6. The wicked make a progreſſe in ſin, going on from euill to worſe. 65.
Reaſ. 1. It is the nature of ſin to fret like a Canker. 66.
2. Wilfulneſſe in ſinning ſileneeth Conſcience. ibid.
3. God giueth them vp to further hardneſſe. ibid.
4. Sathan drieth them on by his temptations. 67.
Vſe 1. It diſcouers the miſery of the wicked, in that no ſinne ſo fowle but they may commit. ibid.
2. It may aſſure them of extremity of vengeance, for as ſin growes, ſo the Curſe growes. 68.
3. It may informe vs who the wicked man is, &c. ibid.
4. It Admoniſheth vs to beware of the firſt beginnings. 69.
5. It inſtructs vs to imitate them in growth, &c. 70.

Doct. 7. Sinners are ſpendthrifts. 71.
Reaſ. 1. They want wit. ibid.
2. And are in league with luſt. ibid.
Vſe 1. Reproofe of thoſe who count ſuch good husbands. 72.
2. Admonition, that we giue not entertainement to ſuch. 72.
Doct. 8. The wicked ſpend Gods good gifts in ſins ſeruice. 73.
Vſe 1 It reproueth thoſe who thus abuſe bleſſings receiued. ibid.

Vſe 14.

Text. *And when he had ſpent all, &c.*

Doct. 1. Where ſin goeth before, puniſhment followes. 75.
Doct. 2. Common gifts are of a waſting nature. 76.
Vſe 1. Learne to put a difference betwixt the earthly and heauenly treaſure. 76.
2. Direction, what portion eſpecially to chuſe. 77.
3. It may Comfort thoſe who are bleſt with ſauing grace. ibid.
Doct. 3. The land of Sin is the land of Famine. 77.
Reaſ. 1. Sin is contrary to the ſoule. ibid.
2. It is the way of darkneſſe. 78.
Vſe 1. Such then as yet remaine within the borders of their ſinnes are miſerable and like to periſh. ibid.
2. It may perſwade vs to leaue ſo barren a land wherein is nothing but ſcarcitie. 79.
Doct. 4. God often puniſheth ſin in its owne kind. 80.
Reaſ. 1. To Cleare his Iuſtice. ibid.
2. To remember the Sinner of the offence. 81.
Vſe 1. Let the Sinner expect it. ibid.
2. And by the Puniſhment finde out the Fault. 82.
3. And let the good be encouraged, for their workes ſhall bee alike rewarded. 83.

Vſe 15.

Text. *And he went and ioyned himſelfe to a Citizen, &c.*

Doct. 1. Other meanes ſhall be tryed by the wicked in the day of their diſtreſſe before they will ſeeke vnto the Lord. 84.
Reaſ. 1. Faith is wanting. 85.
2. There is a quarrell betwixt God and them. ibid.
Vſe 1. It Reproues three ſorts: 1. Theſe who ſeeke to Saints: 2. Thoſe who vſe ſinfull ſhifts: 3. Thoſe who truſt to carnall friends, &c. 85.
2. And Exhorts vs wholy to reſt on God in the day of our trouble. 87.

Doct. 2. Such

Doct. 2. Such as refuse to serue God shall be enforced to serue a harder master. 87.
Reas. 1. There are but two, God and the Diuell. 88.
Vse 1. Therfore beware we how we leaue Gods house and seruice. ibid.
Doct. 3. Men without grace are as bruit beasts without reason. 89.
Reas. 1. Sin takes away the vnderstanding. ibid.
2. They are led by their sence and apperite. 90.
Vse 1. This shewes the malignant and cursed quality of sin. ibid.
2. And teacheth vs how to esteeme of wicked ones. ibid.
3. And it sets before the eye of the wicked their base condition. ibid.
4. And admonisheth vs not to rest satisfied with this that wee haue speech and reason. 92.
Doct. 4. The seruice of Sathan is a base seruice. 92.
Reas. 1. Such as the master is, such must the seruice be. ibid.
Vse 1. Reproofe of the follie of such who glory in it. 93.
2. It should serue to estrange our Affections from it. ibid.

Verse 16.

Text. *And he would faine haue filled his belly, &c.*

Doct. 1. No earthly thing can content the soule. 94.
Reas. 1. Euery thing in this world is transitory. 95.
2. And vnnaturall nourishment. 95.
3. God is the proper obiect and Center of the heart. ibid.
4. Our Appetites are vnsatiable since the Fall. 96.
Vse 1. It Condemnes the folly of such who run after vanities. ibid.
2. It Admonisheth vs not to seeke for Content in outward things. ibid
Doct 2. Mans doctrine is frothy. 98.
Reas. 1. It brings not to a true sight of sin. 99.
2. It is not accompanied with Gods blessings. ibid.
Vse 1. Take we notice hence of the miserable estate of poore deluded Papists. 99.
2 And let vs be thankfull for our owne happinesse. 100.
3 Be warie that we be not beguiled with false teachers. 101.
4. And let Ministers bee dehorted from teaching their owne deuices. ibid.
Doctrine 3. Whom God meanes to saue from them hee vsually taketh those sinfull meanes whereon they rest. 102.
Reas. 1. We will not come to God till there be remedie. ibid.
Vse 1. Learne the reason why God beates vs from our vaine stayes. ibid.

Verse

Verſe 17.

Text. *And when he came to himſelfe, he ſaid, &c.*

Doct. 1. Euery wicked man is a mad man. 104.
Reaſ. 1. Their Reaſon and Iudgement is by ſin corrupted. 104.
Vſe 1. This ſhould Informe vs as concerning Sin and Sinners. 105.
2. And Admoniſh vs to keepe out of their Companies. 106.
3. And it calls on Naturall men to pittie themſelues. ibid.
Doct. 2. Examination the firſt ſtep to Repentance. 107.
Reaſ. 1. Without this no knowledge of our waies. ibid.
Vſe 1. Reproofe of thoſe who examine not. ibid.
2. Exhortation to a practiſe of the duty and that daily. 108.
Doct. 3. Croſſes and Afflictions are good helps to make vs looke homeward. 110.
Reaſ. 1. They open the Eare to heare. 111.
2. And the Eye to ſee. 112.
3. They vntie the Tongue. 113.
4. They bruiſe the heart and abate mans pride. ibid.
Vſe 1. Reproofe of thoſe who iudge of loue or hatred by outward things. 114
2. Terror to thoſe who haue beene afflicted but profit not. 115.
3. Admonition, that we heare the rod and who hath appointed it. 116.
4. Conſolation to the Godly vnder the burden of their Afflictions. 120
Doct. 4. Senſe of mercy cauſeth repentance. 122.
Reaſ. 1. Our hearts are ſturdie till Loue make them relent. ibid.
2. The workes of mercy in vs, leaue the like ſtampe. 123.
Vſe 1. Hence it followes there muſt be Faith to apprehend before Repentance can be. ibid.
2. It Reproues thoſe who turne grace into wantonneſſe. ibid.
3. Take we notice of Gods mercies thereby to be brought vnto Repentance. 124.
4. Ioyne we the ſenſe of miſery and the ſence of the mercy. 127.
Doct. 5. A ſound perſwaſion that God is a Father to vs, will bring vs on our knees. 127.
Reaſ 1. Propriety in any thing, encourageth and cauſeth boldnes. 128.
2. Nothing will proceed from Loue till this be in vs. ibid.
3. This armes againſt Sathans Temptations. ibid.
Vſe 1. It ſerues as a guide vnto vs how to goe to God. 129.
Doct. 6. In Gods houſe are hirelings. 132.
Vſe 1. Examine what we are, whether Sons or Hirelings. 133.
Doct. 7. God maketh liberall prouiſion for his houſhold. 134.
Reaſ. 1. He is euery way able. 135.
2. He is as willing as able. ibid.

Vſe 1. Reproofe

Vſe 1. Reproofe of thoſe who ſcant Gods family of their allowance. 135
2. Get we good ſtomacks for Gods prouiſion. 141.
3. It may Comfort ſuch as haue hard fare at home. 142.

Verſe 18.

Text. *I will ariſe and goe to my Father, and ſay, &c.*

Doct 1. Sound Reſolution neceſſary for the leading of a godly life. 143
Reaſ. 1. That armes againſt all lets. 144.
2. The Diuell takes aduantage from our houering. ibid.
Vſe 1. Exhortation to Reſolution in a Chriſtian courſe. ibid.
Doct. 2. Serious Conſideration bringeth forth ſound Determination. 145.
Reaſ. 1. The iudgement hereby becomes informed. 146.
Vſe 1. It informes vs of the cauſe why men determine not. ibid.
2. And Calls vpon vs for a conſcionable practiſe of the duty. 147.
Doct. 3. Repentance from ſin is a reſurrection from death. 150.
Vſe 1. And therefore no ſuch eaſie thing as the world thinks for. 151.
2. Labour we to haue part in this firſt reſurrection. ibid.
Doct 4. The motions of Gods good ſpirit are not to be quenched, but cheriſhed, 151.
Reaſ. 1. By it we are ſealed. 152.
Vſe 1. It Reproueth thoſe who nip thoſe buds in the head, ibid.
2. And Admoniſheth vs not to ſuffer that bleſſed heate to ſlake. 153.
Doct. 5. Grace groweth by degrees. 155.
Vſe 1. Examination, try what growth of grace is in vs. ibid.
2. Reproofe of thoſe who grow not. 156.
3. Exhortation to a vſe of the meanes whereby we may grow. ibid.
4. Conſolation, where there is true grace there ſhall bee an encreaſe. 157.
Doct. 6. The boſome of the Lord is the beſt ſhelter. 158.
Reaſ. 1. All power to helpe is in his hands aboue. 160.
Vſe 1. Reproofe of thoſe who flie to other helps. ibid.
Doct. 7. Preparation is needfull before we come into Gods preſence. 161.
Reaſ. 1. God is in heauen. 162.
2. We are vpon the earth. ibid.
Vſe 1. It Reproues thoſe who ruſh raſhly into Gods preſence. ibid.
2. It Admoniſheth all to prepare themſelues. 163.
Doct. 8. Sin is the Godly mans greateſt ſorrow. 167.
Reaſ. 1. They haue receiued the ſpirit of Adoption. 168.
Vſe 1. Hereby we may diſcerne the difference betwixt the godly and wicked. ibid.
2. And try our ſelues, and Sorrow, of what nature it is. 169.

3. It Reproues those who rest in a deceitfull sorrow. 172.
4. And Admonisheth those who would haue comfort in their Repentance, that they bring their soules to be so affected. 174.
5. And Comforts those who truly grieue. 175.
Doct. 9. All Sin, God looking on. 175.
Reas. 1. God is euery where present. 176.
2 Hee made both the Eye and Eare. ibid.
3. He it is that Chastiseth the Nations. 177.
Vse 1. It serues to terrifie the wicked, ibid.
2. It sets forth Gods Patience. 178.
3. It Encourageth to well-doing. 179.
4 It Comforts vs in all our endeauours. 179.
Doct. 10. The forgetting of Gods all-seeing eye doth aggrauate our sin. 180.
Reas. 1. It is a sin against the meanes. 181.
2. And it robbeth God of his honour. ibid.
Vse 1, Terror to all bold and presumptuous sinners. 182.
2. Admonition not to forget that God looketh on. 181.
3, Humiliation, in that God hath beene no better remembred. 183.

Verse 19.

Text. *And am no more worthy to be called thy Son, &c.*

Doct. 1. True Repentance bring vs to a sight of our owne vnworthinesse. 183.
Reas. 1. The Affections do follow the temperature of the minde. 184.
Vse 1. Examine we our Repentance by our Humiliation. ibid.
2. Bewaile that there is no more Repentance vpon earth. 187.
3. Terror to those who yet thinke not basely of themselues. 190
4. Comfort to those who are vile in their owne eyes. ibid.
Doct. 2. Gods blessings are better knowne by their want then by their enioyment. 192.
Vse 1. Learne we to esteeme better of Gods blessings least they be taken from vs. 193.

Verse 20.

Text. *And he arose and came to his Father, &c.*

Doct. 1. Where is true Repentance, there is not onely a purpose in the heart but practise in the life. 193.
Reas. 1. There are as strong Arguments for the one as for the other. 194.
2. The same spirit that worketh the one worketh also the other. ibid.

Vse 1. It

Vſe 1. It Reproues thoſe who reſt in faint purpoſes. ibid.
Vſe 2. It Exhorteth vs, that we endeauour to bring our purpoſes to perfection. 196.
Doct. 2. There are two parts of true Repentance. 200.
Vſe 1. It Condemnes ſuch as thinke they repent, yet onely abſtaine from ſome groſſe ſins. ibid.
Doct. 3. Where true Repentance is, ſin is left. 201.
Reaſ. 1. Such partake of the power of Chriſt's death. 202.
2. There the Spirit of God dwells. ibid.
Vſe 1. Try we our Repentance hereby, whether ſound or no. ibid.
2. It diſcouers the miſerie of ſuch as finde no change in them. 203.
3. And Comforts thoſe who truly finde it. 204.
Doct. 4. In true repentance, as there is a riſing from ſin, ſo alſo a turning to the Lord. 207.
Reaſ. 1. Such partake as well of Chriſts Reſurrection as death. 207.
2. The ſame ſpirit that carryeth from ſin doth bring to God. ibid.
Vſe 1. Reproofe of thoſe who turne from euill to worſe. ibid.
2. It Condemnes ſuch as turne from God to Sin. 208.
Doct. 5. Repentance may not be delayed, but ſet vpon out of hand. 208
Reaſ. 1. God is to be firſt ſerued. 209.
2. Mans life is ſhort. ibid.
3. The longer we liue in ſin the harder it will be to repent. ibid.
4 The Sinner is in great danger for the preſent. 210.
Vſe 1. This diſcouers the folly of thoſe who put off. 211.
2 It Calls vpon vs for a ſpeedy performance of the duty. 219.
Doct. 6. Our Conuerſion is from Gods free grace. 223.
Reaſ 1. We are naturally dead in treſpaſſes. 225.
2. God will take away all matter of boaſting. ibid.
Vſe 1 Confutation, of the Pelagians and Semi-Pelagians. ibid.
2. Humiliation, ſeeing there is nothing good in vs. 227.
3 Admonition, that we aſcribe all to the glory of Gods grace. 228.
4 Exhortation, looke we vp to God alone for ſaluation. ibid.
Doct. 7. True Repentance bringeth vs into Gods fauour. 229.
Reaſ. 1. By it, ſin is remoued. 230.
2. By Faith we are vnited vnto Chriſt. ibid.
Vſe 1. See the miſerable eſtate of thoſe who are impenitent. ibid.
2. Be we exhorted, this way to ſeeke fauour. ibid.
3. And directed how to recouer it in time of deſertion. 231.
4. And Comforted, if going mourning, we truly ſeeke it. ibid
Doct. 8. The firſt motion to Repentance (if true) is pleaſing to God and of him accepted. 232.
Reaſ. It is a Concomitant of ſauing Faith. ibid.
2. And the worke of Gods owne ſpirit. ibid.
Vſe 1. It may comfort the weake. 233.

Doct. 9. God

Doct.9. God is ready to ſhew mercy to the Penitent. 234
Reaſ.1. Man is the worke of his hands. ibid.
2. It is his nature to ſhew mercy. 235.
3. That none might deſpaire. ibid.
4. Chriſt hath wrought their peace and paid their debts. ibid.
Vſe 1. Let none lay blame on God, if they periſh. 235.
2. Let this put vs on to ſeeke after God. 236.
3. And teach vs to imitate God in forgiuing. 239.
Doct.10. God is more ready to ſhew mercy then wee are to ſeeke it. 240.
Vſe 1. Take we notice of Gods wonderfull loue. ibid.
2. And be we encouraged, with holy boldneſſe to come before his preſence. ibid.
Doct.11. God doth not onely loue his Children, but he doth alſo manifeſt it vnto them by ſure ſignes and tokens. 242.
Reaſ.1. That they might bee affected with it and refreſhed by it. 243.
Vſe 1. It ouerthrowes the Contrarie doctrine of the Papiſts. 244.
Vſe 2. And calls vpon vs for Examination whether we can yet find the ſignes and teſtimonies of Gods loue. ibid.
3. It Reproues thoſe who boaſt of Gods loue, and yet haue not beene kiſſed with the kiſſes of his mouth. 252.
4. And Comforts thoſe who finde in them the true ſignes thereof. 253.

Verſe 21.

Text. *And the Sonne ſaid vnto him, Father I haue ſinned, &c.*

Doct.1. True Grace will manifeſt it ſelfe both by deed and word. 254.
Reaſ.1. For the grace of Chriſt is as large as the ſinne of Adam. ibid.
ibid.
Vſe 1. This Reprpues { Hypocrites. / Nichodemites. } 255.
2. It Calls vpon vs for a manifeſtation of our graces. 256.
Doct.2. Confeſſion, neceſſary before remiſſion. 259.
Reaſ.1. Els God cannot in iuſtice forgiue. 262.
2. True Repentance cannot be without it. 262.
Vſe 1. It reproues thoſe who looke for pardon on Gods part but bring no Confeſſion on their parts. ibid.
2. It Admoniſheth vs truely to Confeſſe if wee deſire forgiueneſſe. 268.
3. It Directs vs in the manner of performance of the dutie. 270.
4. It Comforts thoſe who rightly diſcharge it. 275.

Doct.3. Con.

Doct. 3. Confession of sin is to be made to God. 275
Reas 1. For all sin is committed against him. ibid
2. He onely can forgiue sin. 276
3. None but he doth know the heart. ibid
4. It is a part of diuine worship. ibid.
Vse 1. It Condemnes Auricular Confession. 277
2. And Exhorts vs to flie vnto God whom we haue offended. 280
Doct. 4. A true Penitent doth not mince sin, but aggrauate it. 281
Reas. 1 He sees sin in its owne colours. 282
Vse 1. Reprehension of those who extenuate sin. ibid.
2. Admonition (if we would haue pardon) to enlarge sin. 283
Doct. The onely way to obtaine Gods fauour is with an humble heart to seeke it. 285
Reas. 1. God hath promised to looke vpon such: 286
2. Such onely are capable of grace. ibid.
Vse 1. Exhortation, to come before the Lord with a Contrite heart. 286

Verse 22.

Text. *And the Father said to his seruants, Bring forth, &c.*

Doct. 1. God will not vpbraid any with their former courses that are truely penitent. 292
Vse 1. This should serue as a strong motiue to Repentance. 293
2. And it admonisheth vs not to vncouer what God hath couered. 294
Doct. 2. God bestoweth his gifts vnto vs, by the hands of his seruants. 296
Reas. 1. We are not able to endure his presence. ibid.
Vse 1. Reprehension of those who will not come to Gods Ministers 297
2. Admonition, not to reiect Gods gifts being brought in earthen vessels. ibid.
Doct. 3. God is larger in his gifts then we are in our requests. 298
Reas. 1. That we may be made the more willing to obey him. 299
Vse. 1. Learne hence to put a difference betwixt God and Man. 300
2. Let it Confirme our faith in those promises which God hath made. ibid.
3. And Encourage vs to call on him in the day of trouble. ibid.
4 And arme vs against all grudging discontentments 301
Doct. 4. Where Gods fauour is not wanting, nothing that is needfull shall be wanting. 302
Reas. 1. Such are his adopted children. ibid.
2. God is omnipotent and able to doe what he will. ibid.
3. God's eyes are euer open. ibid.
4. Gods is wise and knowes both *When* and *How* to helpe. 303
Vse 1. Reproofe of those who seeke not to the Fountaine. 305

2. It sheweth the difference betwixt Gods fauour and mans. 306.
3. It should teach vs to seeke Gods fauour aboue all things. ibid.
4. It Admonisheth the godly to liue without couetousnesse. 307.
5. It may Comfort the godly in the midst of miseries. 312.
Doct. 5. God giueth his children both for delight and ornament. 313.
Reas. 1. That he may be serued with alacrity. ibid.
2. That there may be no grumblers amongst his. ibid.
Vse 1. Information, concerne our liberty in the vse of the creatures. 314
2. Direction how to vse this our liberty. 315.
Doct. 6 The Conuersion of any bringeth great ioy to the Godly. 329.
Vse 1. Admonition, that we offend not any of those little ones. ibid.
2. Instruction, to endeauour the Conuersion of others. ibid.

Verse 24.

Text. *For this my Son was dead and is aliue againe.*

Doct. 1. The faults of repenting sinners should not be rehearsed but with mitigating termes. 330.
Reas. 1. Old things are passed away. ibid.
Vse 1. To teach vs wisedome and moderation in speaking of the sins of penitent ones. 330.
Doct. 2. Euery wicked man is a dead man. 332.
Reas. 1. For they want the quickning spirit. ibid.
Vse 1. Confutation, of the Aduersaries to this doctrine. 334.
2. Information, of wicked men concerning their estates. ibid.
3. Instruction, whence so much sin and so little sorrowing. 336.
4. Humiliation, from this our naturall condition. 337.
5. Admonition, to auoid the company of wicked ones. 338.
6. Exhortation, to mourne for such as are thus dead. 339.
Doct. 3. He onely liues, who liues the life of grace. 340.
Reas. 1. Such onely haue sin pardoned. ibid.
2. Such onely haue Gods fauour. ibid.
3. Such onely haue the spirit of life. ibid.
4. Such onely haue motion, sense, &c. 341.
Vse 1. Examination, whether as yet we liue this life. ibid.
2. Instruction, that we labour to liue this life. 346.
3. Exhortation, that we seeke to nourish and preserue this life. 352.
4. Consolation to such as finde they liue this life. 354.
Doct. 4. Wicked men are Strayes. 356.
Vse 1. It sets forth their wofull and miserable end. ibid.
Doct. 5. Our Conuersion and Calling is from Gods grace. 356.
Reas. 1. It is mercy that he giues the meanes. ibid.
2. It is of mercy that we see the meanes. 357.
3. It is of mercy that we profit by the meanes. ibid.

Vse 1. If we be found, giue God all the praise of our finding. ibid.
2. Let this put vs forward to seeke him. 358.
Doct. 6. Regeneration doth not abolish naturall Affection. 358.
Vse 1. Reproof of { Stoicks who condemne the vse of Affections / Worldlings who think grace kills Affections } 359.
2. It informes vs of our liberty in their sober vse. 361.
3. It Directs vs in the right vnderstanding of those precepts giuen, tending to the mortifying of Actions. 365.
Doct. 7. Pardon of Sin, a ground of true Ioy. ibid.
Reas. 1. Till then the Conscience will vex. 366.
Vse 1. It shewes the vncomfortable estate of wicked ones. ibid.
2. And directs how to get a merrie heart. 367.
Doct 8. The Godly mans ioy here is but the beginning of ioy. 367.
Vse 1. It should teach vs to long for dissolution. ibid.

Verse 25, 26, 27, 28.

Text. *Now his elder son was in the field, &c.*

Doct. 1. The progeny of Sathan runs much (in Scripture) vpon Elder brothers. 369.
Vse 1. This sets forth Sathans malice against God. ibid.
2. It shewes that a new creature not the priuiledges of nature are respected of God. 370.
Doct. 2 Elder brothers are not to be brought vp in idlenesse. ibid.
Vse 1. It Condemnes the contrary practise in many parents. ibid.
Doct. 3. Rash Censure is to be auoided. ibid.
Vse 1. Reproofe of those guilty of that fault. ibid.
Doct. 4. What we report must be true. 370.
Vse 1. It condemnes such as relate *All* and *Some*. ibid.
Doct. 5. Gods blessings vpon others are eye-sores to the wicked. 371.
Reas. 1. The wicked are a hellish brood. ibid.
2. As the tree is such must be the fruit. 372.
Vse 1. It reproues those who repine at others blessings. ibid.
2. It admonisheth all to beware of enuie. 373.
3. It instructeth such as are preferr'd before their brethren to expect it. 377.

Verse 29, 30.

Text. *And he answering said to his Father, Loe these, &c.*

Doct. 1. The wicked will expostulate the cause with God and complaine against him of vniust proceedings. 379.
Reas. 1. They are ignorant } 381.
2. They are proud }

Vſe 1. It informes vs of the difference betwixt godly and wicked. ibid.
2. It Calls vpon vs for tryall of our ſelues. 382.
3. It Admoniſheth vs to beware of ſuch like diſpoſition. 383.
4. It Comforts thoſe who haue a yeelding ſpirit. 384.
Doct. 2. Wicked ones haue faire pretences for foule ſins. 385.
Reaſ. 1. They would not be thought to be as they are. 386.
2. They would haue ſome ſhew of reaſon for what they doe. ibid.
Vſe 1. It Reprooues two ſorts of varniſhers of ſin { Papiſts. / Proteſtants. } 387
2. It Admoniſheth vs that we ſet no faire gloſſe on foule euils. 389.
Doct. 3. Hypocrites climbe by Cenſures. 390.
Vſe 1. Let it be taken notice of in this Cenſorious age. ibid.
Doct. 4. God dealeth with ſinners in milde termes. 391.
Reaſ. 1. The better and ſooner to conuince the ſinne. 392.
2. That they may the ſooner fill vp the meaſure of their ſins. ibid.
Vſe 1. It Reprooues thoſe who are too hot and boyſterous. ibid.
2. And Commends vnto vs the grace of meekneſſe. 393.
3. And encourageth the godly who haue to deale with God. 396.

Verſe 31, 32.

Text. *And he ſaid vnto him, Son thou art euer with me, &c.*

Doct. 1. The wicked may not be exaſperated when they are incenſed. 397.
Vſe 1. It Reproues thoſe who are zealous but not according vnto knowledge. 398.
2. It Condemnes thoſe who delight in prouoking others. ibid.
3. It Admoniſheth vs to take heed of the ſpirit of contradiction. 399.
Doct. 2. A man may lawfully ſpeake in his owne defence. 399.
Reaſ. 1. Elſe we giue falſe teſtimony againſt our ſelues. 400.
2. And ſlander our profeſſion. ibid.
Vſe 1. Admonition that wee condemne not thoſe for vaine-glorious who ſo doe. 401.
2. Inſtruction, that we vſe our liberty. ibid.
Doct. 3. God will maintaine the righteous cauſe of his ſeruants. 403.
Reaſ. 1. It is his place and office. 404.
2. He hath promiſed it. ibid.
Vſe 1. To encourage in well doing. ibid.
2. Let vs then defend his. 405.
3. And let none take on them to reuenge their own quarrells. ibid.

The Logicall *Analysis* or Resolution of the Parable

- In the Parable of the Prodigall are obseruable,
  - 1. An Introduction, wherein we haue
    - 1. The propoũder. *He said.*
    - 2. The persons propounded, *viz.*
      - *A certaine man.*
      - *Had two sonnes.*
    - Verse 11.
  - 2. A Narration, wherein we haue the Prodigall his
    - Egresse, from verse 12. to the 17. wherein we haue
      - 1. His sin, verse. 12, 13. and that either
        - Before he had receiued his portiõ, v. 1, 2. *viz.*
          - His greedi… of
          - His impude… in
        - Or after he had receiued it, ver. 13. in
          - Forsaking … Fath… obseru… circu…
          - Wasting … good … wherein … true
      - 2. The punishment thereof
        - Common, vpon the whole … ntry …
        - Personall on himselfe, … Firs… Seco…
    - Regresse, from Verse 17. to 22. wherein we haue
      - 1. His Repentance: and therein
        - 1. The motiues or occasion thereof, ver. 17 and that
          - Generall: … mmua…
          - More spe… A co… A pe… to…
        - 2. His resolution, ver. 18, 19. what
          - To doe, *viz.* … Arise. … go to h…
          - To say, … *r, I hau…*
        - 3. His practice, verse 20, 21. wherein
          - 1. His w… nd ther…
          - 2. His w… hich are … wher…
      - 2. The successe thereof, which is diuerse, *viz.* His
        - Fathers good-will: wherein consider
          - First, Hi… neesse to … Vers… pressed,
          - Second… entertain… Vers… wherein
          - Thirdly … is set … eason of t… mans two…
        - Brothers anger and ill-will; which is
          - First, O… kindn… d by the … rds his yo…
          - Second… by h… ssed Re… Ac…
          - Third… by h… ied Kin… Me… …

e of it.

y in requiring it.
Fathers houſe, wherein
circumſtances,
- Firſt, of Time, and that was
  - 1. After *he had receiued it.*
  - 2. *Not long after.*
- Secondly, Of the place whither he went, viz. *Into a farre Country.*

goods,
rue
- Firſt, His Fact, what he did: *He waſted.*
- Secondly, The manner how he did it: *With riotous liuing.*

ntry with him, Verſe 14.
- Firſt, His diſtreſſe: and that is laid downe
  - Briefly, Verſ. 14.
  - More largely, Verſ. 16.
- Secondly, His ſhift in this his diſtreſſe, Verſe 15.

mmuning with himſelfe: *And when he came to himſelfe, he ſaid.*

- A conſideration of his owne miſery; *I periſh for hunger.*
- A perſwaſion of his Fathers mercy; which is nouriſhed by his Fathers liberall dealing, euen towards hyred ſeruants: *For they haue bread enough.*

Ariſe.
go to his Father.
r, *I haue ſinned*, &c.

nd therein we haue
- 1. The act of his Repentance, wherein the two parts
  - 1. Auerſion from ſinne: *He aroſe.*
  - 2. Conuerſion to God: *And came to his Father.*
- 2. The time implyed in this particle [*So.*]

hich are a confeſſion:
- 1. The Matter of it, *I haue ſinned.*
- 2. The circumſtances
  - 1. To whom, *viz.* to his Father: *Father*, &c.
  - 2. The manner how, *viz.* with
    - Exaggeration.
    - Humiliation.

neſſe to receiue him,
preſſed,
- Firſt, By his looking on him.
- Secondly, By his running to him.
- Thirdly, by his kiſſing of him.

ntertainement he gaue him,
wherein is noted his
- Liberality in giuing gifts for
  - Neceſſity.
  - Delight.
- Merry-making with
  - Melody and
  - Muſicke.

aſon of this his entertainment, ver. 24. wherein
mans two-fold eſtate in this life, that of
- Nature, *He was dead, he was loſt.*
- Grace, *He is aliue, he is found.*

d by the vnderſtanding of this his Fathers
rds his younger brother, v. 25. —— 29. for
- 1. He heard melody and dancing, verſe 25.
- 2. His ſeruāts made relation of it, v. 26, 27. *Therefore he was angry*, v. 28.

ſſed
- Reaſoning with his Father,
- Accuſing of v. 29, 30.

ſſed
rs
- Kinde Entreaty, Verſe 28.
- Meeke Apologie, Ver. 31, 32. which hath in it a
  - Propoſition; wherein there is a conceſſion to what his elder ſonne had ſaid, ver 31.
  - Confirmation, *ab æquo & bono.* It was meet that we ſhould make merry, &c.

AN EXPOSITION OF THE PARABLE OF THE LOST SONNE.

LVKE 15.11,12,&c.

And he said, a certaine man had two Sonnes: Text.
And the younger of them said to his Father: Father, giue me the portion of goods that falleth to mee; And hee diuided to them his liuing.

TO the two foregoing *Parables*, our Sauiour adds a third, (happily) conceiuing that the next crowing of the Cock, would awaken them, if euer. And in this he is larger, then in either of the former.

This *Similitude* is taken from the practise and behauiour of a *Gratious*, and *Indulgent Father*, towards two *Sonnes*, of seuerall dispositions. One sinning, yet afterwards Repenting; whom the Father gratiously receiues: The other,

being the Elder (and ſeemingly more obſequious) murmuring, and repining; whom the Father mildly intreats, and endeauours to pacifie.

The Scope. The *Scope*, and *Driſt* of our *Sauiour* herein, is as before: endeauouring to meete with the arrogancie of the inſolent *Phariſees*, who ouerrated their owne holineſſe, and contemned the noted vnholineſſe of Chriſt's Auditors, (thoſe poore *Publicans* and *Sinners*,) as though it were vnpoſſible they ſhould be clenſed by Repentance: And withall hee iuſtifies his own proceedings. The Arguments he vſeth for theſe ends, and purpoſe, ſeeme to be Two: The firſt may be thus framed.

Arg. 1. Piſcator in loc. *If God be willing and ready to receiue ſuch as become Penitent, then you ſinne in enuying, and murmuring at their bringing to Repentance: But God is ready and willing. Ergo.*

The *Propoſition* or firſt ſentence, is omitted, and taken as granted. The *Aſſumption*, is proued and illuſtrated in the former part of this Parable: whereby the readineſſe of the *Father* to receiue his *Sonne*, he ſheweth the readineſſe of the *Lord* to receiue *Penitents*.

Arg. 2. The Second Argument is this. *If God diſlike and condemne thoſe who are offended with ſuch as receiue Penitents; then you ſinne who are offended with me for this cauſe: But God diſliketh and condemneth ſuch: Ergo, you offend.*

The *Propoſition* is omitted. The *Aſſumption* he cleareth and illuſtrateth in the latter part of the Parable; by the Fathers Reproofe of his Eldeſt Sonne for his murmuring at his brother's entertainement. And thus much for our bleſſed Sauiours Intent and Scope.

The Fathers, and other Interpreters make this the myſticall expoſition of this Parable. The *Father* is *God*, the two *Sonnes*, are the *Scribes* and *Phariſees* (who are meant by the *Elder*) and *Publicans* and *Sinners*, ſignified by the *Younger*: the *Farre Country* wherein this Prodigall walked, is the *Region of ſinne*, wherein they liued: the *Goods* which hee waſted, were thoſe *common gifts* and *graces* which

which were bestowed on them: the *Famine* hee sustained was the want of that *bread of eternall life*, whereof they were depriued; the *Citizen* he cleaued to, was *the Prince of darkenesse*, who rules in the hearts of the children of disobedience: the *Swine* he kept, were *reprobate* and *wicked ones*, with whom they accompanied: the *huskes* which rather burdened then relieued his stomacke, were the *vanities of this world* (or rather the traditions and frothy doctrines of the *Scribes* and *Pharisees*) which rather cloyed then satisfied their hungry soules: his *Returne home*, was their *Returne from sinne* by repentance: by *robe*, *ring*, *shooes*, and *calfe*, are signified the *riches of Gods graces*, whereby he supplyed all their wants: the *seruants* who are willed to fetch these, are the *Ministers* of Gods Word, who bring his graces to vs: the *banquet*, *mirth*, and *musicke*, doth represent that *ioy* and *happinesse* which *neither eye hath seene, eare hath heard, neither can the heart of man conceiue of.* Each of these we shall further proue in their seuerall places.

In this Parable, we may consider First, an *Introduction*, *verse* 11. Secondly, a *Narration*; from the twelfth verse vnto the end.

In the *Introduction* we haue First, the partie propounding: *He said.* Secondly, the parties propounded. *A certaine man had two Sonnes.*

In the *Narration*, we are to consider; First, the Prodigall his *Egresse*, which is laid downe from the 12. verse to the seauenteenth: Secondly, his *Regresse*, or returne: from the 17. verse vnto the end.

In the First, wee haue his *Sinne*, in the 12. and 13. verses. And then the *Punishment* of his sinne, in the 14 15, 16. verses. His *Sinne*, and what it was, *First*, before he had receiued his portion verse 12. and *Secondly*, after hee had receiued it, verse 13. *Before hee had receiued it*, and that was *double*, First, his *greedinesse of it.* Secondly, *his impudencie in calling for it*: both contained in those words; *Giue mee the portion of goods that belongs vnto me.*

The *Puniſhment* of this his ſinne, which was *Common* vpon the whole countrey with him, verſe 14. And *Perſonall* on himſelfe; wherein, wee may obſerue, *Firſt*, his *Diſtreſſe*, and that is laid downe *briefly*, verſe 14. and more *largely*, verſe 16. And *Secondly*, his *Shift* in this his diſtreſſe; *he went and ioyned himſelfe to a Citizen of that countrey*, *verſe* 15.

In the Prodigall his *Regreſſe*; there, wee haue his *Repentance*, verſe 17--22. And the *Succeſſe* thereof, from the 22. verſe vnto the end: in his *Repentance*, conſider theſe three ſpecials; *Firſt*, the *motiues*, or *occaſion* thereof; which was, *firſt* in *generall*, a communing with himſelfe, and calling his wayes to account; or *ſecondly*, a more *ſpeciall* and particular conſideration, and that of *his own miſery*. *I periſh with hunger*: and of his *Fathers mercie*; *How many hired ſeruants of my Fathers haue bread enough* verſe 15. *Secondly*, we haue his *Reſolution*, wherein we ſee what he reſolued to doe, *I will ariſe, and goe, And what to ſay*; *Father I haue ſinned*, *verſe* 18,19. *Thirdly*, his *Practiſe*, *verſe* 20,21. wherein conſider his *worke*, *hee aroſe*: and his *words*, which are a *Confeſſion of his ſinne*; wherein we haue the *Matter* of his confeſſion, *I haue ſinned*, and *ſecondly*, the *Circumſtances*. Firſt, to *whom*; viz. *to his Father*. Secondly, *how*, and that is, *firſt*, with *Exaggeration*; *againſt heauen, and in thy ſight*. *Secondly*, with *Humiliation*: *and am no more worthy to be called thy ſonne*. Thus for his *Repentance*. Now, for the *Succeſſe* thereof, which is diuers, *viz.* his *Fathers good will*, and his *brothers anger* and *ill will*: his *Fathers good will*, verſe 20.22 23. 24. And therein we ſee, *firſt*, his *readineſſe to receiue him*, verſe 20. *Secondly*, the *entertainement hee gaue him*, verſe 22 23. And *thirdly*, the *reaſon of it*, verſe 24. His *brothers ill will*, that is laid downe, verſe 25.26.27.&c. vnto the end; where we ſee, *firſt*, *from what it ariſeth*, *viz.* from the vnderſtanding of his fathers loue, verſe 25--29. *Secondly*, *how hee doth expreſſe it*, *viz.* by reaſoning with, and accuſing of his Father, verſe 29.30. And *thirdly*, how

how it is qualified, viz. by his Fathers *entreatie of kindenesse*, *verse* 28. Secondly, by his Fathers *reproofe of vnkindnesse*, *ver.* 31. Thus we see the tree and branches, now to the fruit.

Instructions might be brought from the letter of the Parable. Parabola enim de nullo non conuenit.

We might gather many good instructions out of this Parable, if wee should consider it according to the letter, which I cannot see, but we haue liberty to doe; for Christ borrowes no similitude from that which is not, and the things from whence the similitude is fetched, is the same in it selfe, for which it is brought to illustrate another. So then it might bee handled without regarding the simile, as if it were a plaine narration, as *Galat.* 4. 1, 2. The scope is, to shew by that similitude that the law of God makes not free, but keepes in bondage; for it doth with vs as Tutors and Gouernors doe with an heire (beeing a Childe) euen keepe them vnder as a seruant. Now besides the lesson from the scope, may not this lesson bee drawne from the letter? *That a wise Father will bring vp his Sonne well*, (though he be his heire) vnder Tutors and Gouernours: and so *Rom.* 7. 2. may not this doctrine bee gathered? *That the condition of a wife is subiection to her husband.* And againe, *That they bee bound each to other so long as they liue.* Thus may wee doe in Parables, yet with this caution, that we gather not lessons from euery thing therein, for so many absurdities might and would follow, being neither intended in the spirituall sence, nor yet true in the literall; for many things in Parables may be supposed, as if they were so, to teach the truth by things feined, as *Iudges* 9. 8, 9, 10. So in the Parable of *Dines*, who is said to speake in hell, and haue a tongue, which is not true; we are therefore to be warie in vsing our liberty, though we may: Sobriety had need to guide our course, when our nauigation lieth through the depth of a Parable; for mine owne part I shall be very sparing in my *Collections* from the Letter of this Parable, (as I haue beene in the former) confining my selfe (especially) to the *Scope*, as iudging it much safer to looke short, then to looke beyond, Yet thus much let me note:

Bernards faithfull Shepheard. Page 55.

Rom. 7. 2.

Yet not from euery thing therein. Theologia Symbolica non est argumentatiua.

Doctrine. *Good Parents may haue bad children.*

Parents may be good and yet their Children lewd. See *Gen.* 4.14. & 9.22.25. & 18.19. & 21.9. 1 *Sam.*2.12. 2 *Sam.* 13.14. & 15.16. 1 *King.*1.5. 2 *King.*23.32.

Reas. And no wonder, seeing *Parents* beget Children, not as they are godly, but as they are men and women; naturall, and sinfull: Euen the Cleareſt graine ſends forth that Chaffe, from which it was fanned before the ſowing.

Secondly, Parents themſelues may be in fault, in reſpect of Careleſſe education; being ouer-cockering, and too too indulgent, as was *Eli*, and *Dauid*; Now *a childe ſet at liberty, makes his mother* (yea and father too) *aſhamed*, *Pro.*29.15.

Thirdly, the diuels malice is greater againſt the children of ſuch, then others; to the end hee may bring a diſgrace vpon Profeſſion, and a Scandall on Religion. *A lewd Son diſhonours the whole houſe.*

Vſe 1. Let none therefore be ouer-raſh in cenſuring the *Parent* for the looſeneſſe of the *Childe*: Haue you neuer ſeene the kernell of a well fruited plant degenerate into that Crab, or Willow, which gaue the originall to his ſtocke? True it it is, there is likely-hood of a holy generation when the Parents are religious, but no certainty: ſome of their poſterity may ſo derogate from their immediate foregoing parents, inheriting the vices ſo fully of ſome wicked predeceſſors, as if there had beene no interuention of a religious one; God therein making good that threatening, *Exod.*20.5.

Vſe 2. Nor let *Parents* be too too much diſcouraged in ſuch a caſe, when (as it was ſaid of *Elies* ſonnes) *their children walke not in their waies*; eſpecially, they hauing had ſo many helpes and meanes: It is ſaid of *Iacobs Ewes*, that beholding the pilled rods layd in their water troughes, they conceiued partie-coloured lambs forthwith: and ſo a man would thinke, that ſo neere and domeſticall examples, as good Parents are vnto their Children (being nouriſhed by them, grow vp with them, and are warmed by their heate,

1 Sam.8.5.

(as

(as *Nathan* speakes of the poore mans *Sheepe*) and haue the benefit of familiar instruction and conuersation, of such as are of their owne disposition, and nature, should so far preuaile as to cause them to follow, and take after their Parents in goodnesse: but God will not alwaies that it should bee so, least we shall thinke, it is from vs. Howeuer thus farre let all Christian Parents rest assured, that some of their posterity (euen to many generations) God will shew mercy vnto, though not to all, *Exod.* 20. 6. euen for the *Couenant* which hee hath made with them.

Lastly, let not *Children* of godly Parents be ouer bold, or confident, as though Gods mercies were so enfeoffed on them, in regard of the virtues of their godly predecessors, as if they could not be forfeited: For as the sinne of the Father preiudiceth not the beleeuing Childe; no more doth the righteousnesse of the Father saue the vnbeleeuing: Neither is their *Credit* any thing the more, (they swaruing from their pious practises.) We reckon not of the wine (you know) that runneth on the lees, because it was drawen out of the same vessell that the neate wine was; nor of muddie water though it came from a cleare spring. Who but an Idolatrous Israelite will bow to a molten calfe, because it was made of golden earerings? Were thy Parents neuer so virtuous, yet if thou hast not learned *Patrizare*, to imitate their examples: know, that the greater was thy fathers honour and respect, the greater is thy blemish and reproach, neglecting so good a president: And truly may it be said of good Progenitors, hauing a degenerate, and vnregenerate of-spring; as *Ausonius* speaketh of *Marcus Aurelius* (in his Epitaphs of the Emperors) that he had beene one of the most happie Princes of the world, if he had not begotten *Commodus*, who by his vices did not onely defame the stocke he came of, but his Imperiall dignity, and as a wicked sonne, did vtterly deface the felicity of his learned and virtuous Parent. Happie had they beene, if these had neuer beene borne.

Vses.

Ezek. 18.

But I leaue the *Letter* and come to the mysticall, and more noble sense and meaning; which wee will speake of in each part orderly. And first for the *Introduction*.

Text. *And he said*] The *Scope* and Drift of our Sauiour (as we haue before shewed) in propounding of this Parable, was to iustifie himselfe, and to bring the proud *Pharisees* to a sight of their sinne, and fault: For this end, hee had twice *said* before; propounding those Parables of the *Lost Sheepe*, and the *Lost piece of siluer*; Heere hee sayes againe; propounding a third for the same end. Whence wee gather

Doctrine. *It is no easie matter to bring a sinner to a sight of his sinne.* Iohn 16.8.

To bring a sinner to a true sight of sinne is no easie matter.

Hence it is, that our Sauiour telleth his Disciples, that he will goe and send the Spirit *to reproue the world of sinne*: as if he should say; you may reproue long enough, but except the Spirit doe set in with you, you shall neuer bring men so to see sinne, as to be wearie of it, and to esteeme it (as it is indeed) the greatest burden, and the greatest misery. By which speech our Sauiour sheweth the difficultie of the worke, no lesse a power then Gods owne power must goe vnto it, accompanying the ministery of his seruants, who are driuen in their proceedings to vse a holy craft, and cunning, for this end and purpose; oft *taking them with guile* as Saint *Paul* speaketh of himselfe, 2 *Cor.* 12.16. propounding mens sinnes (as *Nathan* did to *Dauid*) in the person of another, that seeing their sinne in the person of another, they might be brought without partiality to condemne it in themselues. See this further prooued in the first sinner vpon earth, *Gen.* 3. how much adoe had God to bring *Adam* to a sight of his sinne; so also with *Caine*, how many questions did God propound, yet all would not doe, hee could not bring him to it. But amongst many other examples remarkeable is that of the woman of *Samaria*, *Ioh.* 4. what a stirre had Christ with her before he could doe any good vpon her; how vnhappily

2 Sam. 12.1.4.

Gen. 3.
Gen. 4.

Ioh. 4.11.12.

pily doth ſhee reaſon againſt Chriſts arguments; how ſcornefully doth ſhe reiect the water hee offers her? how doth ſhe ſcoffe and frumpe, and breake ieſts vpon him, before ſhee is conuicted, and throughly touched for her ſinne.

Reaſon 1.

1. *Reaſon.* Becauſe ſinne hath ſo inſinuated it ſelfe, that it hath gotten mans heart, hee loueth it, and doteth on it, and will not heare any thing ſpoke againſt it. There is a league made betwixt him and ſinne, as was betwixt *Ruth* and *Naomi*, nothing except death ſhall part them: ſinne is as deare vnto him as are the members of his body, as his right eye, or his right hand. Hence it is that his ſpeech is harſh barbariſme, that ſpeakes againſt the Diuels *Diana*, this Idoll of vice, which ſo many worſhip. Hence, did the Iewes hate Chriſt, becauſe hee teſtified their deeds were euill. Now then, conſidering this, that the minde of man is foreſtalled with a loue and liking of it, no wonder if hee bee hardly brought to leaue it.

Ruth 1.17. Matth.5.29. Coloſ.3.5.

Acts 19.28.

Reaſon 2.

2. *Reaſon.* The Diuell is a great enemie to mans ſalmation, and therefore doth moſt violently aſſault the beginnings thereof; hee labours to lull him aſleepe in the cradle of ſecuritie; if any doe beginne to ſhake vs, and awake vs, hee beginneth to buſtle, and rocke the more eagerly: Gods children can teſtifie this, who haue euer found temptations moſt frequent and vehement in their firſt retyring from the world, and turning to the Lord.

Vſe 1.

Conſuetudo peccandi tollit ſenſum peccati. Serò medicina paratur; Cum mala per longas inualuere moras.

Vſe. This ſheweth the folly of ſuch as thinke to repent when they liſt: but doe thou know, that the firſt ſtep is hard to tread, and eſpecially when a man hath gotten a habit in ſinning: for cuſtome of ſinne taketh away ſenſe of ſinne, tho at firſt, the conſcience is as it were raw and bleeding, yet after it becommeth ſeared, 1 *Tim.*4.2. Cuſtome will inueterate the vlcer, and as now thou ſinneſt and careſt not, ſo hereafter thou wilt ſin and know not.

Vſe 2.

Vse 2. *Vse 2.* Exhortation to all such as haue their eyes opened to see their sinnes, and Consciences touched to grieue for their sinnes, to be truely thankefull for this great blessing, which setteth them in a good forwardnesse towards Gods kingdome; blesse God therefore for it; for farre better is it for thee to haue a working, then to haue a sleepie Conscience. What though thy corruptions are now troublesome? it is no otherwise with thee, then with the poole of *Bethesda*, thou maist shortly looke for helpe and deliuerance.

Vse 3. *Vse 3.* Instruction to euery one in our places and callings, whether Ministers, or gouernors of families, parents, and the like, not to be negligent in vsing all good meanes, for the conuiction and conuersion of sinners: giue not ouer at the first, but vse meanes againe and againe: our Sauiour propounds three Parables one after another, one may preuaile; if not the first, yet the second; if not the second, yet the third; one or all may doe good at last. Thus much in generall.

If we examine the words, yet more particularly wee may gather:

Doctrine. *Doctrine.* *The best preaching, and best Preacher, hath not euermore the best successe.*

Best preaching hath not euer best successe.

You see, *Christ* himselfe was the *Preacher*, and *Propounder* of this, as of the former *Parables*, *who spake as neuer man did*, and yet how backeward were they to entertaine his doctrine? so that he is faine to add *precept to precept*, Parable to Parable, and yet *his witnesse* (as he telleth *Nicodemus*) *is not receiued*; See *Isay* 53.1. *Rom.*10.16. *Luke* 24.25.

Iohn 3.11.

Vse 1. *Vse 1.* Besides the Comfort and Encouragement that this doctrine doth affoord to *Ministers*; it serues to Instruct *Hearers* to a double dutie.

1. First, that such as enioy the meanes, yea the best meanes, would not rest therein; for the best Ministery shall bee so farre from doing thee good, as that it shall doe thee hurt, vnlesse the Lord worke with it. It is true indeed, that in

it

it selfe it is a great blessing to haue a learned and faithfull teacher. But I must tell you, if Christ himselfe were a Preacher to thee, his paines would not take, vnlesse Gods blessed Spirit did accompany the same. You reade of the *signes* and *wonders*, and *mighty miracles*, that the Lord did for his people *Israel*; neuer a day (almost) after their departure that they were without, they did eate miracles and drinke miracles, they were clothed and shod with miracles, and yet all would not do; the reason *Moses* giues, *Deut.* 29.4. *The Lord hath not giuen you a heart to perceiue, and eyes to see, and eares to heare, vnto this day.* Content not thy selfe therefore with *Elijahs* Cloake, but call vpon the *God of Elijah* as *Elisha* did. 2 King. 2. 14.

Secondly, despise not the Ministery of the meanest of Gods Seruants, seeing God is often pleased to giue a greater blessing to their labours, then to some others who are of more excellent gifts and parts. *Christ* himselfe conuerted but few, in comparison of those many conuerted by his *Apostles*; And many that despised him, whilst himselfe preached, were by their Ministery conuerted to him. Thus we reade of the people vnder *Iosuah's* gouernement, that they had *cleaued vnto the Lord vntill that day*; now wee heard before, what testimonie *Moses* gaue of them vnder his gouernement, *Deut.* 29.4. He euer found them to be, *a rebellious and a stiffnecked people.* And yet *Iosua* was but *Moses* his seruant, and farre inferiour vnto him in gifts. This should bee a great encouragement to people, to depend vpon their Pastors, though but meanely gifted, in comparison of others, seeing that the successe depends not on the excellencie of the *Teachers gifts*, but vpon *Gods blessing*; who often worketh by *weakest meanes*, least the glory of the worke should be ascribed vnto the meanes, and not to him. And thus much for the *Propounder*. Now to the *thing Propounded*. Iosh. 23. 8. 2 Cor. 4. 7.

A certaine man] By *Man* (as I take it) wee may without danger, vnderstand *God the Father*, who albeit he bee a spirit and hath not any visible shape) is content to descend, *Text.*

Hominem alloquens, humano more loquitur.

descend, to our capacities, and in our own familiar termes, speakes to our shallow vnderstandings; and because wee cannot conceiue of his maiestie as he is; he speakes to vs of himselfe as we are; insinuating thereby his loue to vs, the sonnes of men.

Doctrine.

The point we may learne is this:

God is content (in Scripture) *to make himselfe knowne to man as man,* (not because he is man, but) *because man may know him in some measure.*

Amongst all creatures, none more familiar to a man then a man, and amongst all men none more kinde and louing then a Father; therefore the Lord to expresse his loue, and make knowne his goodnesse towards vs, shadowes out himselfe vnto vs, like a man, and such a man as is our Father, and that not onely here, but in many other places of Scripture. Hence it is also, that he is often in Scripture set out by the parts and members of mans body; as also the senses, affections, and actions of man for this end are giuen vnto him.

As for the members of mans body, many are attributed vnto him, as the Head, *Dan.*7.9. *Exod.*33.20,23. *Psal.*17.8,9. & 31.16 & 34.16. Eyes, *Psal.*34.15. & 17. Eye-lids, *Psal.*11.4. apple of the eye, *Psal.*17.8. & *Zach.*2 8 Mouth, *Iob.*9.14. *Ier.*9.12. Eares, *Psal.*31.2. & 34.15. Nose, *Ier.*25.37. Hand, *Psal.*8.6. Arme, *Exod.*6.6. Fingers, *Matth.*12.28. Feet, *Psal.*110.1. So are mans Senses attributed to God, as Seeing, *Gen.*1.4. *Psal.*11.4. Hearing, *Psal.*11.4. *Psal.*6.8,9. Smelling, *Gen.*8.21. and the like: so are mans Affections: as Ioy, *Iudg.*9.13. Sorrow, *Gen.*6.6. Anger, *Pro.*1.18. Zeale, 9.7. Hatred, *Rom.*9.13. So, humane actions, as to breath, *Gen.*1.7. to come to, *Iob.*14.13. to returne, *Zach.*1.3. *Psal.*6.4. to descend, *Gen.*11.7. & 18.21.

Now, by all these, and many more, hee signifies (not what he is indeed) but what is needfull for vs to know of him. For being well acquainted with the vse, office, and effects of naturall things in our selues. Wee may better

ter gueſſe at the knowledge of that God to whom they are aſcribed by tranſlation.

The Vſes.

A caueat and caution to euery one of vs, to take heed, that we aſcribe not vnto God, any viſible ſhape, and that we diminiſh not the maieſty of God in our thoughts, to thinke him to be like vs; though hee thus ſtoope to our capacities, and appeares in Scriptures, as it were transfigured into the likeneſſe of our natures, for theſe are aſcribed to him, *non ſecundum affectum, ſed ſecundum effectum*, hee hath them by reſemblance, not by nature. Let vs vſe them onely as helpes, the better to conceiue of him, and his goodneſſe. *Vſe 1.* *Per figuram non naturam.*

In the ſecond place, this doth ſerue to ſet forth the loue of God towards vs, who is content, ſo to abaſe and humble himſelfe; to ſtoope ſo low to vs, that, we may riſe vp, and come to the knowledge of him, in the knowledge of whom conſiſted eternall life; ſeeing therefore hee is content, thus to liſp to vs: Oh let vs at length learne to ſpeake, and ſet forth his goodneſſe, before the ſonnes of men. *Vſe 2.*

Is this Gods end, to make himſelfe knowne by man to man? oh let not God then looſe his end, but let euery good and excellent thing in man, cauſe vs to conſider the goodneſſe and excellencie of that God, that made him: is man kinde, is not God kinder? are parents prouident for their children, and ſhall God be wanting vnto his? hath man an eye, wherewith he ſeeth, and ſhall God be blinde? hath man an eare to heare, and ſhall God be deafe? Oh beware of making him like thoſe Idols ſpoken of, by the Pſalmiſt, *Who haue mouthes but ſpeake not, eyes but ſee not, eares but heare not, hands but worke not*, and the like, *he that planted the eare, ſhall not he heare?* ſaith *Dauid*, *hee that framed the eye, ſhall not he ſee? hee that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, ſhall not hee know?* ſhall we abuſe his Maieſtie ſo farre as to thinke him not ſo perfect as our ſelues? take heed of this, againe I ſay take heed *Vſe 3.* Matth. 7. 11. Pſal. 115. 4. 5. 6. Pſal 94. 9. 10. 11. Pſal. 49. 9. 10. 11.

heed of it; leſt our wickedneſſe reproue vs, and we finde the contrarie in the end, by woefull and miſerable experience.

Vſe 4. Exhortation; let vs not diſhonour that nature that God hath ſo highly honoured; once (ſaith one) hee made man to his owne ſimilitude, but often deſcribes himſelfe according to mans ſimilitude; what a ſhame is it then to defile thoſe members by ſinne, whereby God expreſſeth his owne goodneſſe and glory? Doth God expreſſe his deity by thy head, his fauour and preſence by thy face, his prouidence and good will by thy eyes, his ſtrength by thy armes, his bleſſed ſpirit by thy fingers? Oh then beware how thou abaſeſt thy body, or any member of thy body to ſinnes ſeruice, *Giue not thy members as weapons of vnrighteouſneſſe to ſinne, but yeeld your members as inſtruments of righteouſneſſe vnto God.* Rom. 6. 13. 19.

Text. *Had two Sonnes*] By theſe two Sonnes, ſome vnderſtand the elect Angels and men, but this cannot be, for they murmure not at any compaſſion, that is ſhewed vnto vs: Others vnderſtand *Iewes* and *Gentiles*; true it is, that the *Iewes* are elder brethren, but ſurely they are not figured here, by this eldeſt ſonne, for they haue forſaken their fathers houſe, and are now ſtrangers from the tents of *Sem*: Others, by theſe two ſonnes, vnderſtand the *Phariſees* and *Publicans*; of this minde are the moſt and the beſt, for the *Phariſees* grudging at Chriſt, for his familiarity with the *Publicans*, gaue him occaſion to vtter theſe Parables (as formerly wee haue ſeene) whereby hee doth conuince them. *Chryſoſt. Hom. in Luc.* *Aug. Qu. Euang. qu. 33.*

Obiect. 1. But theſe *Phariſees* were ſinners, and ſuch as before whom, Chriſt preferres *Publicans* and *Harlots*, now this eldeſt ſonne here ſpoken of, ſaith, he neuer brake any of his Fathers commandements.

Anſw. *Sol.* The *Phariſees* were righteous in their owne eyes, as Chriſt elſewhere doth plainely declare; no wonder then they bragged they were obedient ſonnes, when as in truth it was nothing ſo; for, had this ſonne beene Luke 18.

as

as hee did profeſſe, hee would neuer haue murmured, nor repined at his Fathers iuſt and equall proceedings.

But the Father doth ſeeme to approue of this his eldeſt ſonnes ſayings, as appeares, verſe 31. *Obiect. 2.*

Chriſt would not now exaſperate the *Phariſees*, but from hence draweth an argument, *q.d.* grant you be dutifull and obedient: Admit that you are iuſt and without ſin, yet you doe not well to be offended with this my dealing, or to repine at my mercy, &c. And ſo by way of Conceſſion he taxeth them. *Anſw.* *Theophylact.*

And thus wee ſee who are the *two Sonnes* here ſpoken of.

In the eſtate of this Father in his children (ſaith one) the eſtate and condition of the Church militant is not obſcurely ſhadowed and prefigured: his two ſonnes repreſent the two ſorts of people that are in it: if this be ſo, we ſee

That the Church Viſible is a mixt aſſembly: it is a mixt company both of good and bad. The Parables in the 13. of *Matthew*, ſo ſet it forth. It is compared to a field, wherein is *darnell* and *ſtubble*, as well as *wheate*. It is compared to a net, which gathereth together of all kindes of fiſh, both good and bad. It is compared to a floore, on which lyeth both corne and chaffe: ſundry other compariſons are brought in Scripture by our Sauiour, to confirme this truth. It is compared to tenne Virgins, whereof 5. were wiſe, 5. were fooliſh: to a marriage feaſt, where ſome had wedding garments, other none: to a great houſe, wherein are *veſſels of wood*, and *veſſels of gold*; and may well bee compared to that great ſheete, wherein are all manner of beaſts and fowles, cleane and vncleane: thus it euer hath beene; thus it euer will bee, vntill the great Iudge with his fanne ſhall purge his floore; till the *Angels ſhall carry the wheate into the barne of glory*: vntill this day comes, ſome rubbiſh will bee in the net; ſome tares amongſt the wheate, ſome chaffe vpon the floore; ſome goates amongſt the

Doctrine.
The Church viſible is a mixt company.
Matth. 13. 34.
Matth. 13. 47.
Matth. 3. 12.
Matth. 25. 1.
Matth. 22.
2 Tim. 2. 20.
Act. 10. 11. 12.
Matth. 3. 12.
Matth. 13. 30.

the sheepe; some with the marke of the beast in the Congregation of Saints; on *Ismaell* in the Familie of *Abraham*; amongst the Disciples there will bee a *Demas*; amongst the *Deacons* a *Nicholus*: and amongst the Apostles themselues, there will be a *Iudas*.

Reason.

The cockle must grow for the cornes exercise; there must be heresies, saith the Apostle, that they which are *approoued amongst you might be knowne*: the faith of Gods children must be tryed, as *Peter* saith, and how can that be, were there no bad to try them?

2 Cor. 11. 11.

1 Pet. 1. 7.

Vses.

Vse 1.

Fouly then are they deceiued, who thinke there is no true Church, where there are any open corrupt members; and, foolish is their dealing, who hereupon, make a separation, because bad and good are mingled together: Is an honest society of tradesmen a false society, because some are retained amongst them, who are vnhonest? was the Church of *Corinth*, a false Church, because they had amongst them, wicked men? Why then did the Apostle call it a Church of Christ, and a company of Saints? was not the Church of *Thyatira*, which suffered *Iesabel* to *teach*, to *seduce*, and *commit fornication*, a true Church? Is a wife no true wife, because she hath a blemish? And was not *Rebecca*, the true wife of *Isaac*, though she had an elect and reprobate in her wombe? And why then should not that Church bee a true one, which hath both *Iacob* and *Esau* within her? As for their separation, thus much I confesse, if a *brother walke disorderly, wee may withdraw our selues from him*: but that we are to withdraw our selues from the Church, because of him, I vtterly denie: we may not leaue Gods floore, because there is some chaffe; neither may we breake Gods net, because there is some baggage fish; neither depart out of his house, because there be some vessels of wrath; nor yet runne out of his field, because there growes some cockle: for the bad which are in the Church we may not forsake the good; but rather tolerate the bad for the good their sake. And this we are to know; It is

1 Cor. 5. 1.

1 Co. 1. 2.

Reuel. 2. 20.

2 Thes. 3. 6.

Non propter malos boni deserendi, sed propter bonos mali tolerandi. August. Epist. 48. cont. Don.

heauen

heauen that hath none but *good*: *hell* that hath none but *bad*: *Earth* that hath both *good and bad*: To haue *all good* and *none bad* is a propertie of the *Church triumphant*; to haue *all bad*, and *none good*, a propertie of the *Church malignant*: but to haue *both good and bad mingled*, is an inseparable property of the *visible Church militant*, here vpon the earth: I will conclude this vse with that exhortation of the Apostle, *Heb.*10.25. *Forsake not the assembling of your selues together, as the manner of some is: but exhort one another; and so much the more as you see the day approaching.* Amend whom thou canst; tolerate whom thou canst not amend: but in any case run not from thy fathers house, because a bad sonne or seruant is in it.

Ecclesiam tenco plenam tritico & palea, emendo quos possum, tolero quos emendare non possum; fugio paleam, ne hoc sim; non aream, ne nihil sim: Aug.

Heb.10 25.

And so I come to a second Vse. Which is, for tryall: are there both good and bad mingled in the Church visible? then examine thy selfe, what a one thou art. There are many hypocrites in the Church, why maist not thou be one? Many goates are amongst the sheepe, and so maist thou: rest not then in this, that thou liuest in the Church, for so false *Israelites* doe; hypocrites and wicked men doe: but make diligent search and inquirie, whether thou be a sound member of the Church inuisible, or Catholike: whether thou be of the number of those faithfull ones, whom Christ redeemed with his bloud.

Vse 2.

But, how shall I know, whether I am such a one or no?

Quest.

There are many signes, whereby it may be knowne, I will giue thee one, which shall be for all, it is this; *a constant practise of holinesse.* By this maist thou know, whether thou art a sound member of it; for euery true member of the Church Catholike, is answerable to the qualitie and condition of it; now that is holy; and so are they: so S. *Peter* termes them, *a holy Nation.* And in other places so are they stiled: art thou then holy? Dost thou seeke after it, and follow it? Art thou sanctified, and clensed from the filth of sinne? Dost thou expresse holinesse in thy conuersation, hauing respect to euery commandement

Answ.

Holinesse a marke of a true member of the Church. Perk. *on the Creed.* Reuel 11.2. Ephes.5.29. 1 Pet.2.9.

of God? Art thou holy at all times, in all places, about all actions? Haſt thou it written in thy forehead, as it was in the breaſt of the high Prieſts robes? If it be ſo, thy eſtate is good; be thou aſſured, thou art a true member of the Church Catholike, and ſhalt neuer periſh. But yet againe, let me admoniſh thee not to deceiue thy ſelfe; looke that it be ſo; ſee that thy holineſſe be true and vnfained: for I tell thee, there are thouſands that deceiue themſelues about this matter of holineſſe, contenting themſelues with a crackt groat, pleaſing themſelues with a counterfeit, and why mayſt not thou doe ſo? What I ſaid before, I therefore ſay againe and againe, be well aduiſed, bring thy holineſſe to the touch: try it well, and examine it throughly; thou haſt great need, becauſe there are things ſo like, and ſo neere of kinne vnto it, which indeed are not it. Two things there are eſpecially very like it, which thouſands in the world take for it: but are fouly deceiued: And theſe, they are *Ciuill honeſtie*, and *Reſtraining grace*; theſe two, are couſens to it, they are nigh a kinne, but not the ſame; be not then deceiued by theſe: which, that thou mayſt not, I will ſhew thee ſome difference betweene them, and this.

Two things eſpecially like holineſſe, but not it. Cognatæ ſanctitati.

Differences betwixt true ſanctitie and ciuilitie.

1. *Difference.* Matth. 23. 25. Matth 5. 21. 27 1 Theſ. 5. 23. Epheſ. 4. 23.

And firſt *Ciuility* reacheth onely to the outward man, as for the inward, it is not regarded: thus was it with the *Scribes* and *Phariſees*, their greateſt care was for the *outſide of the cup*, and to keepe themſelues from the outward act, and to bee free from reproachfull crimes: but now ſanctification like *leauen, ſpreades ouer the whole lumpe*, no part or power of ſoule or body, but is leauened; it cleanſeth the minde from groſſe ignorance and vanitie, it maketh vs to bee carefull, about the euils of the heart, and maketh vs to be watchfull ouer the thoughts and affections.

Pro. 12. 5.

2. *Difference.*

Secondly, *Ciuilitie* reſpects principally duties of the ſecond Table, little or no regard is had of the firſt. In the duties of the firſt Table for the moſt part he is altogether defectiue, eſpecially in the duties of the Sabboth, and other religious

ligious exerciſes which ought to bee performed by him in his family; but *True holineſſe* reſpects both, and (if any difference) hath more reſpect to the firſt Table, then to the ſecond; Duties of *Piety* as well as of *Iuſtice*, and *Charity* ſhall be conſcionably obſerued. Tit. 2. 12.

Thirdly, the workes of Piety, which *Ciuility* performes, are but ceremoniouſly obſerued, to preſerue credit, or for faſhion ſake; it reſteth contented with the bare act doing; neuer regarding the inward power of godlineſſe: but *True ſanctity* performeth them euen for conſcience ſake; and is much offended if he feele not the power of godlineſſe in them; it is ſtill complaining of dullneſſe and deadneſſe, and is grieued at the heart, for ſeruing God ſo drowſily. 3. *Difference.*

Fourthly, *Ciuility* for the moſt part contenteth it ſelfe in abſtaining from euill; it does no man wrong, it payes euery man his owne, none can ſay it hath ſtolne eyther oxe or aſſe: this it thinketh to be enough, though it neuer doth any worke of mercy, or charitie: And ſo for the firſt table, it thinketh it ſufficient, to be no Idolater, prophane ſwearer, or the like: albeit they be ignorant of the true *God*, and in the grounds of his worſhip; and though they neuer honour him with their tongue; but *True holineſſe* teacheth both to eſchew euill, and doe good, knowing that abſtaining from euill, is but one of the ſteps to heauen, doing well is the other: both which a man muſt take, if euer he would come thither. And theſe are ſome differences betwixt *True ſanctitie*, and that ſame mock grace *Ciuilitie*, which ſo couzens many. 4. *Difference.* 1 Sam. 12. 3. Eſa. 1. 16. 1 Pet. 3. 11.

Now for that other counterfeit, viz. *Reſtraining grace*, it may be diſcerned from true holineſſe, by theſe enſuing ſignes.

Firſt, *Reſtraining grace* doth not hate the euill it abſtaineth from: it is the Maieſtrates ſword, ſhame of the world, or feare, or ſence of Gods wrath that doth curb them in, and make them to abſtaine:, or elſe it may bee, the want of a mind diſpoſed, or of an occaſion propoſed *Difference betwixt true holineſſe and reſtraining grace.* 1. *Difference.*

sed, doth keepe them within compasse: as for the sinne it selfe, they loue and would commit it, had they ability or occasion offered: but *True holinesse* doth eschew euill, because it is euill, and hateth the euill it escheweth: yea, it hateth it with an vnfained hatred, so that were there no law or Magistrate, yet it would be a law vnto it selfe, it needs not to be bridled by the terrours of the law. No, it is the loue of God that constraines to doe good, and the same loue restraines from euill.

Psal. 119.

2. *Difference.* Secondly, *Restraining grace* doth not willingly obey, but like a stomackfull Horse, doth champ the bit within the teeth, it is inwardly discontented at Gods commands, yea, it is great paine to be curbed, and crossed of its will; nothing is more painefull then to leaue sin, nothing is so grieuous as to be in subiection to Gods law, these they count as bands and cords, this yoke is esteemed as the heauiest burthen: but the heart *truely sanctified*, desires to be curbed; it is inwardly grieued when it is not restrained; no yoke is so grieuous to it, as the yoke of sinne, no yoke so easie as the yoke of Gods law: what good it doth, it doth willingly and cheerefully, what euill it committeth, it doth grudgingly, and with repining. By these, we may discerne *True holinesse*, from both these counterfeits, *Ciuill honesty*, and *grace restraining*: fall now to worke, be not hearers but doers also, deceiue not thy selfe; as it is to be feared, thou hast hitherto.

Psal. 2, 3.

Rom. 7.

Iam. 1. 22.

Answer mee directly to these questions I propound, and let God and thy owne conscience be witnesses to thy answer: Hast thou as much regard of the inside as of the outside? Doth thy euill imaginations, sinfull cogitations, trouble and disquiet thee, are these heart-euils, and secret sinnes, they that molest thee? if it be thus, it is well with thee, but if otherwise, thou art but a Ciuilian at the best. Againe, I demand, whether thou hast respect to the first Table, as well as to the second, and to the second as well as to the first? Dost thou as *well make conscience* of blaspheming Gods name, of prophaning

Gods

Gods Sabboth, as thou doeſt of murthering a man, or robbing by the high-way? Anſwer me in truth, is it thus or no? And further, I demand, doſt thou performe good duties for conſcience ſake? Doſt thou lament, and bewaile thy dulneſſe and deadneſſe, thy drowſineſſe and heauineſſe in the performance of them? Art thou grieued and diſquieted when thou findeſt not the efficacie and fruite of thoſe good exerciſes in thy heart? Is it thus with thee, art thou ſure of it? Then let me once againe demand; Haſt thou learned to make conſcience of ſinnes of omiſſion, as well as ſinnes of commiſſion? Doſt thou as well open thy mouth to ſpeake to his honour, as keepe it ſhut from diſhonouring of him? Doeſt thou as well make conſcience of doing theſe good duties on the Sabboth day (hearing, reading, meditating, and the like) which God requireth, as thou doeſt of abſtaining from the workes of thy ordinary calling, which hee forbiddeth? And doſt thou not reſt in *Negatiues*, abſtaining onely from what is forbidden; but haſt thou alſo regard to *Affirmatiues*, doing what God hath enioyned to be done, eſteeming this latter as neceſſary a branch of Chriſtianity as the former? Surely if it be thus, thou mayſt haue comfort, that thy holineſſe is ſound and good, it is of the right breed, and no counterfeit. But yet let me examine thee a little further thou abſtaineſt from groſſe euils, ſuch and ſuch ſins thou doſt not commit, but what is the ground of thy abſtaining, is it the law of the Magiſtrate? Feare of Gods wrath? Or ſhame of the world? or is it, becauſe thou wanteſt ability, or opportunitie, and the like? if this be the ground, let me tell thee, this is a falſe holineſſe, which will deceiue thee in the end. But doſt thou leaue theſe, becauſe they are euill and diſpleaſing to the Lord? Doſt thou feare the Lord, and his goodneſſe, and tremble to offend him, becauſe of his mercy? Why then it is excellent: An euident ſigne it is of a ſanctified ſoule. And yet once more anſwer me; doeſt thou feele it painefull to be reſtrained from euill, and art

Hoſ. 3. 5. Pſal. 130 4.

thou discontented when God puts his bit into thy mouth? Is his law as bands and cords vnto thee? are his commandements heauie, so that thou canst not beare them? if it be thus, it is a foule signe, that thy holinesse is but *restraining grace*, and such a holinesse as a Reprobate may haue? But if on the other side, thou art desirous to be restrained, and thou counteſt it a misery not to haue thy flesh bridled, if thou art willing to draw in Christs yoke, and takest delight in obeying of his will, thou mayst then conclude, and that without feare, that thy holinesse is sound and vnfained, and so consequently, that thou art (not onely a member of the Church visible) but also a true member of the Church Catholike and inuisible. Oh my beloued, that we would deale truely with our selues, that we would now at the last learne to be wise, and not gull our own soules, as most do. You see that all are not good, that are in the Church, there are many dissembling hypocrites, as well as sincere professors, there are goates as well as sheepe in this fold of *Christ*, *Now he that hath not the spirit of Christ, is none of his*: What hope then can they haue, who haue not so much as a shew of godlinesse? How desperate is their estate, who euen in outward appearance, shew nothing but prophaneneſse? Gods name which is holy they blaspheme; his Sabboths which are holy they prophane; Religion which is holy they contemne; and in a word, all the lawes of God, which are holy, they violate and breake. And most fearefull must the estate of such be, who mocke and scoffe at holinesse and sanctity, and will not sticke to professe, they are none of these holy ones; but know thou prophane wretch, whosoeuer thou art, that euery true member of the Church Catholike is holy, and who euer is not a member of that Church here, shall neuer be a member of that other hereafter; and therefore consider what thou sayest, and be thou better aduised. Cast off thy prophaneneſse, and follow holinesse, which thou hast so long despised, for without it no man shall euer see God to his comfort. In a word, to conclude, all

Rom. 8. 9.

Heb. 12. 14.

all you that profesſe your ſelues to be true members of this Church, declare it by your holineſſe, holineſſe becomes the Saints of God, be you *therefore holy as God is holy.* God is holy in all places, at all times, about all actions, ſo muſt thou be, or elſe thou art not holy as God is holy, he is holy in the day, ſo be thou; he is holy in the night, bee thou ſo alſo. God is holy in the earth, ſo ſee thou be; God is holy in the heauens, ſo pray thou mayſt bee; his words are holy, ſo muſt thine; his workes are holy, ſo let thine; Oh that we could be thus holy as God is holy! Remember the Heauens are holy whither thou art going, the Angels are holy with whom thou muſt dwell, and the Church is holy wherein now thou lineſt. And therefore ſee thou practiſe holineſſe, otherwiſe though thou liue in the Church, yet thou art not of the Church, but art one of thoſe Goates which ſhall bee ſet at Chriſts left hand, and heare that ſame fearefull ſaying of *Away from mee yee curſed into euerlaſting fire.* 1 Pet. 1. 15, 16. Matth. 25.

3. Seeing this is ſo, that the Church viſible is a mixt company, then let none be caſt down too much when they ſee ſome to fall away, neither entertaine any thought of diſlike againſt Religion, or the profeſſours of the ſame, as the manner of too many is, who when they ſee any reuolt and backeſlide, preſently condemne all for groſſe diſſemblers and hypocrites. But this may not bee, hypocrites there are in the Church, and euer will be, and ſuch ſhall at length bee diſcouered, and will make themſelues knowne; but as there are hypocrites, ſo there are true Profeſſors, and Chriſt hath his good ſheepe as well as Goates in his fold, and though ſome doe forſake the pathes of righteouſneſſe they formerly walked in, yet bee not hardly conceited of all other for their ſakes, leaſt in ſo doing you condemne the generation of the iuſt. And thus much ſhall ſerue to be ſpoken of this point, and of this Verſe; we are now to enter vpon the next. *Vſe* 3.

VERSE 12. *And the younger of them said to his Father: Father, giue me the portion of goods that falleth to me. And he diuided to them his liuing.*

13. *And not many daies after, the younger Sonne gathered all together, and tooke his iourney into a farre countrey, and there wasted his substance with riotous liuing.*

Here beginneth the *Narration*, wherein wee haue laid downe the Prodigall his *Egresse* to the 17. verse, and his *Regresse* from thence vnto the end. In his *Egresse*, wee are to consider; First, his *sinne*, verse 12,13. Secondly, the *punishment* of his *sinne*, verse 14, 15, 16. His *sinne*, which was either before hee had receiued his portion, verse 12. or after he had receiued it, verse 13. *Before hee had it*, his fault was double; *hee is greedy of it*, and *hee is impudent in calling for it*: *After hee had it*, he also commits a double sinne, *first*, *hee leaues his Fathers house*; and *secondly*, *hee wasts and consumes his goods with riotous liuing.*

Quest. *And the younger*] But why is the Prodigall figured by the younger, rather then by the elder brother?

Answ. *Solent iuniores minus esse prudentes. Maldon. in loc. Stella in loc.*

I answer, Surely because of his folly and indiscretion, which is most incident to youth that is headdy, rash, and sooneſt seduced. Hence is it vsuall amongst vs to terme such as want foresight, and haue beene outreached, *younger brothers*, oh, *you were made a younger brother*, &c. Thus this Prodigall was the *younger*, not in yeares, but in manners, not in age, but in want of wisedome. So then, by this terme and *Epithite*, the folly and indiscretion of the Prodigall seemeth to be set forth, which if it be (as I suppose it is) then this will be the point:

Doctrine. *Sinners are younger brothers.*

Euery sinner is a younger brother, foolish and indiscreet. Sinners are childish and foolish, they want wisedome and discretion, whatsoeuer reckoning the world makes of them, or they make of themselues, yet indeed they are no other.

The

The Holy Ghost in Scripture doth euery where be-foole them, *My people is foolish, they haue not knowne mee: they are sottish children they haue no vnderstanding*: Yea, but it seemes the Prophet in that place hath to deale with idiots and naturals, and against such to direct his speech: Nay; for marke what he saith further, *They are wise to do euill, but to doe well they haue no knowledge.* So in another place, *Surely these are poore, they are foolish.* And in another place, *The foolish shall not stand in thy sight.* And in another place, *Doe yee so requite the Lord, oh foolish people and vnwise!* And againe, *They are a nation voide of counsell, neither is there any vnderstanding in them. O that they were wise. Salomon* affirmes this in his *Prouerbes*, (almost) alwaies, styling the wicked man the *foole*. And *Christ Iesus* (a greater then *Salomon*) doth plentifully confirme it in his Gospell, comparing them to foolish *Virgins*, to *foolish builders*, and the like.

Ier.4.22.
Ier.5.4.
Psal.5.5.
Deut.32.6.
Verse 28.29.
Pro.1.7.22.
Matth.25.1.
Matth.7.26.
Luke 12.20.
Rom.3.18.
Psal.111.10.

If you would know the reason, this is it: they are strangers to the *feare of God*, that is not *before their eyes*. Now the *feare of God is the beginning of wisedome, Initium sapientiæ*; the very beginning of it, as if it were the *A.B.C.* to it, how then can they be wise when that is wanting?

Pro.1.7.
Ier.8.9.

But Christ himselfe saith, that *the Children of this world are wise*, yea, *wiser then the children of light*. How then can this be true?

Obiect.
Luke 16.8.

Most true it is, they are wise, and indeede wiser then the children of God, according to Christs speech; but yet marke the restraint, he accounts them not wiser *absolutely*, but onely *secundum quid*, they *bee wiser in their generation*; that is, in the things of this world; wiser in their generation then the children of light in theirs, for by reason of corruption that cleaueth so fast to; and of sinne that hangeth so fast on; we reach not to that measure of wisedome which we ought to doe. This therefore maketh nothing against our former point: we may then hold it as a sound *Maxime* in Diuinity, that *Sinners* are *Fooles*. The Vses may be these.

Answ.
They are not in genere, *wise; but* in genere suo, *wise to doe euill.*
Ier.4.22.

Heb.11.2.

First,

Vse 1.

First, to *Reproue* such as iudge contrary iudgement, and gaine-say, and contradict the testimony of Gods owne mouth; if men are deepe *Politicians*, haue profound reaches, and haue a deepe insight into the world, though they be prophane swearers, drunkards, Sabboth-breakers, or the like, yet these are the onely wise men counted. But were this so, then would *Pharaoh* haue beene wise, and *Achitophel* that grand *Politician*, and so *Gehezi*, and *Achan*, and *Haaman*; yet who played the foole more egregiously then these? haue they not their folly written in their foreheads, so that who so runnes may reade it? haue they not a *Nouerint vniuersi* set ouer their heads, that all may know them for *Fooles* to the worlds end? I confesse this *Assertion* in worldly mens iudgements is a strange paradoxe, and it is no wonder, for *the naturall man perceiueth not the things that are of God, neither can hee perceiue them because they are spiritually discerned.* Yet that their mouthes may be stopped, and (if it be possible) that they may in some measure discerne it, let vs consider some of the properties of fooles, and then see whether they are not naturall to euery wicked man.

1 Cor. 2. 14.

Six remarkable properties of fooles, naturall to euery wicked man.

1. Property.

One property of a foole is this, hee is ignorant and indocible, hee knoweth not the end why God made him, nor yet whether there be a God, or what this God is; and which is worst, hee will not know; he is *indocible*, and will not be taught. And doth not this fitly agree vnto the wicked? are not they as ignorant, can they tell why the Lord made them, or about what businesse they came into this world? doe they not drudge and droile, moile and toyle, and spend their whole time for the getting of a little vanitie? doe not their liues say (though their tongues are silent) that their chiefest errand hither was to get riches, to procure honour, to follow pleasures, to hunt after fashions, and fill themselues with a few vanishing contentments of this present life; and can they tell whether there be a God, or what this God is, or how he will be worshipped and serued: alas they cannot, and

which

which is worſt of all, they will not learne, they are ignorant, and will be ignorant, they are careleſly ſottiſh of thoſe things they daily heare and ſee; like that foole *Amphiſtidæ*, who would neuer learne to tell aboue fiue, or to know whether his Father or Mother brought him forth. Ier.22.20,21. Iſay 42.23. *Suidas.*

Secondly, Fooles and idiots are *ſelfe-conceited*, no perſwaſion can alter or change their mindes, their owne waies they like beſt, and their owne courſes they thinke ſafeſt. Thus is it with the wicked, their own waies they will follow, their owne courſes they will take, though deſtruction be the end, no perſwaſion that can be vſed, no argument that can be brought, can recall or reclaime them. Like that foole, who being ſent for wood, would alwaies draw out from vndemeath the pyle, thinking it the beſt way to doe the hardeſt worke firſt, and the eaſieſt afterwards, when indeed he ſpent more time in pulling out a ſticke, then hee ſhould haue done in carrying in an armefull, if hee had taken off the vppermoſt which had beene moſt ready; yet by no meanes could he be diſwaded from this courſe till the pyle fell vpon *his* head, and ſlew him. Thus obſtinate are the wicked in their euill waies, they drine in ſin as if they were mad, (as it was ſaid of *Iehu* in another caſe) and will not bee reclaimed till death and damnation ſeaze vpon them. 2. *Property.* *Gilbert lib.* 1, *Nare.* Pro.27.22. 2 King.9.20.

Thirdly, Fooles preferre trifles before treaſure, a Counter before a Pearle, they will not leaue their bable for a wedge of gold. This alſo fitly agreeth vnto the wicked, who with the *Gadarens* eſteeme their Hogs more then Chriſt, the things of this life before thoſe ſo farre ſurmounting ioyes of a better. Such a prophane foole was *Eſau*, who preferred a meſſe of a pottage before his birth-right. A large broode of prophane ones he hath left behinde him (though he himſelfe be dead and gone) who will not ſticke to part with Heauen for a little pelfe, for a meſſe of meate they will be content to looſe their ſoules, their Heauen, their God. 3. *Property.* Mark.5.17. Heb.12.16.

Fourthly, Idiots and fooles are all for the preſent, hauing 4. *Property.*

using little or no care for hereafter, preferring a penny in hand before a pound in reuersion. And doe not the wicked thus? all they desire is but for this present life, as for the day of death, and day of iudgement, they thinke not of: their *Queres* are, *What shall I eate, or what shall I drinke, or what shall I put on.* But as for Heauen, and eternall saluation, they neuer open their lips to make any enquirie.

Psal.49.18. Luke 12.16. Ier.17.11.

Matth.6.

5. *Property.*

Fiftly, Fooles are very desperate, they are still a medling with edge tooles, and playing with kniues and firebrands, and neuer rest vntill they haue mischieft themselues or others. Euen thus doe the wicked, they play with sinne and sport with their damnation; *It is a pastime to a foole to doe mischiefe,* (saith *Salomon.*) Sinne is as it were his bable wherewith he makes himselfe sport, hee makes a mocke at it; drunkennesse, whoredome, theft, murder, and the like, make him merry at the heart; but know oh foole, in the end these will sting like a Serpent, and bite like a Cockatrice, they owe thee a shame, and assure thy selfe they will pay thee in the end.

Ludit cum spinis. Pro.10.23.& 14.9.

6. *Property.*

Sixtly, Fooles are very mischieuous and harmefull, and so are wicked ones, their *sleepe departs from them, except they cause some to fall.* See how the Apostle sets them forth in the third to the *Romanes*, at the 13. verse. *Their throat* (saith he) *is an open sepulchre, with their tongues they haue vsed deceit, the poyson of aspes is vnder their lips. Whose mouth is full of cursing and bitternesse. Their feet are swift to shed blood. Destruction and misery are in all their wayes: and the way of peace they haue not knowne.* What foole is or can bee more mischieuous then a wicked man is.

Rom.3.13. Verse 14. Verse 15.16. Verse 17.

Thus you see how fitly these properties of folly agree to all wicked ones: and now, what thinke you? shall these be wise in thy esteeme? canst thou iudge these to be discreete, that behaue themselues as wee haue seene? it cannot be, no not possible: thou must needs set to thy seale, and say that they are fooles. True it is they are

not

not naturall fooles, wanting naturall wit (for then they were the leſſe to bee pittied) but they are artificiall fooles, fooles of the diuels making, and therefore the more to bee deteſted. But carnall men in this life cannot ſee this, and therefore will not ſay this; but one day (to wit, at the laſt day) they ſhall acknowledge it.

Wicked men not naturall fooles, but artificiall fooles.

Secondly, This may ſerue for a *Terrour* to the wicked; for it is ſo indeed, that they are fooles, let them eſteeme themſelues to be neuer ſo wiſe? Then aſſuredly it muſt follow, Firſt, that all Gods ordinances are in vaine vnto them, and like *Fooles they deſpiſe wiſedome and inſtruction*: When heauenly things are ſpoken of, like *Sots* they will haue one ſenſleſſe obiection or other, in reſpect of which, they reiect all they heare: hence is that of *Salomon*, *Speake not in the eares of a foole, for he will deſpiſe the wiſedome of thy words.*

Vſe 2.

Pro. 1. 7.

Pro. 23. 9.

Secondly, they lie open to the ſcorne of others; yea to be buffeted, and abuſed by them: Let falſe teachers; (ſo they be of their owne humours) ſeeke to bring them into bondage, though they deuoure them, and take of them, and exalt themſelues inſolently amongſt them, and ſmite them on the face, yet they will *ſuffer them gladly*, and be we well content to be ſo vſed, as *Paul* ſheweth at large, 2 *Cor.* 11. 19, 20.

2 Cor. 11. 19.

Thirdly, Yea alſo, when he that is *a foole walketh by the way, his wiſedome faileth him, and he ſaith to euery one that he is a foole*: euery worke he doth diſcouers his folly, his ordinary behauiour, gate, geſture, countenance, ſpeech, proclaimes openly to all, that he wants wit; yea their beſt workes are but folly in Gods eſteeme; their hearing, reading, praying, preaching, what are theſe but the ſacrifice of fooles, and ſo doth *Salomon* terme them? What a miſerable thing is this that a man ſhould liue 20. 30. 40. 50. yeares, or it may be more (according to the terme of time, he lines in his naturall eſtate) and offer vp in all that ſpace no other ſacrifice then a *fooles ſacrifice* vnto the Lord? Oh wofull!

Eccleſ. 10. 3.

The beſt worke of a wicked man is but a fooles ſacrifice. Eccleſ 5. 1.

wofull! Oh lamentable! can God be pleased with this? shall God accept of this? No, hee cannot, nor hee will not: Consider of it, therefore (Oh man) spend one houre in serious consideration; the time will not be lost but redeemed.

Pro.22.23.

Fourthly, they will perish for want of wisedome, for if he be in danger of hell fire, that saith, *thou foole*, as Christ Iesus that faithfull and true witnesse doth affirme; Then how much more likely is he to goe to hell, that is *a foole indeed*? Is the very calling of one *foole*, (who is not) so great a sinne, as that the slanderer is in danger of hell torments? Then how much more greater torment doth abide him, that makes himselfe a very foole by committing of sinne, which is termed folly in Scripture language?

Matth.5.22. Reuel.3.14.

Vse 3. Pro.1.20.24. & 8.5.& 9.4.

A third vse, is for *Exhortation*; let all sinners breake from the bands of their owne folly, and seeke after the true wisedome: Euery one would bee counted wise, and desires so to bee esteemed; But why then doe you delight in folly, why doe you take pleasure in sinne, and not embrace Gods councell? Oh then *breake off thy sinnes by repentance*, and entertaine the true feare of God into thy heart and soule, so shalt thou be aged whilest thou art but young, and be an Elder, when thou art a childe; but if thou continuest to go on in sinne, thou shalt be still a child, though thy head bee hoary, and though thou liuest the yeares of *Methuselah*, thou shalt neuer attaine to yeares of discretion.

Dan.4.

Num 11.16.

Isay 65.20.

Vse 4.

The fourth vse is for *Admonition*: Are the wicked fooles? then beware of their company and councels, and passe not for their iudgements. For what wisedome is it for a man to make a childe or idiot his guide or councellor? what wisedome is it to follow a wicked mans advice? beware of it, and euermore suspect it: and as their councels, so their companies, let them be auoided, it is not safe to be sociable with them. For howsoeuer ideotisme and want of capacity is not contagious, yet this kinde

kinde of wicked folly is very dangerous, and full of infection. *Hee that walketh with the wise shall bee wiser* (saith *Salomon*) *but a companion of fooles shall be made worse.* And as for their iudgements we neede not passe: alas they are without wit, let them mocke on, bee not thou discouraged; should one of the Kings Guarde cast off his liuery because a foole laughs at it, hee might iustly bee thought to be a worse foole then the other, a yellow coate would better become him then his red. Doe not thou then cast off thy liuery, forsake not thy profession because the fooles of the world deride thee; they are fooles and so esteeme them. Pro.26.4.

But let me here aduise all such as feare the Lord, to bee carefull of their Carriage, that they be not iustly charged with folly by them; It is true, that sometimes we are charged by the world for *Fooles*, for things that we doe wisely in, as the Apostles were, 1 *Cor.*4.10. But yet withall, in respect of those dregs of folly which remaine in the best, and most regenerated person, we are often carryed to some practises which make vs seeme to be *like the fooles of Israel*, as for example:

When we fret and vexe at the prosperity of the wicked, and wax impatient with our owne condition: thus did *Dauid*, for which he did charge himselfe with folly, *Psal.* 73.3.13,14,15,21,22.

When we are vnaduisedly froward, and angry; and being angry suffer *the Sun to goe downe vpon it*: *Anger* may knocke at a wise mans dore, but he is vnwise that giues it a lodging: *it rests* (saith *Salomon*) *in the bosome of a foole*, *Eccles.*7.10.

When we hate reproofe, and cannot away with the rebukes of a friend; We will by no meanes be told of what is amisse in vs; such a one *is brutish* saith the *Wiseman*, *Pro.* 12.1. He is a beast, in a mans shape; A foole, in a high degree of folly.

When we trust to our owne strength, or vpon any outward thing; grasping as it were after shadowes, relying vpon

vpon vaine helpes; In this particular did *Dauid* (by his owne confession) play the foole egregiously, 2 *Sam.* 24. 10.

When we are backward in applying Scripture comforts, treasuring vp the promises, in beleeuing the proofes of the Prophets, which warrant the truth of our saluation in Christ; wee discouer a great deale of folly, *Luke* 24. 25.

In a word; Euery sinne is folly, *Psal.* 69. 5. When wee therefore commit sinne, we giue iust occasion to the *Fooles* of the world to salute vs by the name of *Brother.*

Text.

Father] He calls him Father, yet giues him not a sonlike respect; his carriage doth not shew what his tongue professeth.

Doctrine. All those that call God Father are not dutifull children. Mal. 1. 6.

A man may professe God to be his Father, yet for all that be a disobedient Childe. All are not obedient that call God Father, some prooue but disobedient Sonnes. *A Sonne honoureth his Father,* (saith the Lord to the rebellious Israelites) *and a seruant his Master; if I be a Father, where is my honour? and if I be a Master where is my feare?* So 1 *Pet.* 1. 17. *If you call him Father* (saith the *Apostle*) *which without respect of persons, &c.* importing that many professe *God* to be their *Father,* who yet doe not shew it to be so by their obedience, and duty, So *Ier.* 3. 4. God taxeth wicked men for this.

Vse 1. Ier 7. 4. Matth. 7. 21.

The Vse I would make of this, is, First, to *Reproue* the folly of such as *trust in lying words which will not profit,* as if the calling of God *Father* were enough to proue a man a dutifull and obedient Childe; *Not euery one that saith Lord, Lord, Father, Father, shall enter into heauen, but hee that doth the will of my Father which is in heauen* (saith our Sauiour) nay it will be so farre from helping a man to heauen, as that (obedience and duty being wanting) it will sinke a man deeper into hell, such an indignity and iniurie is offered to the Lord thereby as that hardly can a greater dishonour be put vpon him.

We know it is a capitall crime, for one to counterfet himselfe

himselfe the sonne of an earthly King (as *Martin Marbeck*, who fained himselfe to bee *Edward* the Sixt) but this is farre more grieuous and dangerous for one, who is a childe of the diuell, to father himselfe vpon God, and make the world beleeue he is of Gods begetting. Iohn 8.44.

Consider a little of that abuse and abasement, in putting this case as if it were our owne; Say that the *base-borne*, of some notorious, and knowne Strumpet, should in euery company we come, lay challenge to vs, and still be calling vs by the name of *Father*, would wee endure such an infamie and disgrace? Would not our greatest patience bee ouercharged with this reproach? If such a thing would iniure vs, consider then, how the eternall God (who is so iealous of his honour as his word reueales him to be) can take it at the hands of a prophane and impious person, a limb of Sathan, and childe of hell, that he should call him Father, and lay claime vnto him for his owne, whom his soule doth so abhorre?

Oh that wicked ones would spend a few thoughts in thinking of their presumption; when they say *Our Father!* Oh that their eyes were opened to see how hydeously, and often they haue slandered and vilified him who is *God blessed for euer*, in their often fathering themselues vpon him, they being but the base brood of *Sathan*, and the hellish monsters of sinne. Pray for *eye-salue* to discerne this euill, and weepe and mourne before him whom you haue so wickedly abused.

And so next; let so many of vs as call *God Father*, bee *Exhorted* to get good assurance that he is so indeed: For as the danger is great in fathering our selues vpon him when we are none of his; so is the Comfort as great, if we can make it good that he is a Father to vs indeed, and we his Children, both in regard of *free accesse* we may haue at all times vnto him, as also in regard of gratious *acceptance* with him. You know a man may goe freely to his owne, and be sure to be accepted of when hee comes where hee hath right. This was it that made this *Prodigall* repenting, *Vse 2.*

come with ſuch confidence and boldneſſe, *verſe* 18.20. (of which we ſhall hereafter in due place ſpeake more) onely for the preſent remember, it is not the bare naming of Father that can giue thee this Aſſurance, vnleſſe thou proueſt what thou ſayſt, by thy dutifull carriage; *a Sonne honoureth his Father.* Is God thy father? then ſee thou honour him; he that gaue that law for honouring of your parent, doth looke to bee honoured of all his children: good words coſt nothing, who cannot giue them? *Iudas* himſelfe can ſay, *Hayle Maſter.* Words are but Court-holy-water, they will pay no debts: call not God then onely Father (as many doe) but giue him all dutifull and ſonne-like reſpect (as few do.) Words are but vocall Interpreters of the minde; actions reall; what a man doth wee may be ſure he thinkes, not euermore what hee ſaith; ſee then that thou carry towards him the affection of a childe, loue him, reuerence him, feare him, obey him: otherwiſe ſo often as thou openeſt thy mouth to call him Father, ſo often out of thy owne mouth ſhall the Lord condemne thee. I ſhut vp this in a word, with the ſaying of the Apoſtle. *If you call him Father, who without reſpect of perſons, iudgeth according to euery mans worke; paſſe the time of your dwelling here in feare.*

Exod.20.12.

Matth. 26.49.

Verba rebus proba, *ſaith the Philoſopher.*

1 Pet.1.17.

Giue mee the portion of goods] A very impudent and ſawcie ſuit, ſo imperiouſly to claime it, and that as debt due vnto him, was it not ſafe in his Fathers hands? Or hee well vnder his Fathers gouernment? that now hee muſt haue it in all haſt, and be at his owne diſpoſe: ſurely, this Father might haue pleaded iudicially with his ſonne, as ſometimes God did with his people of *Iſrael: Oh my people, what haue I done vnto thee, or wherein haue I grieued thee, teſtifie againſt mee.* Could he alledge againſt him his vnnaturall clemencie, or vnkinde intreatie, or want of things neceſſary? Could he plead for his departure, as *Iacob* for his, when he went from his vnkle *Laban, his countenance is not towards mee as formerly it hath been.* Surely he could not. *Let God be true and euery man*

Mic.6.3.

Gen.31.4.

alyer, that he may be iuſtified in his ſayings, and cleare when he doth iudge.

But now to ſome inſtructions, and firſt wee inferre, that

Nothing is more grieuous to the wicked, then to bee vnder Gods gouernement, and in ſubiection to his lawes. Come (ſay the wicked) *let vs breake theſe bands and caſt away theſe cords from vs.* They counted themſelues to be in bondage, while they were in ſubiection to Gods moſt holy lawes, and therefore they call vpon one another to caſt off the yoke. So *Pſal.*12. *Who is Lord ouer vs, our tongues are our owne, Who ſhall controll vs?* It is lawleſſe liberty they affect: They will haue no hand ouer them to keepe them in, or reſtraine them. There are many places which I could heape vp, to confirme this point, but I will be ſparing. Now, ſome may demand the reaſon. What are not his lawes iuſt and equall? Surely yes. For *what nation is ſo great, that hath ordinances and lawes ſo righteous?* What then, Are they not hard and difficult to be kept? No neither; *for my yoke is eaſie, and my burthen is light.* What then ſhould be the reaſon? it may be, there is ſmall profit in keeping of them. Yes, that there is, for *in keeping of them there is great reward*: But if you would know the reaſons, then theſe they are.

Rom.3.4. Pſal.51.4.

Doctrine. *Nothing is more grieuous to the wicked, then to be vnder Gods gouernement.* Pſal.2.3.

Pſal.12.4. Ier.6.10 16. & 7.23. & 23.35.39. Eſay 48.4. Zach.7.11.

Deut.4.8.

Matth.11.30.

Pſal.19.11.

First, they are contrary to their natures, and therefore they cannot away with them, *the wiſedome of the fleſh is enmity againſt God: for it is not ſubiect to the law of God, neither indeed can be.*

Reaſon 1. Rom 8.7.

Secondly, they are as a light that diſcouereth their faults, and as a ſtraight rule that manifeſteth their wickedneſſe; now a crooked life, like crooked legs, deſires to be hid, thus they hate them, *becauſe their deeds are euill.*

Reaſon 2.

Iohn 3.20.

Thirdly, Gods lawes doe croſſe them in their ſinnes, which they cannot endure, they would goe to hell without any diſquiet or diſturbance; hence is it alſo, that Gods lawes to them are as *Eliah* to *Ahab*, alwaies troubleſome, let them heare them or read them, they neuer

Reaſon 3.

1 King.21.

prophecie good vnto them, how then can they loue them? theſe are the reaſons.

Now for the Vſes.

Vſe 1. And firſt behold a difference (whereby you may try your ſelues) betweene the wicked, and the godly, the one deſires to drawe in Gods yoke, and the other deſires nothing more then to caſt it off. As the one counteth it a bondage to bee reſtrained, ſo the other counteth it a miſery, not that the fleſh is bridled, but that it hath ſo much liberty, to rebell againſt the law of the minde: Rom. 7. 23. examine then how thy heart is affected: do'ſt thou finde this inward diſcontentment in obeying? Are Gods lawes as bands and cords in thy eſteeme? And as a ſtomackfull Horſe, doſt thou foame at the bit, which is put into thy mouth? An euident ſigne of a rebellious heart; but on the other ſide, art thou content to ſubmit thy necke to Gods yoke? Art thou deſirous, that thy nature would be more conformable to Gods Law? Art thou content to be reſtrained, and if it were poſſible to haue the wicked inclinations of thy heart vtterly aboliſhed? And if in caſe Exod. 21. Deut. 15. thou mighteſt goe free and be exempted from Gods ſeruice (as thoſe in the old Law, euery ſeuenth yeare from their Maſters) yet wouldſt thou not bee free from Gods ſeruice, but bring thy eare to be boared through, and faſtened to the dore of his houſe, yeelding thy ſelfe to be his ſeruant for euer, out of very loue thou beareſt to him, and his ſeruice which thou counteſt to be the onely freedome. Surely, then thou needeſt not to want comfort, thy eſtate will afford it. Goe on therefore, and the Lord be with thee.

Vſe 2. But in the ſecond place. This ſerueth for the diſcouerie of many to bee ſonnes of *Belial*; lawleſſe, lewd, and diſſolute perſons, to whom nothing is more grieuous, then Gods gouernement; and nothing more diſtaſtfull then the commandement of the Lord! Gods Word is like hard meate, lying heauie vpon the ſtomacke, that cannot eaſily bee digeſted. Thoſe precepts giuen, for the ordering of our wayes; *ſweare not at all*: *ſanctifie my Sabboth*:

both: they are hard ſayings, who can endure them? Nay they could wiſh, they were razed out of the booke, and there were no ſuch iniunctions: debar them from ſwearing, you were as good ſow vp their lips; keepe them from their ſports on the Sabboth day, why then take away their liues; nay, they cannot, nor will not bee ſo ſtraight laced. Their ſports they muſt follow; their pleaſures they muſt take, and no day fitter then that. Thus *Sampſon*-like, they breake Gods lawes, like twin'd threds, and ſay, *depart from vs, wee will none of thy wayes*: Oh but theſe ſpeeches are blaſphemous, they come not out of our mouthes, ſuch ſpeeches as theſe wee abhorre and deteſt. Matth. 5. Iob 21.14. *Ob.*

Anſw. Yet, your workes ſpeake as much, though your tongues are ſilent. Sinnes whereof you are guilty, and of which you haue beene often conuinced, are not yet left, nor forſaken; but held vnder your tongues like ſo many pieces of ſugar; though your ſinfull wayes are condemned, yet you obſtinatey perſiſt in them; and what is this, but with thoſe ſeruants to ſend word after the King, they *will not haue him to raigne ouer them*. Is not this to renounce the Lords gouernement? To caſt away his yoke, and breake his bands? See what he himſelfe doth teſtifie of ſuch courſes, *Pſal. 81.11. My people would not hearken to my voice, and Iſrael would none of mee*: in not hearkening to his word, they refuſe and reiect the Lord himſelfe: let all ſuch then know, that, (pretend what they will) they are but lawleſſe perſons, children of *Belial*, who deſire nothing more then to bee from vnder Gods gouernement, and to caſt his yoke from off their neckes. *Reſp.* *Tace lingua, & quæ vita.* Luk. 19.14. Pſal. 81.11.

In the third place, Let it teach vs to ſubmit our ſelues to bee gouerned by the Lord, and not ſeeke to be at our owne diſpoſe: there are none would be counted for children of *Belial*, wicked, lawleſſe, and diſſolute perſons. Oh then beware of wilfull breach of Gods lawes: for by them hee gouernes and rules his people; in caſting them behind *Vſe 3.* 1 Sam. 1. 16.

behind our backes, what doe we elſe but caſt off God himſelfe, as *Samuel* telleth *Saul*. *Rebellion* (ſaith hee) *is as the ſinne of witchcraft, and ſtubbornneſſe is as iniquitie, and idolatrie: becauſe thou haſt reiected the word of the Lord, hee hath alſo reiected thee from being King*: thinke well of the ſpeech, make good vſe of it, and apply it.

1 Sam. 15. 23.

Text. *Giue me the portion, &c.*] See how boldly he calleth for it, and that not as a gift, but as a debt, giue me that which belongs vnto me.

This teacheth vs thus much:

Doctrine. *That Gods bleſſings are counted but as due debts, by naturall, ſinfull, and vnregenerate men.* They lay claime to them as to a debt owing. Thus was it with thoſe diſſembling *Iſraelites*, *Eſay* 58. 3. So with thoſe *Matth.* 7. 22. And me thinkes the *Apoſtle* doth intimate ſo much, *Rom.* 10. 3.

Gods bleſſings are eſteemed but as due debts by ſinfull men.

Reaſon. And ſurely, it is no wonder: for ignorance breeds pride and contempt; now this is the iſſue of pride, not to thinke it ſelfe to be beholding to God, for any thing receiued.

Vſe 1. This then firſt may ſerue for information of our iudgements, concerning the doctrine of merit; a doctrine taught in the Schoole of nature. And therefore no wonder it is ſo ſoone learned; hence it is, that *Romes* religion ſeemeth to bee ſo ſweete, and ſo many drinke of the cup of her fornications: while doctrine of merits is agreeable to the fleſh, no wonder ſo many runne mad with conceit, what vnregenerated man cannot make an excellent Papiſt, with a little helpe? Surely, there is no man in his meere naturals, but is a fit piece of timber for the Popes building: this doctrine of merit being ſo pleaſing to the fleſh, wee may well feare it is curſed of the Lord.

Rom. 7. 8.

Vſe 2. In the next place. It ſerueth to reproue ſuch as iumpe with the Prodigall, in this his practiſe, challenging God as a debter vnto them. And of this ſort are 1. Papiſts. 2. Ignorant

2. Ignorant Proteſtants. For the Papiſt, *according to their doctrine is their practiſe*, challenging God as a debter, claiming heauen as a penniworth for a penny; They are like to that boaſting *Phariſee*, *Luke* 18.11. euer in numbering vp their good deeds; and much like the Elders of the *Iewes*, which went to Chriſt, in the behalfe of the *Centurion*, *Luk.* 7.4,5. ſaying, that *he was worthy*, for whom he ſhould do this, *For he loueth our nation, and hath built vs a Synagogue*, ſo ſay they, ſuch a one now gone, hath deſerued that thou Lord ſhouldſt receiue his ſoule, for he loued vs well, hath built vs, &c. gaue to our order, made vs good cheere, was a good Catholike, gaue conſent to the blowing vp of the Parliament houſe, made conſcience of euery thing, as eating an egge in Lent, he would not goe out before he had croſſed himſelfe, ſaid ſo many *Aue-Maries* euery day; theſe good workes he did, therefore ſaue his ſoule, or thou doſt him iniurie: But when men thinke they haue earned of God and come ſo proudly to challenge fauour, they will finde a repulſe, as *Eſau* did, who comming in blowing for a bleſſing, challenging it as a reward for his veniſon, receiued no other anſwer *but who art thou?*

Well were it for them if they would once learne to ſpeake out, and ſay that in their liues, they are compel'd to ſpeake at their deaths; then, *non merita mea, ſed miſericordia tua*; not my merits, but thy mercies O Lord; And that they would be ſo wiſe for their ſoules as to take the ſafeſt and ſureſt courſe, which *Bellarmine* (after all his ſweat and ſore labour to maintaine merits of *condignity* and *congruity*) confidently concludes to be a *placing all our truſt in the onely merits and fauour of God.*

Bellar. de Iuſtif. lib. 5. cap. 7.

A ſecond ſort to be reprooued, are many ignorant, and proud Proteſtants (and in this point very Papiſts) who eſteeme of, and lay claime to Gods gifts, whether temporall or eternall, as to a debt owing to them: alas, how common is this with the ſonnes of men? As for Gods good gifts, which are of a temporall nature, how few do otherwiſe eſteeme of them? Health of body, peace and liber-

libertie, food, and rayment, ſeaſonable weather, how lightly are theſe bleſſings eſteemed of? Surely, if God were bound vnto vs, we could not poſſibly be leſſe thankfull: let theſe things be for a time withheld, our murmuring, repining, doe euidently declare, we thinke God doth vs great iniurie, in not paying what (as we thinke) is owing.

And as theſe ſtand thus affected concerning things temporall, ſo is it alſo with them concerning things of a better nature. They doubt not of their ſaluation, as for forgiueneſſe of their ſinnes, and eternall life, they are out of feare: but vpon what ground doe they build this their aſſurance? Why, they loue God aboue all, iniury no man, pay well their tithes, ſend their Church, and liue peaceably with their neighbours, and ſpeake well of all; and thus they hope to haue heauen for their well deſeruings: but ſuch build their hopes vpon a weake foundation; their building will at length fall vpon their heads, for ſhould God giue to man according to his beſt deſert, hee ſhould raigne fire and brimſtone vpon his head, this would be the portion of his cup.

Vſe 3. A third vſe of this doctrine, may be to Admoniſh euery of vs, to beware of this corruption, which is by nature in the very beſt, for we are all (in this point) borne Papiſts, and there is no man that hath not, as one ſaid, a Pope in his belly, a high conceit and opinion of his owne workes, (whereby we thinke we tye God vnto vs) albeit there be in vs no reall vertue, no true ſubſtance. We can of right challenge nothing at his hands, bee our workes neuer ſo good nor excellent: before thy conuerſion what canſt thou deſerue, when euery worke and action, are as ſo many ſins? for *to the impure are all things impure*; and *without faith it is impoſſible to pleaſe him.* Secondly, after thy conuerſion, all thy workes are tainted with ſinne, whereas if they could merit or deſerue, they muſt bee abſolutely righteous. Challenge then nothing for thy workes ſake, thou knoweſt their imperfections;

Luther.

Tit. 1. 15. Heb. 11. 6.

or

or in begging any bleſſing, vſe no other plea, but the freedome of his grace, let Papiſts lay claime to them, as they are ſeruants, we will lay claime to them as we are ſonnes.

As this point ought well to bee conſidered of vs all: ſo in a ſpeciall manner, of ſuch as are mourners of Sion, who are much caſt downe, becauſe they cannot mourne ſufficiently for their ſinnes, perſwading themſelues, if they could ſo do, that then God would bee gracious: let ſuch know, that this is a ſpice of that corruption which cleaueth ſo faſt vnto vs, as fleſh vnto our bones; for how euer we may thinke it proceedeth from humility, yet indeed it is otherwiſe: it commeth from naturall pride, for ſhall God be gracious, becauſe of thy teares? Can this procure pardon at his hands? Learne thou, to renounce thy ſelfe, and thy beſt workes, and flie to his mercy: and becauſe thou canſt not mourne, nor grieue as thou ſhouldſt, or wouldſt; let Gods mercy be thy onely merit, and make it ſo.

And he diuided vnto him, &c.] Here is the Fathers condeſcending to his ſonnes requeſt: he gaue him his portion according to his deſire. He lets him haue what he ſought, and ſuffers him to goe, *Text.*

From hence in generall, in the firſt place, wee may learne;

God is kind and gracious, euen to the wicked and moſt rebellious; he giues gifts vnto them, as well as to the godly. Pſ.145.9. The Lord is good to all (ſaith *Dauid*) *and his tender mercies are ouer all his workes, Pſal.* 145.9. there is none ſo vile but drinkes deepe in the cup of *Mercie*. See this in Particulars. *Doctrine.* *God is kinde and gracious, euen to the wicked and moſt rebellious.* Pſal.145.9.

Firſt, in things *Temporall*; for *hee ſuffereth his raine to fall, and his ſun to ſhine vpon the Iuſt and vniuſt, Matth.5.* 44. He giues them *breath which is the ſpirit of life*, and *bread the ſtaffe and ſtay of life*; filling *their bellies with his hid treaſures*, ſo plentifully, as that *Dauid* profeſſeth his *feete were almoſt gone, and his ſteps had well nigh ſlipt to ſee it,* Matth.5.44.45 Gen.2.7. Iſay 3.1.

Pſal.

Pſal.73.2. Iob 21.6,7,8. *Pſal.*73.2. and *Iob* was as much aſtoniſhed, to conſider their *great proſperity*, and welfare, *Iob* 21.6.&c. For a time we know the Seruant, or the Stranger may eate of the ſame bread, and drinke of the ſame cup with the children in the family; ſo the wicked, in this world haue (as it were) in Common with the good, the vſe of moſt creatures; riches, honour, long-life, poſterity,&c. for Eccleſ.9. *as it falleth to the godly* in reſpect of theſe things, *ſo doth it to the wicked, as well to him that ſweareth, as to him that feareth an oath.*

Rom.2.4. 2 Pet.3.9. Secondly, in things *Spirituall*: This kindneſſe and bounty of God towards them, doth appeare in his patience and forbearance, *not willing that they ſhould periſh, but be brought vnto repentance*; And for this end beſtowes vpon them many gifts, and graces. Albeit they bee ſuch as will not ſticke to blaſpheme the ſpirit of grace, by many reproachfull and malitious practiſes, againſt the knowne truth of the Goſpell, yet ſuch doe plentifully and diuerſly taſt of Heb.6.4,5,6. the riches of Gods bounty, for they are Firſt, *enlightened*, ſo as to ſee and acknowledge the truth of religion; to diſcouer, and approue that which is truth in Chriſt. Secondly, *they taſt of the heauenly gift*; they haue an ouerly apprehenſion of the excellencie of Chriſt Ieſus, Ioh.4.10. *that gift of God*; and in ſome meaſure ſee the excellencie of Remiſſion of ſins, and peace of conſcience purchaſed with his blood. Thirdly, *they are made partakers of the Holy Ghoſt*; *i.e.* of ſome Common gifts of the ſpirit, as Compunction, Feare, &c. yea ſo farre as to haue many good purpoſes, and reſolutions wrought in their hearts, which yet in the end like a ſparkle in wet tinder, goe out, and are extinct. Fourthly, they may *taſt of the good Word of God*; *i.e.* the Goſpell, and the glad tydings of the ſame, ſo as to receiue it with ſtrong Affections, *Matth.*13.20. Fiftly, and they may *taſt of the powers of the world to come*; God may ſuffer them to looke into heauen, though neuer to enter in; they may be ſtrangely rauiſhed in the Contemplation of thoſe ioyes, and be ſo taken with the thoughts of happineſſe, as

that

that they may contemne this world, and the vanities therof (ſeemingly) and ſlumber and ſleepe with the fooliſh Virgins, out of a confidence (though falſe) of their ſaluation. Matth.25.

Thirdly, and in things *Eternall*, God in ſome reſpect may be ſaid to be good to Reprobates, in that their bodies lie in the graue vntill the day of Iudgement without paine; And at the laſt day, when that they ſhall bee turned into hell, albeit their torments ſhall be grieuous, yet not ſo great as their vnthankefullneſſe deſerued, nor as God could inflict, for albeit Iudgement mercileſſe will be inflicted on them in reſpect of termination of pain, yet in reſpect of ſome mitigation God is ſaid to be mercifull to the tormented in thoſe flames. *There is a priuatiue mercy extended to them*, quoad intētionem, *though not* quoad terminationem pœnæ.

The Reaſons of this truth may be; *Reaſ.*

1. That his bountifulneſſe might leade them to Repentance, if they belong vnto him, as the *Apoſtle* ſheweth, *Rom.*2.4. Rom.2.4.

2. That they might bee the more inexcuſable, at that great day, when they muſt appeare, to giue account of their wayes; if they belong not vnto him. Rom.1.2.

3. That God might reward that little ſeeming good, which is in any of them: So *Ahabs* temporary humiliation obtained the remouing of a temporall iudgement; and *Iehu* his obedience, in deſtroying *Ahabs* houſe, was recompenced with Gods bleſſing vpon his houſe, to the fourth generation. 1 King. 21.29. 2 King. 10.30.

Theſe may be ſome reaſons amongſt many, why the Lord dealeth ſo liberally with the wicked, in beſtowing vpon them many good bleſſings, as well as vpon the godly; Now wee will come to make ſome Vſe of the poynt.

Seeing this is ſo that God is ſo good to ſuch as are very bad; let this be for our *Imitation*, learne to be *mercifull as your Father is mercifull.* And though wee cannot equall God in mercy, (for alas all our mercy is faint and finite) yet let vs imitate his example ſo farre as we may; and *bee followers of God as deare children.* True it is, a little childe cannot *Vſe* 1. Luke 6.36. Epheſ.5.1.

cannot tread in the ſteps of his Father, yet he may walke in the path after his father: So let vs follow God, though we cannot ouertake him in goodneſſe. God is kinde to the good, bee thou ſo too; God is kinde to the bad, bee thou ſo too; God is bountifull both to good and bad, ſee thou be ſo alſo.

Vſe 2. The ſecond vſe may be to *Admoniſh* vs all not to truſt in lying vanites, or to perſwade our ſelues of Gods ſpeciall loue, becauſe of any temporall bleſſing, forasmuch as theſe things are common both to good and bad; nay, the raine and ſunne of worldly proſperity more often falleth vpon the habitation of the vniuſt, then of the iuſt; it is not *Eſau's* riches, nor *Ieſabels* birth, nor *Goliahs* ſtrength, nor *Achitophels* wit, nor *Abſolons* beauty, nor *Sauls* ſtature, nor *Dives* cloathes, nor the *Fooles* great Barnes that can certifie the ſoule of the fauour of God; all theſe a man may haue, yet be of old ordained to condemnation.

Vſe 3. In the third place, let this teach the wicked to make good vſe of Gods mercy towards them. Now mercy is ſhewed, a day will come that none of theſe mercies ſhall be obtained, no not a drop of water to coole their tongues, If now they ſet light by theſe fauours and bleſſings. Take heede then of turning Gods grace into wantonneſſe; let theſe many mercies leade thee to repentance; *Ioſeph* made a good vſe of his Maſters bounty, Oh that we could make the like. God hath dealt more kindly with thee in beſtowing many fauours vpon thee, health, ſtrength, wit, wealth, food, raiment, and the like, his bleſſings like tiles lie thicke and couer one the other, to keepe thy ſoule in good caſe, from weather. How then canſt thou commit ſuch great wickednesſe and ſin againſt God? Let his kindneſſe ouercome thee, and make thy heart to melt for thy former diſobedience.

Gen. 39. 8, 9.

Vſe 4. Laſtly, This may affoord comfort to the Children of God: for is God ſo kinde to ſlaues? then ſurely he will not be wanting to his ſonnes, but whatſoeuer is good for

vs,

vs shall be bestowed vpon vs: and if hee spared not his owne sonne, but deliuered him vp for vs all; *How shall he not with him also freely giue vs all things?* Rom. 8. 32.

Now in the second place, in that the Father yeeldeth to his sonnes desire, and giueth him what he seeketh: Hence we may note:

Doctrine. *God oftentimes suffereth man to take his owne course, and leaueth him to the satisfying of his owne desire.* See for proofe *Psal.* 18. 12. *Rom.* 1. 16. pregnant places to confirme this.

God oftentimes suffereth man to take his owne course.

Now for the more profitable handling of this point, let vs know that Gods *desertion* and forsaking of man, is of two sorts. It is either *Eternall*, or *Temporary*: The one in part onely, and for a time: The other wholly. And for the *Temporary* desertion, which doth befall Gods deerest children, it is also of two sorts. First, *desertion in sinne.* Secondly, *desertion in punishment.*

Two kindes of Desertion eternall, or temporary.

Temporary desertion of two sorts; in sin or in punishment.

Desertion in sinne is, when God withdraweth the assistance of his spirit, and leaues a man to the committing of some grieuous crime; thus was *Noah* left to fall into drunkennesse, *Dauid* left to fall into adultery, and *Peter* left to the deniall of his Master.

Desertion in punishment is, when God delayes to remoone his hand which hee hath layd vpon his Children, or to mitigate their sorrow; an example of this see in *Iudges* 6. 13.

Now, these desertions are but temporary for a time, and neuer beyond the compasse of this present life. *For a moment in mine anger I hid my face from thee, for a little season; but with euerlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer.* Esay 54. 10.

Gods children may be left for a time: and the reasons of it.

The Reason of Gods thus leauing his children, may bee diuers. First, that by the experience of the bitter fruit of sinne, they may grow out of loue with the same, and so be brought to repentance. *Reason* 1.

Secondly, That, that hidden and spirituall pride, which the best of Gods Children are possessed with, may bee mortified *Reason* 2.

mortified and ſubdued, thus ſaith the Apoſtle, *There was giuen to me a thorne in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted aboue meaſure.*

2 Cor. 12. 7. 8.

Reaſon 3.

Thirdly, That God may make triall of the eſtate of his ſeruants, not that he is ignorant of what is in vs, but becauſe we are ignorant of our ſelues. And by this meanes he would haue vs come to the knowledge of our ſelues, both of our corruption, that we may be humbled; as alſo of our graces, that we may be thankefull.

Thus doe we ſee how the Lord leaueth his children, yet but for a time, for his kindneſſe towards them for euer ſhall remaine.

How the Lord leaueth the reprobate.

The other kinde of deſertion which is *Eternall*, whereby God (vpon iuſt cauſes beſt knowne to himſelfe) leaueth man to himſelfe wholly, and for euer, befalleth reprobates, and onely them; as *Caine, Eſau, Iudas*, and others, who are of old ordained to condemnation. The beginning of which deſertion is in this life, when God beſtowing vpon them benefits either ſpirituall or temporall, as he doth vpon his owne ſeruants, withdraweth that part of his benefit which hath the promiſe of eternall life annexed to it: the accompliſhment whereof ſhall bee in another world, when as they ſhall bee totally ſeparated from the preſence of the Lord, and be left vnto the diuels, eternally to be tormented.

Vſe 1.

Thus much for the explication of this point; now for the application. And in the firſt place it may ſerue for a caueat to euery of vs, that wee take heede, wee make not God the author of ſinne, though hee permit and ſuffer the ſame to bee done, yet hee is not the author nor worker of it.

Eſt cauſa deficiens, non efficiens.

Rhem. Annot. in Mat. 6. verſ. 13. & Iam. 1. 13 & alibi.

See then the wicked dealing of the Church of *Rome*, who amongſt many ſlanders caſt out againſt vs, are not aſhamed to lay this to our charge, that wee maintaine God to be author of ſinne, which is vtterly vntrue; for wee teach priuately, and publikely, by word, and by writing, in Schooles and Churches, that God is not the author of

of ſinne, but the diuell, and mans corrupt will. This is our doctrine, this wee maintaine; the other wee abhorre and renounce as open blaſphemy. Moſt true it is, that we doe teach, that God is an actor in that which is euill, and that ſundry wayes; which may well bee, and yet he free from ſinne, and no way the author of euill. The actions of God concerning ſinne may bee referred to theſe three heads.

A ctor *in malo*, but not author *mali*, *Auguſt. lib. qu. 83. qu. 3.*

How God is actor in euill. Acts 27.28

First, He is the vniuerſall cauſe of all things, he ſuſtaineth mankinde, that in him *hee liueth, mooueth, and hath his being*; yea, he vpholdeth the being and mooving of all his actions, ſo that no man could mooue hand or foote to any action, were hee not ſuſtained and ſupported by God. The act then is of God, and God is a worker in euery ſinne, ſo farre forth as it is an action; for euery action as it is an action is good. One man kills another, the very mooving of the body in the doing of this villany is of God; but the wickedneſſe of the action is from man, and the diuell. A man rides vpon a lame horſe, the rider is the cauſe of the motion, but the horſe himſelfe of the halting in the motion. Thus is God the author of euery action, but not of the euill in any action.

Perkins *on the Lords prayer.*

Secondly, God is a worker in ſinne, by withdrawing his graces, as he did from *Saul*; neither can this be a ſin in him, becauſe he is not bound to any; he is free to beſtow where he will, and to reſtraine where hee ſeeth good. And here is a difference betweene the action of God, and the action of Sathan; God holds backe grace, whereupon they fall into ſinne; the diuell ſuggeſts euil motions, which cauſeth them to run into all euill.

Deus deficit gratiam detrahendo, diabolus afficit malitiam apponendo; homo ſeipſum inficit duritiam contrahendo.

Licèt Deus non ſit author, tamen ordinator eſt peccatorum ne vniuerſitatis naturã turbare, vel turpare permittantur. Aug. contra Fauſtam. lib. 22. cap. 78.

Thirdly and laſtly, God worketh in ſinne, in ordering and directing of it as it pleaſeth him; ſometimes he reſtraineth it that it ſhall not paſſe, nor proceed further then hee appointeth. Sometimes he turneth it to another end then the perſon intended that practiſed it; both theſe wee ſee euidently in *Iobs* temptations. Sometimes he maketh

keth way for ſinne to paſſe, that thereby he may puniſh one ſinne with another. All this may God do and be free from ſinne.

Thus wee ſee the truth of this doctrine; and may it not bee confirmed out of their owne popiſh writers? Who doe affirme as much in this as wee doe. For the firſt, that God is immediately the firſt cauſe of all things, produced by the ſecond cauſes; but of things euill hee is the mediate cauſe, in that hee produceth and preſerueth the creature. Theſe are the words of one of their owne ſide.

Occham. qu. 5. lit. k.

The ſame writer alſo doth confirme the ſecond, in ſaying that God is a debter to no man, and therefore hee is bound neither to cauſe that act, nor the contrary; nor yet not to cauſe it; but the will of the creature by Gods law is bound not to cauſe the act, and ſo conſequently ſinneth by doing of it.

Occham. 3 qu. 12. lit. yy.

The third way of Gods working in ſinne, *Bellarmin* (their grand-champion) doth maintaine. Who ſaith; that God not onely permitteth the wicked to doe many euills; but he alſo ouerſeeth their euill wills, and ruleth and gouerneth them, hee boweth and bendeth them by working inuiſibly in them. Thus we ſee that our aduerſaries doe in plaine termes maintaine that which they exclaime and cry out againſt vs for. But I wonder with what faces they dare challenge vs, for that, whereof they themſelues are ſo guilty, haue they forgotten what is written in their Canon law, *viz.* that the Iewes had ſinned deadly if they had not crucified our Sauiour Chriſt: (oh horrible blaſphemy) whereby they doe affirme that that immaculate Lambe in whom was no ſinne, and in whoſe mouth was no guile, was iuſtly and worthily condemned. Can they ſhew any thing of vs touching the prouidence of God, which commeth neere to this impiety? Let theſe things ſtop the graue of their ſlanderous throats, if they haue not a whores forehead, being paſt ſhame. But I may leaue them as a people that haue caſt

Bellar. de amiſſi. grat. lib. 2. ca. 13

off

off all ſhame, ſpurned againſt the truth, and *trodden vnder feet the blood of the new couenant*, and therefore damned (if they conuert not) through the iuſt iudgement of God, of themſelues. 2 Theſſ. 2. 9. 10.

Now for our ſelues. Seeing this is ſo that God oftentimes leaueth men to themſelues, and giueth them ouer to their owne hearts luſt: Let it admoniſh vs all to beware of this heauy iudgement, and pray to the Lord of all iudgements to keepe thee from this, that thou mayſt not bee giuen ouer to thy owne hearts luſts. It is the ſaying of a worthy man, if God ſhould giue him the option to chooſe the torments of hell, with hope to recouer his gracious fauour; or thus, vtterly to forſake him, of his grace, and leaue him to his owne wayes: he would wiſh rather hell torments, with expectation of deliuerance, then this giuing vp to the luſts of his owne heart: and ſurely except God ſhould preſently ſend vs downe to that place of torment, where is paine endleſſe, eaſeleſſe, and remedileſſe, I cannot ſee, what greater iudgement can befall. *Vſe 2.*

But ſhall a childe of God, alwayes be thus left? Hath not God promiſed to returne againe: how then can this be ſo heauie a iudgement? *Obiect.*

I haue formerly ſaid: the deſertion that doth befall Gods children, it is but *temporary* for a time, and not for euer: were it for euer, it were hell it ſelfe. But albeit, it be but for a time, yet for that time, their caſe is grieuous. Theſe temporall deſertions are more grieuous vnto them, then temporall death, and if they might haue their choice, they would rather chooſe to die a thouſand deaths, then to be thus forſaken: and no wonder, for in ſuch a caſe they may be as that they can diſcerne ſmall difference, (if any,) betwixt themſelues and Reprobates; nay, they may hereby be ſo tormented, that they, euen Gods owne deare children, (they I ſay) may blaſpheme God, and cry out, they are damned. Reade theſe places, *Iob* 13. 24. 16. 12. 22. 3. 4. And ſee whether *Iob* was in any better *Anſw.*

estate. Reade also *Ps.6.1.-4* And iudge how miserable was *Dauids* condition. It is the iudgement of a worthy Diuine, that the pangs which *Dauid* felt, after his fall, before he could recouer againe Gods former fauour, were more sharp and vexing, then those that did accompany his first conuersion vnto grace. Oh beware, beware! ye that now stand, beware lest you fall; bee more prouident for your owne good, then to giue God occasion by reason of your sinnes, to depriue you of his fauour, and leaue you to your selues. If euer you doe recouer your losse, many a sigh and groane must be sent from the heart, before it can be obtained. Many a salt teare, and longing looke vp towards God, before the sence and feeling of Gods spirit can be regained: be not then high minded but feare, bee fearefull of this heauie iudgement; and in a speciall manner take heede of the causes thereof: for as all sinne in generall doth cause the Lord to leaue vs to our selues: so there are some sinnes, which in a speciall manner will lay vs open to this danger. I will name them, that you may the better auoid them, they are these.

1 Cor.10.12.

Rom.11.20.

Speciall sins that doe cause the Lord to leaue vs for a time.

Rom.1 21.24.

Ingratum si dixeris, omnia dixeris. Mimus Publianus.

Psal.116.12.13

1 *Vnthankfulnes*

The first is, vnthankfulnesse for graces receiued, as our Apostle *Paul* doth make manifest, thus speaking; *because when they knew God, they glorified him not as God, neythere were thankefull, &c. God gaue them vp to vncleannesse, through the lusts of their owne hearts, &c.* O beware of this same sinne, it is an excuseleese sin: this is the onely tribute God doth expect from vs, for all his mercies that he hath done vnto vs. And surely, I am perswaded, this is one cause, why Gods children are often thus left and forsaken of the Lord; and why his blessed spirit departs away, because they take no more notice of those graces which are wrought in their hearts; neither are they so thankfull as they should be: they are euer complaining, they haue nothing in them; no grace in their hearts, &c. This grieues Gods blessed spirit, that thou art no more thankefull for his good work that is begun, and causeth him to leaue thee for a time, that thou maist at last be more thankefull; take

therefore

therefore ſuch notice of thy infirmities, for thy humiliation, as that thou forgetteſt not Gods good gifts and graces, for thy conſolation.

A ſecond ſpeciall ſin which cauſeth the Lord to leaue and forſake vs, is, the ill vſe or no vſe of good gifts beſtowed. The ſlothfull ſeruant, that employed not his tallent, ſhall haue his tallent taken from him: ſuch gifts as are not employed, ſhall be blowed on, and ſoone come to nothing: let this be conſidered of euery of vs; art thou a publike perſon, whether Maieſtrate, or Miniſter? hath God giuen thee gifts fit for thy function? employ them, and employ them well, for the aduancement of Gods glory; art thou a priuate Chriſtian, and haſt thou a tallent giuen thee? Oh take heede, lappe it not vp in a Napkin, but imploy it to the behooſe of thy maſter. In a word; let all that haue receiued, ſpend their gifts, ſo as that their ſtocke may be encreaſed. Breaſts not often drawne, will ſoone dry vp: gifts not well vſed, will ſoone abate, and cauſe the Lord and his bleſſed ſpirit to depart.

The ſecond ſinne that cauſeth deſertion. Luk. 19. 12.

Matth. 25. 25.

A third ſinne to be taken heede of, is *ſpirituall pride*: a high conceit of our ſelues, in reſpect of thoſe gifts wherewith God hath furniſhed vs; this ſinne is a dangerous ſin, and ſuch a ſin, as the beſt of Gods children, are prone vnto: a diſeaſe that the very elect are ſicke of: yet God is ſaid to reſiſt the proud, and to giue grace to the humble: let euery one therefore whom God hath gifted in any ſpeciall meaſure, take out that leſſon of Apoſtle, *be not high minded, but feare: feare thy heart, it is deceitfull*; feare all thy waies: *Oh bleſſed is he that feareth alway.*

A third ſinne is ſpirituall pride.

1 Pet 5. 5.

Rom. 11. 20. Pro. 28. 14.

Fourthly, the Lord doth leaue and forſake vs, and giues vs ouer to our owne luſts, when we doe not profit by the meanes which he doth vouchſafe, to giue vs for our good. As doth euidently appeare, *Eſay* 1. 5. *Heb.* 6. 8. and *Ezek.* 24. 13. Oh beware how you neglect thoſe meanes of your good, which God doth offer and afford, if you will not be giuen ouer to his fearefull iudgement.

A fourth ſinne to be auoided, is non-proficiencie vnder the meanes.

These are the sinnes, especially to be auoided of all such as would not bee left vnto themselues, and forsaken of God, in whose presence is fulnesse of ioy, and at whose right hand, there are pleasures for euermore: auoid them then, yea, carefully auoid them, least thou giue the Lord occasion to withdraw his spirit: it is quickly lost, but not so soone regained. Thou maist loose it in a minute, not recouer it in a yeare; remember it and be watchfull.

Vse 3. A third Vse which we may make of this, is, not to despaire of the conuersion of any, seeing it is vsuall with the Lord to leaue man for a time, to follow the wayes that seeme good in his own eyes: the Lord at length may turne this to good, as he did this Prodigals running in riot; hee went out of his Fathers dores with a purpose neuer to haue returned; little thought he of being conuerted, yet God orders this his sinne, that at length it makes for his glory, and the Prodigals good; so wonderfull wise and good is our God, that euen by sinne hee will destroy sinne in his owne.

Text. Verse 13. *And not many dayes after, the younger Sonne gathered all together, and tooke his iourney into a farre country, and there wasted his substance with riotous liuing.*

Thus we haue seene what was the Prodigals sinne, before he had receiued his portion: now let vs see what was his sin after he had receiued it. It is here laid downe to be twofold. 1. *A leauing of his fathers house*, in the former part of the verse. 2. *A spending his goods riotously*, in the latter part of the verse. In the first we are to consider two circumstances. 1. The circumstance of *Time*, when hee went, which is here said to be 1. *After* he had receiued his portion. 2. *Not long after*. 2. The circumstance of *Place*, whither he went, *into a farre country*.

In the second branch, we are to consider. 1. *What* hee spent: it was *his substance*. 2. The manner *how*: which was *with riotous liuing*. And of each of these in their order:

And

And first of the first, which was his leauing and forsaking his fathers house: and therein first of the Time, It was after; and not many dayes after.

In that this Prodigall doth leaue his Father, after his Father had beene thus beneficiall vnto him. Wee may hence learne;

That the wicked are most vndutifull to God, when God is most beneficiall vnto them: When God is best to them, then they are worst to him, they are neuer more readie to rebell, then when God multiplieth his mercies vpon them. See this further confirmed in *Moses* his song, *Deut.* 32.15. Where he reckoneth vp many great fauours, that God had shewed, and many blessings that hee had bestowed vpon that people of *Israel*: *Hee chose them for his owne inheritance: he kept them in the wildernesse, as the apple of his eye: he bore them on his wings, as the Eagle her young ones: he fed them with the best, and gaue them plentie of all things: hony out of the rocke, and oyle out of the flintie rocke: butter of kine, milke of sheepe, fat of lambes, and rammes of the breed of Basan, and goates, with the fat of kidneies, of wheat: yea, they did drinke the pure bloud of the grape.* These, and many more blessings did the Lord bestow on them. But now behold *Iesurun waxed faire, and kicked: hee waxed fat and was growne thicke, yea, hee was couered with fatnesse: then he forsooke God, which made him, and lightly esteemed the rocke of his saluation.* This caused *Moses*, with admiration, to cry out, *Doe you thus requite the Lord? O foolish people, and vnkind! Thus*, that is with sinne and disobedience, in stead of Gods loading you with his fauours, loading and pressing him downe with your sinnes: Another proofe of this point, we haue in the fourth of *Hosea*, the 7. verse, where the Lord speaketh thus by his Prophet; *As they were increased, so they sinned against me.* Not the more they were encreased in people, but in their greatnesse, the more I multiplied my blessings vpon them, the more they multiplyed their sinnes against me: So then we see, that whereas Gods liberall bountie towards them should

Doctrine. *Wicked men are worst to God, when God is best to them.*

Deut. 32.8--15.

Verse 6.

Hos. 4.7.

ſhould haue made them thankefull vnto God; contrariwiſe his benefits made them wanton, proud, and forgetfull of God, and not onely negligent of all good duties, but made them prone to all manner of impieties. Againe, this is further confirmed in the 13. Chapter of the ſame Propheſie, verſe 6. the words are theſe, *According to their paſture, ſo were they filled: they were filled, and their heart was exalted, therefore haue they forgotten mee.* Where wee ſee their great abundance, which ſhould haue made them thankefull and dutifull to the Lord, made them vnthankefull and forgetfull of him. The like place haue we in *Eſay* 5. 12. But I need not be prodigall, in bringing Scripture for prouing this, which daily experience doth make manifeſt: compare the Court with the country, the Pallace with the priſon, and it will plainely appeare, that where there is greateſt plenty of Gods bleſſings, there is greateſt penury of grace amongſt ſuch as feare not God.

Hoſ. 13. 6.

Eſay 5. 12.

Reaſ. The reaſon of this is, the corruption of mans nature, which being poyſoned with ſinne, ſpider-like turneth all into poyſon: a corrupt ſtomacke maketh all meates haue an ill reliſh; and a naughty temperature the more it is fed with good nouriſhments, the worſe it becomes: ſo is it with an ill tempered ſoule, the more it is fed with Gods good bleſſings, the worſe it is; like that countrey mentioned in *Tullies* Hiſtory, where raine cauſed duſt, and want of raine cauſed durt and mire. Thus we ſee the truth of this point, with the reaſon thereof: let vs now ſee what Vſe it will afford.

Vſe 1. And firſt, ſeeing this is the curſed diſpoſition of the wicked, let it admoniſh vs all, to take heed of it, returne not euill to the Lord for good, but let euery bleſſing tye thee faſter in obedience: be not ſo earneſt in begging for any bleſſings, as earneſt in praying for a ſanctified vſe of them; for if the more we abound in them, the more wee abound in ſinne, they ceaſe to bee bleſſings, and become curſes: and ſurely ſo much the more need haue we to bee watchfull

watchfull ouer our ſelues, by how much the more apt we are to be forgetfull and vnthankfull: hence it is that *Iſrael* was ſo often warned, before they came into the land of *Canaan*, to take heede to themſelues, leaſt when they had it in poſſeſſion, they forget the Lord, and rebell againſt him; and why then rather then at another time? Surely, becauſe riches, and pleaſures, abundance, and eaſe would be ſuch baites, that then they ſhould be in greateſt danger, to be drawne by them to forget Gods mercies: this is the corruption of our nature, and the poyſon of ſinne: oh then bee you carefull, whom the Lord hath annointed with this oyle of gladneſſe aboue your fellowes: and vpon whoſe habitation this Sunne of outward proſperity ſhineth bright: the path wherein you walke is ſlippery, like the fat, fertill ſoyle, whereon a man may ſooner catch a fall, then on the rugged grauelly way: ſtand therefore on your watch, let your bleſſings proportion out your obedience, and with euery bleſſing, deſire a greater meaſure of grace, that you may not forget the Lord that gaue them. Deut. 6. 10, 11, 12.

In the ſecond place, I muſt fall from admoniſhing, to reprehending of too too many, and that of the better ſort, who forget the Lord, and are not thankfull for his fauours: inſtead of being better, they become much worſe then they were before they had ſuch abundance; in former times when they had not ſuch plenty, they were more humble, more pittifull more forward in good things, in duties publike, in duties priuate, then now they are: their proſperity hath now made them (through their owne corruption) to be more backeward in the performance of good exerciſes; like pampered horſes, they kicke and fling, and will endure no rider, when while they were poore and bare, they were well content to be wrought; this is too too apparent in many (I ſpeake it to your ſhame) good exerciſes are forgotten. As for prayer, reading, catechiſing in thy family, thou haſt now no time; why? thou hadſt time before thou hadſt ſuch plenty. Take heede leſt penury *Vſe* 2.

which the Lord may ſend, may make thee finde time for the performance of theſe duties, which now thou careleſly omitteſt.

Neither is this the ſinne of one, or two, but it is *Epidemicall*, the ſinne of many; many are the fauours which God hath ſhewed to this land, he hath laden vs with his bleſſings, both ſpirituall and temporall, and wherein hath he beene wanting vnto vs? But alas! the more Gods bleſſings doe abound, the more pride, forgetfulneſſe of God, contempt of Religion, and the vtter neglect of all holy duties, abound alſo: our peace and plenty hath bred pride, and ſecurity, curſed daughters of ſo good mothers: had *Moſes* cauſe to cry out againſt *Iſrael*: and haue not wee much more cauſe to cry out againſt *England? Doe you ſo requite the Lord, oh fooliſh people and vnkinde*: For his many fauours heaped vpon thee, doſt thou thus multiplie and heape vp ſins againſt him? To return euill for euill, is a damnable ſinne: but to returne euill for good, how ſhall we anſwer it? But thus it is, *let fauour be ſhewed to the wicked, yet will he not learne righteouſneſſe in the land of vprightneſſe, wil he deale vniuſtly, & will not behold the maieſty of the Lord.* Eſay 26.10.

Vſe 3. Thirdly, ſeeing this is the curſed diſpoſition of man, by nature, to be moſt vnthankefull when God is moſt bountifull: and the more Gods mercies doe abound towards vs, the more pride, forgetfulneſſe of God, and vnthankfulneſſe, doe abound in vs. Then this may be a notable ground for patience, though we abound not with temporall bleſſings. For the Lord herein reſpecteth thy good, he withholdeth theſe worldly bleſſings from thee, that thy heart may not be with-drawne from him, couldeſt thou vſe them as thou oughteſt, they ſhould not be wanting, hadſt thou more ſayles hoyſed, the tempeſt of temptations would haue more vantage againſt thee; now by their fall thy veſſell is deliuered from that danger; learne then to bee content, and count it none of the leaſt of Gods fauours, that thou wanteſt what happily thou couldſt deſire, and ſeeſt others to enioy. *Oh how much better, to want the world, and enioy the Lord;*

Lord; then to gaine the world, and looſe the Lord.

In the laſt place, this may teach vs not to be vexed out of meaſure, when as ſuch as of whom wee haue beſt deſerued, doe ſhew themſelues, moſt vnthankfull towards vs, conſidering that thus wee deale with our God, to whom we are ſo many waies bounden and indebted. Haſt thou children, with whom thou haſt taken great paines? of whom thou haſt taken great care? for whom thou haſt beene at great coſt and charges? and are they ſtubborne, vndutifull, and diſobedient? Haſt thou any ſuch acquaintance, who, for many great fauours by thee to them ſhewed, returne great vnkindneſſe? Well, be not too too impatient, conſidering thou ſheweſt thy ſelfe much more vnthankefull againſt God, to whom thou art infinitely more indebted; in their glaſſe ſee thy owne face; in them behold thy owne fault. *Vſe 4.*

Not long after] As this Prodigall forſooke his Father, after he had receiued his portion: ſo it was ſoone after: for he being left to himſelfe, incontinently manifeſteth his owne weakeneſſe; hence then we may note: *Text.*

That man being left vnto himſelfe, cannot long ſtand: the many falls and infirmities of Gods owne children doe euidently confirme this truth, *Noah*, *Lot*, *Dauid*, *Peter*, how fouly did theſe worthies fall, when God a little did withdrawe his hand? Nay, *Adam* himſelfe in the eſtate of innocencie, how long ſtood he, being at his owne diſpoſe? ſome are of the minde hee fell the ſixt houre. Others are of the opinion, he fell the ninth houre. Others, that he fell the twelfth houre after his creation. Moſt agree, that he fell the ſame day wherein he was made. *Doctrine.* *Man being left to himſelfe cannot long ſtand.* *Auguſt. Theoph. Tho. Aquin.*

And is it any wonder, if we conſider how weake wee are become by that hereditary diſeaſe, which wee had from our firſt Parents? Man at the firſt was made of a mutable nature, in power of ſtanding, and poſſibilitie of falling. The power to perſeuere in goodneſſe hee had, yet the act of perſeuerance was left to the choice and liberty of his owne will; he being aſſayled by Sathans temptation, *Reaſon 1.*

tation, abuſed this his free will, and receiued a downe-fall, whereby he left all power to Good, and brought on himſelfe a neceſſity of ſinning; in which eſtate all his poſterity now lie; ſo that man is not now able to ſuſtaine or beare vp himſelfe in any good courſe; he hath not now power left not to fall, but lieth vnder a neceſſity of ſinning.

Reaſon 2. Secondly, as we are weake, ſo the Diuell he is ſtrong and craftie in tempting; fitting his temptations to euery mans humour, diligently obſeruing, whereto we are enclined, what we loue, what we hate, what we feare, what we want; and when he hath found vs, he fits vs: thus, dealing like a cunning fowler, hauing his nettes and his call, and euery thing in a readineſſe, if once he becomes acquainted with the birds note, and dyet; he makes no queſtion of the game: thus his poyſon meeting, our nature is eaſily deuoured. Conſidering then how readie wee are to runne, how forward the Diuell to driue, it is no wonder, that (except God keepe vs) we make no more ſtay.

Vſe 1. For Reproofe. *Vſe.* This firſt *Reprooueth* ſuch as truſt too much to their owne ſtrength, and relie too much on their owne power; theſe of all other are in greateſt danger, for *pride goeth before deſtruction, and a high minde before a fall*: looke vpon *Peter*, he was neuer more weake, then when hee thought himſelfe moſt ſtrong; how cowardly did he behaue himſelfe in denying of his maſter, euen then, when he made that couragious profeſſion? Alas! how ſecure doe men grow, thruſting themſelues wilfully into dangerous places, expoſing themſelues to dangerous temptations, yea, tempting the Diuell to tempt them, as if Sathan durſt not ſet vpon them; or if he did, as if they by their owne ſtrength were able to withſtand all his encounters? and hence it is, that through this their careleſneſſe, God doth leaue men to themſelues, and ſo they runne on headlong into all vngodlineſſe, committing ſuch ſins, as the ſunne doth bluſh to ſee; and the very earth doth groane to beare.

Pro. 16. 8.

In

In the ſecond place let this *Admoniſh* vs to deſpaire of our owne power, and of all ſtrength of the fleſh, *Be not high-minded, but feare*, and *thou that now ſtandeſt, take heed, thou mayſt fall.* Art thou as ſtrong as *Sampſon*, as righteous as *Lot*, as holy as *Dauid*? yet thou canſt not long ſtand without Gods grace. *Peter* would needs walke on the ſea, he thought he could haue done as his Maſter did, but aſſoone as he ſets his foot on the waters hee is ready to ſinke, had not Chriſt caught him by the hand and held him vp, he had beene gone. So is it with thee and me, vnleſſe the Lord reach out the hand of his grace to ſupport vs we cannot but fall. A ſtaffe ſtands while the hand ſtayes it, but when the hand is with-drawne it falls immediately to the ground. Wee are to the Lord as the ſicke man to his keeper, who cries, take me vp and I will riſe, hold me and I will ſtand, helpe me and I will goe, &c. Let vs then learne to renounce our ſelues, and relye wholly vpon the Lord and the power of his might, for by that ſhall we bee ſtrengthened, without that our ſtrength is weakeneſſe. Doctor *Pembletons* ſtorie ſhewes this, of whom we reade in the Booke of *Martyrs*. *Worke out therefore thy ſaluation with feare and trembling.* True it is in reſpect of God, thou haſt no cauſe to feare, *for his foundation remaineth ſure*; but in reſpect of thy ſelfe and owne frailty thou haſt great cauſe to feare, leaſt by falling into ſinne thou doeſt diſpleaſe the Lord, and cauſe him to hide away his face; and ſhould not the Lord ſtrengthen thee by his power thou wouldſt hazard thy ſaluation euery day, and forfeit heauen. It is not with vs as with a childe, who after two or three yeares may be let goe alone, God muſt ſtill leade vs; if hee hold vs not by the hand we ſhall ſoone haue a knocke. Nay more, as *Mephiboſheth Ionathans* ſonne, wee ſhall catch ſuch a fall, as that thereby we ſhall become lame vntill the day of our death. Conclude therefore with *Dauid*, *It is good for mee to hold faſt vnto the Lord.* Truſt not to thy own ſtrength, feare thy owne weakeneſſe, then ſhalt thou be moſt ſtrong when

Vſe 2.
Rom. 11. 20.
1 Cor. 10. 12.
Matth. 14. 30.
Eſay 6. 10.
Eſay 1. 11.
Phil. 2. 12.
2 Tim 2. 19.
2 Sam. 4. 4.
Pſal 73. 28.
2 Cor. 12. 10.

when thou art moſt weake. When thou art moſt weake in thy owne apprehenſion and acknowledgement, then ſhalt thou be moſt ſtrengthened by a gratious ſupply from a higher hand.

Vſe 3. In the Third place this doctrine may ſerue to humble vs, yea the beſt of vs. We are ſtill ready to ſtand in our owne light, and to bee highly conceited of our owne ſtrength and power, as if wee were able to goe through fire and water if need ſhould require: alas! thou art ignorant of thy owne weakeneſſe, thou canſt not patiently beare an ague, nor the touth-ach, nor the collicke, nor the gout, much leſſe greater torments: ſhould God withdraw his hand, what *Apoſtates* ſhould we proue? what ſinnes would we not commit? we deceiue our ſelues if any of vs thinke that it proceeds from vs, or that it is out of our ſtrength, that we liue ſo blameleſſe a life, commit not ſuch nor ſuch groſſe euils as others doe: bleſſe God for it, no thankes to nature, thine is as bad as others. Let this be well conſidered of, it will helpe thee to that iewell which is ſo much ſet by of the Lord. Namely a humbled and a thankfull ſoule.

Hee tooke his iourney into a farre country] We haue ſeene *when* he went, now let vs ſee *whither* he went, the Text ſaith, *into a farre countrey*: where conſider wee firſt, what is meant by this farre countrey: Secondly, how he went into this farre countrey. For the firſt; the farre countrey here ſpoken of is, the *Region of ſinne*. So *Auſtin* doth expound it. This countrey is farre, not in regard of the diſtance of place (for euery part of the world is alike neere vnto the Lord, as *Ionas* found when he tooke his iourney from *Ioppe* to *Tarſus*) but in regard of diſtance of affection, then is a man fartheſt from God, when hee is moſt vnlike vnto God, ſo the Lord himſelfe expounds it. *What iniquities haue your fathers found in mee, that they are gone away farre from mee? ſo the Epheſians are ſaid to bee farre of, while they were in the eſtate of nature.*

Regio longinqua fuit oblitio eri. Aug. queſt. euang. 33.

Eſay 46.12. Pſal. 139.7.

Ier. 2.5.

Epheſ. 2.17.

And

And thus we may see the Second point also cleared, which is, The manner how hee went into this farre countrey: he went not by the feet of the bodie, but by the affections of the soule, he withdrew his heart from the Lord, and set it vpon vanity, he departed farre from him. First, in regard of the opposite and differing disposition: God his *volo*, being his *nolo*, and his *nolo* being Gods *volo*. Secondly, he went farre, in regard of the great and many sinnes he did commit, for multiplication of sinnes is like multiplication of steps, which at length carry a man farre away from the place where he was: Both these wayes may this Prodigall be sayd to take his iourney into this far countrey.

Non pedibus sed affectibus.

Non interuallo locorum Deus relinquitur, sed prauitate morũ. Ambr. in Psa. 119

Thus hauing seene the meaning of the words, let vs now come to the instructions; the first shall be this:

It is the nature of sinners, to fly from Gods presence, and get farre away out of his sight. This is their desire and indeuour.

Doctrine.

Sinners cannot endure Gods presence.

See this prooued in the 21. of *Iob* 14. So *Ionah* 1.3. also confirmed by examples. *Adam* who hid himselfe in the bushes. *These fled from God in their affections and by their sinnes; and manifested it by a foolish desire, to conuey their bodily presence out of his sight.*

Iob 21.14. Gen. 3,8.

Reasons. First, the remembrance of his presence doth crosse them in their sinnes; and that they would not bee. Therefore they (purposing to sinne) get out of his sight (as they foolishly imagine) that so they may haue the more liberty.

Reason 1.

Secondly, there is as great contrariety betwixt God and sinners, as there is betweene light and darkenesse: how then is it possible for them to agree; therefore doth the sinner fly from his face: and by no meanes can abide his presence.

Reason 2.

Thirdly, sinne maketh a man Gods debter, for the law tyes him to obedience, if he faile in it, it binds him ouer to the curse, and the more a man sinneth, the further hee runneth into arerages with God: Now experience teacheth,

Reason 3.

cheth, debtors care not for the ſight of their creditors, eſpecially if the bonds be forfeit, and debt due: but ſo is it with euery ſinner, and therefore no maruell if they flie from him.

Vſe 1. Let vs therefore examine our ſelues, whether we bee ſtill in our ſinnes; hereby may we know it: doſt thou loue Gods preſence, and delight in it? doſt thou ſet the Lord alwaies before thee, walking as in his ſight with that kingly Prophet? doſt thou loue his houſe, and the place where his honour dwelleth? doſt thou bewaile his abſence as the bitterеſt croſſe; and neuer reſteſt ſeeking with the Spouſe vntill thou haſt found him; and canſt thou long and looke for his appearing in glory, deſiring to be abſent from the body, that thou maiſt bee preſent with the Lord? are theſe things in thee in truth? doſt thou finde thy heart and ſoule thus affected? is it thus with thee, art thou ſure of it? why then, without queſtion, thy ſinnes are pardoned, debts diſcharged and thou at peace with God: But if it be otherwiſe, if the contrary be in thee; if thou putteſt God out of thy remembrance, and canſt not endure to haue him in all thy thoughts; if thou reſpecteſt not his houſe, but eſteemeſt it as a iayle, being neuer well while thou art vnder his roofe, and neuer better then when hee is loſt: and if thou deſireſt that hee might neuer appeare, or thou neuer by death or iudgement might bee brought vnto him; Let mee then tell thee to thy face thou art ſtill in thy ſinnes, thou art infinitely indebted to the eternall God, thou mayſt euery day expect a *capias corpus* to bee fetcht from hence and throwne into the iayle, *from whence thou ſhalt not depart till the vttermoſt farthing be payd*, which will neuer be.

Pſal. 16. 8. Pſal. 26. 8. Cant. 3. 1.

2 Cor. 5. 8.

Pſal. 10. 4.

Matth.

Vſe 2. In the next place; let this ſerue to admoniſh ſuch, as we would be able to endure Gods powerfull preſence, eſpecially at that great and terrible day; to breake off their ſinnes by vnfeined repentance, and labour to haue their debts diſcharged by *Chriſt*, for otherwiſe thou ſhalt call

to

to the mountaines and hilles, to hide thee from his presence that sitteth on the throne. Reuel. 6.

In the Second place, wee may obserue this doctrine:

The following of sinne is a forsaking of God; and the further in sinne the further from God. Doctrine 2. *The following of sin is a forsaking of the Lord.*

The Scripture is plentifull in proofes, as *Deut.* 32. 15. *Iud.* 2. 11. 12. 1 *King.* 11. 33. *Isay* 1. 4. *Ier.* 2. 5. & 5. 7.

But doth not the Prophet affirme that it is impossible to flie from the presence of God? *Psal.* 139. wonderfull are the testimonies, the Prophet there bringeth to amplifie Gods illimited presence: how then can this be true? *Obiect.* Psal 139. 2, 3, 4, 5, &c.

In a word for answer, know that out of Gods reach no man can fly, but out of his fauour hee may, and from his awe by his rebellious will. Thus doe sinners flie from God and forsake him (as I formerly shewed euen now in the opening of these words, and therefore it is now needlesse to stay your eares with a commemoration, of what I so lately said) now for the Vses. *Answ.*

First, this letteth forth the miserable estate of all impenitents: their whole life is nothing else, but a wandering from the eternall God, in whose presence there is fulnesse of ioy, and at whose right hand there is pleasures for euermore; like lost sheepe they stray out of Gods pastures into Sathans inclosures; destruction and calamity must needs be in their waies, horror and shame will seise on them in the end. *For loe they that are farre from thee shall perish, they shall be destroyed that goe a whoring from thee.* He that leaues the light must needes walke in darkenesse, and he that forsakes the God of life, whither is he posting but to eternall death? when *Cain* went away from God, there was no more account made of him, then of a vagrant and vagabond; is their estate any better, who by committing of sinne depart from the Lord? what are they but *Cains*, Outlawes, Rebels, Runnagates? trauelling as it were without *Vse* 1. Rom. 3. Psal. 73. 27. Gen. 4. 14.

without a paſſe, whoſe faireſt end will be to be ſent to the houſe of correction: but greatly to be feared of moſt, to the place of execution?

Vſe 2. Admonition to ſuch as are yet in their ſinnes, and keepe a conſtant courſe in committing of them, ſpeedily to turne backe vnto the Lord and looke vpon him, (as *Eſay* exhorteth) as you haue gone from him by ſinning, turne to him againe by daily repenting, that it may be ſpoken of thee, as *Paul* ſpeaketh of the *Epheſians*. *You who were once farre off, are now made neere.* Conclude with *Dauid*, *Pſal.* 119.28. *It is good for me to draw neere vnto the Lord.*

Eph. 2.
Pſal. 119.28.

Iſay 45.22.

Oh conſider, aduiſedly conſider, the eſtate thou now liueſt in, make a ſtop, and call to minde whither thou art going, thou haſt kept a courſe of ſinne from the firſt day of thy birth to this preſent houre, euery thought that came from thy heart hath beene a ſtep; ſo euery word, and much more euery deed. Thus haſt thou multiplied ſteps, and beene walking on for this twenty or thirty yeare; and whither hath thy courſe tended, ſurely to perdition and deſtruction, *Thy feet goe downe to death, and thy ſteps take hold on hell.* Be wiſe now at the laſt, walke on no further in this way, *Auoyde it, paſſe not by it, turne from it, and paſſe away*; the further thou goeſt, the more ſighes, ſobs, and teares it will coſt, if euer thou returneſt. *Take heed then that thou depart not further from the liuing God*; if thou wilt perſiſt and wilt not be reclaimed, why then, what remedy; if thou wilt needs periſh, periſh; but know that in the end it will proue an euill thing, and a bitter, *that thou haſt forſaken the Lord thy God.*

Pro. 5.5.

Pro. 4.15.16. 27.

Heb. 13.3.

Ier. 2.19.

Vſe 3. Here wee ſee the reaſon why the wicked cry and are not heard, the reaſon is, they are too farre off. Much complaining there is of Gods deafneſſe; hee will not heare when they cry; he is farre off when they call: True it is, *Salomon* doth affirme it, but where lyeth the fault? in God, or in thee? ſurely in thy ſelfe, and none elſe, for God goeth not from man, but man from him. But wee

Pro. 15.29.

play

play like ſome fooliſh Mariner, who ſailing nigh ſome rocke, thinkes the rocke runnes from the ſhip, when indeed the ſhip ſailes and the rocke ſtands ſtill: ſo wee leaue the waies of God, and run our owne courſes, and then complaine the Lord hath forſaken vs, and is farre away. Draw neere to God by grace, he will be neere to thee in mercy. Iam 4.8.

And there waſted his ſubſtance with riotous liuing] As it was not long after he had his ſubſtance that he departed from his Father, ſo was it not long after he had left his Father that he departed from his ſubſtance. This is the fruit of forſaking God. *Text.*

A man that will forſake the Lord and caſt away his gouernement, can neither keepe himſelfe, nor the good gifts which God hath giuen him. But I will not proſecute this point. *Doctrine.*

Obſerue we here how this Prodigall being ouer ſhooes, neuer reſts till hee haue plunged himſelfe ouer head and eares, he goeth on in ſinne and maketh no ſtay till he come vnto the top; being once impudent to call for his portion, hee groweth paſt grace, and cares not how lewdly hee ſpends it. This may teach vs this generall truth. *Obſer.*

That it is the nature of the wicked not onely to ſinne, but to proceed and make a progreſſe therein, going on from euill to worſe, not ceaſing till they come to the extreamity of prophaneneſſe. *Doctrine. Wicked men proceed from euill to worſe, they make no ſtay but wilfully runne on.*

This truth may be further prooued, *Ier.9.3. 2 Tim.3. 13. Iſay 1.5.*

The Scriptures are full of examples (for the further confirmation of this point) both of the wicked and godly. Thus was it with *Eue*, firſt ſhe liſtened to the diuels temptation; ſecondly, ſhe made a light reſiſtance; thirdly, ſhee began to doubt of what God had affirmed; fourthly, ſhe grew in concupiſcence, the eye likes, the heart luſted, and both of them deſired the forbidden fruite; laſtly, ſhee fell to flat apoſtaſie and rebellion. Thus was it with *Cain*, firſt, he was an hypocrite, offering ſacrifice only for faſhion; ſecondly, when he perceiued God reſpe- Gen.3.6. Gen.43.8.

cted his brother better then himſelfe, hee waxed angry and wrath; thirdly, hee grew to haue a deadly hatred; laſtly, he became a moſt vnnaturall murtherer.

Thus alſo *Iudas* was firſt an hypocrite, then a thiefe, then a lyar, laſtly a traitour. What neede I ſpeake of *Dauid*, *Noah*, *Peter*, and many others, who like a cloude of witneſſes will prooue what hath beene deliuered.

Reaſon 1. The Reaſons are many, one taken from the nature of ſinne, which will fret like a canker, and like a gangrene, eate further and further: *Paul* compareth it to leauen which is of a ſpreading nature, as Chriſt ſheweth in the Parable of the leauen, it ceaſeth not vntill the whole bee leauened. So ſinne getting once the heart, diffuſeth it ſelfe ouer all the body, and neuer ceaſeth vntill all be infected, it leaueneth the hand, the eye, the eare, and cloſely creepeth from part to part, till the whole man be leauened.

2 Tim 2.16. 1 Cor 5.6. Matth.13.33.

Iam.1.15. Ezek 47.1.4. Many other compariſons there are in Scripture, that doe ſet out the nature of it.

Reaſon 2. A ſecond Reaſon is, becauſe wilfulneſſe in ſinning ſilenceth conſcience, and by degrees extinguiſheth it; ſo it is no wonder they commit ſinne with greedineſſe, when this ſame *Monitor* is dead, or ſpeechleſſe.

Reaſon 3. Thirdly, Becauſe God often giueth vp ſuch to the hardneſſe of their owne hearts, as make no conſcience of leſſer ſins, he forſaketh them who forſake him. This ſecret iudgement the Prophet declareth, which fell on the old Iſraelites for not hearing the voice of the Lord. They would not be admoniſhed nor reclaimed, *Therefore he gaue them vp to the hardneſſe of their heart*, and ſuffered them to walke in their owne counſels. Thus God doth puniſh ſinne with ſinne: the ſinne that followeth is as a puniſhment of that which went before; he puniſheth the firſt ſinne with a ſecond, and the ſecond with a third; and for their not obeying in ſmaller matters, he giueth them vp to the ſwindge of their affections.

Pſal.81.11.12. Rom.1.24.

A laſt reaſon may be, becauſe the diuell driueth them by his temptations and prouocations; As he did *Iudas*, who would not ſuffer him to reſt in a plotting and purpoſing to betray his maſter, but ſtill put him on till he came to the height of wickedneſſe, and after hee had brought him thither, rewarded him with the halter for his paines. Now then it is no wonder they runne ſo faſt, for *they whom the diuell driues feele no Lead on their heeles.* *Reaſon 4.*

Seeing this is ſo, that it is the nature of the wicked to waxe worſe and worſe, adding ſinne to ſinne, not ſtaying till they come to the extreamity of prophaneneſſe, as hath beene prooued by Scripture, example, and reaſons. Then let wicked men take notice of their curſed condition and fearefull eſtate, for what ſinne ſo foule that a wicked man may not, nay is not likely to commit? There is none ſo chaſt but may proue an vncleane adulterer, none ſo loyall but may proone a perfidious traitor, for what ſhould hinder? Surely, if any thing doth, it muſt be Gods reſtraining grace: But what hope or promiſe haſt thou that thou ſhalt be kept from comming to this height of ſinne? Gods promiſe is onely to ſuch as feare him, and not to thee. Bleſſe not then thy ſelfe from theſe groſſe euils, for thou mayeſt proone as vile a *Nero*, a *Iulian*, a *Iudas*, as euer the Sunne ſaw, or earth bare, there wants but a temptation to driue thee to the groſſeſt euill; There is that leauen, that poyſon, in thee which (without Gods wonderfull power in reſtraining) will at laſt diſcouer it ſelfe in the practiſing and following of the moſt flagitious courſes: Many from honeſt beginnings haue riſen to incredible licentiouſneſſe, whoſe liues are ſuch, as that it is now as hard a taske to be perſwaded they had beene euer good, as once it would haue beene to haue perſwaded them they would proue ſo deſperate. Oh how happy were it for thee if by this that hath beene ſaid, the eyes of thy vnderſtanding might bee opened, that thou mighteſt ſee thy ſelfe what thou art, and what thou art like to be. *Vſe 1.*

1 Kings 8. 13.

Vſe 2. A ſecond Vſe may bee for further terrour to the wicked: for doth ſinne grow? ſo doth the wrath and vengeance of God grow; thou that committeſt ſinne, with euery ſinne thou committeſt (and alas what word, action, thought, is not a ſinne vnto thee) thou hordeſt vp a proportionable meaſure of *wrath againſt the day of wrath*, as *Paul* doth witneſſe. Thus is euery wicked man a woefull hoarder vp of treaſure. Thou that heareſt this, or readeſt this, who art in thy naturall eſtate, conſider aduiſedly what is ſaid, couldſt thou number exactly the multitude of thy actions, both ſpirituall, naturall, and ciuill, couldſt thou reckon vp the millions of words, and put in the beſt words into the number, thou haſt euer ſpoken, that euer paſſed betweene thy lips, &c. couldeſt thou ſumme vp the infinite number of thoughts that euer hath beene in thy heart; if thou couldſt do this, thou mighteſt put downe in thy Catalogue ſo many ſinnes; and with euery of theſe make account for a meaſure of indignation and wrath proportionable to thy ſinne. Oh conſider this, the Lord giue you hearts ſeriouſly to conſider it, and thinke of it; happy had it beene for thee, thy mothers wombe had beene thy graue, or that thou hadſt periſhed many yeares agoe, except thou repenteſt of thy ſinnes, for long life in ſinne is no bleſſing but a curſe. *Accurſed ſhalt thou be though thou liueſt an hundred yeares.*

Rom. 2 4.6.

Eſay 65.20.

Vſe 3. Thirdly, This may ſerue to informe our iudgements concerning the wicked man, and who he is: ſeeſt thou one to perſiſt in euill, adding drunkenneſſe to thirſt, going on from euill to worſe? thou maieſt then giue ſentence that he is a wicked wretch: True it is, thou canſt not ſay he is a Reprobate, for God may call him in his good time, but for the preſent, thou maiſt anouch (without crauing pardon) he is wicked. One Swallow maketh not a Summer, nor one Sinne a Sinner; but, as we may iudge a man to be of ſuch a Trade, if hee follow it early and late, earneſtly and conſtantly, and (in a manner)

Pſal. 50.16.18. 19, &c.

manner) buſie himſelfe in nothing elſe, ſo if a man trade in wickedneſſe, and make it his occupation, we may bee perſwaded he is prophane.

Fourthly, Is this ſo, that when a man hath once giuen himſelfe to ſinne, hee makes no ſtay, but runneth on to further degrees; then let it *Admoniſh* euery one to take heed of the firſt beginnings of ſinne; ſinne is deceitfull; nay, it is deceitfulneſſe it ſelfe: Haue therefore no dealing with it. It playeth with vs, as the Leuites father in Law, perſwading vs to ſtay this dinner, this night, and ſo at laſt makes vs ſtay two dayes longer then we would, or ſhould. It ſaith as the ſluggard, Yet a little ſleepe, Yet a little ſlumber, A little folding of hands to ſleepe, Yet a little more ſinne, Yet a little more good fellowſhip, Yet a little more deceit; and ſo many of theſe littles make a great deale. But what *Salomon* ſaith of the beginning of ſtrife, is true alſo of any other ſinne, it is as the opening of the waters: Thoſe that haue giuen the onſet to Sinne, haue as it were opened the floud-gates of impiety, which are not againe ſo eaſily ſhut, for the violence of the ſtreame beareth all things before it: Open not therefore thoſe floud-gates, though it be but a little; the waters will guſh out, there is no eaſie ſtopping them: Haue nothing to doe therefore with ſinne, no not with the leaſt ſinne (for they doe but vſher great ones: and like little Rogues, being crept in at a window, open the doores for the bigger to come in) but keepe it off, euen as thou wouldeſt an enemie at the ſwords poynt, for if once it enter, it is like the vnwelcome gueſt, it will not away. Wickedneſſe is much eaſier to keepe out, then to caſt out. While thou art on the top of the hill, it is at thy choyce whether thou wilt thence throw thy ſelfe downe or not, but, if once thou throweſt thy ſelfe downe head-long, it is not at thy choyce to ſtay, before thou commeſt to the bottome. They vtterly therefore delude themſelues, and pittifully gull their owne ſoules, that running head-long into a courſe of ſinning,

Vſe 4.

Hab. 3. 13.

Pro. 24. 33. *Sin is a ſhameleſſe Begger.*

Pro. 17. 4.

conceiue an opinion to leaue ſinne at their pleaſure; What need they Saint it in their youths, they haue time enough to repent in their age? Oh that this Doctrine were well conſidered, ſurely it would take away this conceit, and euidently ſhew them their madneſſe and folly, for doth not cuſtome proue another nature? doth it not bring ſuch a hardneſſe on the heart, as that man cannot repent; it is no eaſie matter for a man to forget that hee hath beene long in learning. Bee admoniſhed therefore to ſtay from entring into any vngodly courſes. Wouldeſt thou keepe thy ſelfe from Murder, then repreſſe raſh anger; from Sodomie, flye adultery; from Periury, beware of common ſwearing; for as no man on the ſodaine becommeth moſt excellent in virtue, ſo no man on the ſodaine becommeth deſperate in euill, but commeth to the height of ſinne as it were by degrees: Wherefore none can be too warie or watchfull ouer himſelfe in the preuenting of the firſt beginnings, yea in killing and ſlaying of ſinne, while it is in the thought, as men do Serpents in the ſhell, and Rauens in their neſt. This is a high poynt of heauenly wiſedome, and therefore let vs all be learners of it.

Rom. 2. 5.

Vſe 5. A laſt vſe, is for our *Imitation*, though not for the matter, that is abominable; but for the manner of growing, let vs imitate them, for that is commendable: they grow worſe and worſe, and from one degree of ſin to another, why then, ſee that thou grow better and better, proceed from one degree of grace to another, to faith adde vertue, to vertue adde knowledge, &c. God in his Arithmetique loues *Addition* in good, and *Subſtraction* in euill; but the Diuell, contrary: as then, hee that is vniuſt becommeth more vniuſt, ſo let him that is righteous become more righteous. Conſtancie and growth, if in goodneſſe is a vertue, but if in vice, a ſinne: Be good, and the Lord increaſe thy growth.

2 Pet. 1. 5, 6.

Reuel. 22. 11.

Text. Now wee will come nigher vnto the words [*And there, &c.*] Wherein obſerue, firſt, what he did in this farre

farre Countrey: The Text ſaith, *hee waſted his ſubſtance*, that portion which his Father gaue him, hee ſpent and conſumed: Secondly, how he ſpent it; it was with riotous liuing, hee did not onely ſpend but miſpend it, hee waſted it vpon Harlots, and in other flagitious courſes. The inſtructions that I doe gather from theſe words, are theſe two:

First, *That euery ſinner is a great waſter.* — *Doctrine 1. Sinners are great waſters.*

Secondly, *That Sinners ſpend and waſt Gods good gifts in ſinnes ſeruice.*

For the firſt of theſe, and the proofe of it, *viz.* that Sinners are waſters and ſpend-thrifts: See it proued, by two or three inſtances; Take notice of the waſt that *Adam* made, by ſinne at the very beginning; What a waſt made he of his knowledge, wiſedome, liberty, glorie, peace, and other good gifts and graces, by forſaking of his God? Did hee not looſe that in ſixe houres, which God was prouiding for him in ſixe dayes? Conſider *Eſau*, what a waſt made he? how many priuiledges loſt he at once: for firſt, he was by Nature, heire to the Couenant that God had made with his grandfather *Abraham*, which was, *That God would be his God, and the God of his ſeed after him.* Gen.17.7. Secondly, he was heire to all his grandfathers and fathers lands. Thirdly, all his brethren and ſiſters muſt doe reuerence vnto him: Now, all theſe he waſted and ſold away: but what had he? ſurely but one diſh of meat, and that a meane one, *A meſſe of Pottage.* Gen.25.34.

The Reaſons may be theſe:

First, they want wit; (as hath beene before ſhewed) they haue no ſpiritual wiſedome, nor vnderſtanding to husband Gods bleſſings well, *viz.* to his glory, and their own profit, and the good of others: what is not thus imployed, is but waſtfully ſpent. *Reaſon 1.*

Secondly, they are ſo greatly in league and loue with their owne luſts, (as ſo many Harlots which they maintaine, and keepe) that they thinke nothing too good, Iam.4.3.

or too deare for them: What is layed out on them is lewdly wasted: They will at length waſt all in maintayning theſe.

This in the firſt place may Reproue ſuch as iudge contrary iudgements, eſteeming wicked worldlings, couetous miſers, and others of the like ſtampe to be excellent husbands: True it is, they are ſtill in trading, buying and ſelling, and ſeeme to thriue, but if the matter be well weighed, they make but a ſorrie gaine, they get earth, looſe heauen, get a little vanity and vexation, and looſe an eternall weight of glory, now is this any better then *Eſay* his pennyworth? What gaine is this? What profit brings this? Is it profit to winne the whole world, and looſe the ſoule, which a thouſand worlds cannot redeeme? this is but penny wiſe and pound fooliſh: theſe courſes are no thriuing courſes; let vs therefore reforme our iudgements, and eſteeme of them as they are indeed, *great waſters* and *ſpend-thrifts*.

Secondly, let it Admoniſh euery one of vs, and ſuch as are Maſters, in a ſpeciall manner to take heed of dealing with the wicked, for they are ſtroy goods and ſpend thrifts; they waſt their owne goods, and what hope is there they will husband thine better? nay; doe they not bring Gods curſe at their heeles, which will conſume, and (like a Moth) fret what they goe about? hath not God threatned to curſe whatſoeuer they put their hand vnto? Take heed then how any of you open your doores to a graceleſſe perſon, without you want a waſter and a ſpend-thrift; if ſo, then ſet open your doores, and entertaine the wicked, and bid them welcome. It may alſo admoniſh Parents, and put them in minde in matching of their children, to beware of ſuch: Euery one deſires to haue good Husbands for their daughters, and prouident Wiues for their ſonnes; if ſo, then match with them that feare the Lord, for they will as well bring in, as lay out; their eare and eye gathers, as well as heart and hand ſpends. But, as for the wicked, they lay out

Deut. 28.

of

of the whole ſtocke, and haue no care of increaſing of their goods, and what good husbandry is in this? In a word, let all be warned, and of all let this councell be regarded, leſt thou mourne at the laſt, when thy fleſh and body are conſumed: and ſay, *How haue I hated inſtruction, and my heart deſpiſed reproofe.* Pro. 5. 11, 12.

The ſecond poynt which I obſerued, is this:

Doctrine. *The wicked ſpend Gods gifts in ſinnes ſeruice.* Read *Hoſ.* 2. 8, 9. Where we may ſee how liberall and bountifull the Lord was vnto them; he gaue them Corne, Wine, and Oyle, multiplyed their Siluer and their Gold, but theſe they imployed in the ſeruice of *Baal*, which they ſhould haue imployed to the glory of God. So *Am* 6. 4. they abuſe theſe outward bleſſings, to gluttonie and drunkenneſſe, ſee *Rom.* 3. 13. As they thus abuſe the gifts of *body*, ſo alſo gifts of *minde*; their Knowledge, they abuſe to Gods diſhonour; imploying it in curious prying, and ſearching into hidden Myſteries; their Wit and Learning alſo they thus imploy, as euidently appeares in the Stories of *Ieraboam*, *Saul*, *Achitophel*, *Hammon*, *Herod*, and others. I ſhall not need to ſtand further vpon the proofe, it being ſo euident, and therefore I will come to ſome Vſe.

Doctrine. *The wicked ſpend Gods gifts in ſinnes ſeruice.* Hoſ. 2. 8, 9.

Amos 6. 4, Rom. 3. 13.

And firſt, this ſerueth ſharpely to Reproue thouſands in the World, who thus abuſe thoſe gifts which they haue receiued from the Lord. How many are there to whom God hath giuen the fat of the earth? whoſe bellies he hath filled with his hid treaſure? whoſe barnes are full? whoſe cup doth ouerflow? whoſe corne and oyle hee hath wonderfully increaſed? that truely ſeeke to glorifie God by theſe their riches? Is it not a rare matter to finde one amongſt a thouſand? Let experience ſpeake, who more griping, more couetous, more proud, more forgetfull, more vnthankfull, then they who haue greateſt abundance of theſe outward things? Againe, doe not many ſpend their riches on gorgeous attyre, vnbeſeeming their places? vpon gorgeous buil-

Vſe.

dings,

dings, for the Screetch-owle and Batt to dwell in? vpon exceſſiue cheere, and vaine pleaſure, ſpending more at one banquet, then would keepe twenty poore members of Chriſt Ieſus in good ſort all their dayes? Are there not as many (nay more) that doe offend in abuſing the gifts of body, imploying euery member thereof to the ſeruice of ſinne? their *eyes* making windowes of vanities, hauing their *eares* open to filthy talke, ſongs, and ribald ſpeech? their *tongues*, are not they vſed to curſing, ſwearing, and blaſpheming of the moſt ſacred name of God, which they ſhould feare and reuerence? their *hands*, are they not curſed inſtruments of ſin? wholly imployed in deceit, filching, or fighting, or the like: Their *feet*, are not they imployed in walking in the waies of ſinnes, to places of vncleanneſſe, Stage-playes, Bull-baitings, Bawdy-houſes, and other ſuch like cages of vncleanneſſe? Doe not moſt of you thus vſe thoſe members, to his diſhonour who hath beſtowed them vpon you. Alas, alas, it is too too apparant. And as for theſe inward gifts, the gifts of *minde*, which God hath beſtowed on men, as Wit, Knowledge, Learning, how are they abuſed, for the nouriſhing of contention, and the maintenance of iniury, oppreſſion, and iniuſtice?

Thus then you ſee how many in the world come vnder this reproofe, let euery one of vs looke well vnto it, for he is one of a thouſand that deſerues not to bee taxed: See therefore, and confeſſe your faylings, and imploy Gods gifts to his owne glory. Oh! conſider how you will anſwer it; Should a louing Husband giue vnto his Wife rich iewels and fayre bracelets, and ſhee beſtow them on a Stranger, could this bee well taken? or ſhould a King giue many Lordſhips, and much Reuenewes vnto a Subiect, and he imploy them in the enemies ſeruice, would not all count him for a ranke Traytor? And what art thou better? God hath giuen thee many Iewels, and beſtowed on thee many Lordſhips, as thy tongue, thine eye, thy hands, thy bodie, thy ſoule; theſe thou wholly doſt imploy in the ſeruice of God,

Gods enemie: thou giueſt them to the Diuell, by thy blaſphemie, drunkenneſſe, by thy pride, by thy vncleanneſſe. Oh wretch! to receiue thus with the one hand from the Lord, and to giue with the other vnto the Diuell. But in a word, to conclude the poynt, remember all you that any way thus miſpend theſe gifts of God, (I ſay againe remember) the ſeruant that was vnprofitable in not imploying his Maſters Tallent to his aduantage, but returned to him his owne, wrapped vp in a napkin; hee (you know) had his portion in that Lake which burneth with Fire and Brimſtone. Now, if he were thus puniſhed in not vſing of it, how ſhall you be plagued, who doe abuſe it wickedly and malitiouſly to his diſhonour: If you perſeuere herein, the Hotteſt fire in Hell ſhall be your reward. You that are in Authority, (I ſpeake to you and warne yee) abuſe not your authority, peruert it not to iniuſtice, or oppreſſion: Rich men, I ſpeake to you, let not your wealth make you ſwell with pride, let it not cauſe you to be contentious: I ſpeake vnto you all, and from the eternall God I warne you, not to abuſe any good bleſſing that God hath giuen you, for bee you well aſſured, there will come a day of reckoning. Matth. 25. 30.

And when hee had ſpent all, there aroſe a mighty famine in that land, and he began to be in want. Verſe 14.

And he went and ioyned himſelfe to a Citizen of that countrey, and he ſent him into his fields to feede ſwine. 15.

And he would faine haue filled his belly with the huſks that the ſwine did eate: and no man gaue them vnto him. 16.

In theſe three Verſes, we haue laid downe to be conſidered the *Puniſhment* of his ſinne, which is *Common* vpon the whole countrey with him, *ver.* 14. or *Perſonall* on himſelfe in ſpeciall, *ver.* 15, 16. To come to ſome inſtructions (briefly) which this 14. *verſe* will affoord, and ſo to haſten to the next. In generall we might obſerue:

That where ſinne goeth before, puniſhment will follow after. Doctrine.

We

We haue heard of his ſin, now here followes the wages: but I will onely name this.

Text. *And when he had ſpent all*] *i.e.* All that portion the Father had beſtowed, thoſe common gifts which his Father had giuen vnto him, theſe were they that were ſpent and waſted. This may teach thus much.

Doctrine. *Common gifts are of a waſting nature*: They may bee vtterly ſpent, and conſumed, and finally bee loſt. Thus did *Saul* looſe that portion of common gifts God had giuen him; for the Text ſaith, *the ſpirit of God departed from him*: not the ſpirit of regeneration, which worketh in the elect; for that dwelleth where it once entereth. But by *ſpirit*, we are there to vnderſtand the common gifts of the ſpirit, as wiſedome, fortitude, and other morall, ciuill, and ordinary gifts, wherewith *Saul* was endued, and which God had vouchſafed vnto him, for the enabling him to the duties of his gouernement; as for the ſpirit of regeneration, and the ſanctifying and ſauing graces of that ſpirit, he neuer had. So alſo *Heb.*6.4. the Apoſtle doth confirme this truth, where he ſheweth, that ſome that are partakers of the holy Ghoſt, they may fall away: Any common gift or grace, as knowledge, learning, or the like, may be loſt: and ſo for the things of this world, which God giues in a plentifull meaſure, to the men of this world, they are but of a waſting nature; *For the world paſſeth away, and the luſts thereof*, as *Iohn* affirmeth.

Common gifts are of a waſting nature.
1 Sam. 16.14.
Heb. 6.4.
1 Ioh. 2.17.

Vſe 1. *Vſe.* Let this teach vs to learne, to put a difference betwixt that portion, which God giueth to his children, and to the wicked, betweene the earthly and heauenly inheritance: the one may be waſted by the vſing; the other ſhall be increaſed: The one may vtterly be ſpent; the other neuer: moſt true it is, the ſanctifying graces of Gods children are ſubiect to a kinde of abatement and decreaſe, for want of vſing and renewing; but finally bee-ſpent they cannot; for theſe gifts and graces are without repentance.

Rom. 11.29.

In

In the second place, let this serue for direction, what portion especially to chuse and seeke after, not that which is so readie to decay, but labour for a portion of a better nature, namely, for that inheritance which is reserued in the heauens: what folly is it for thee to spend thy time, and bestow thy paines, in getting that which is of no continuance, which will consume and waste like waxe before the Sun? Oh be more wise and chuse the better part, that shall neuer be taken from thee. Weane thy heart more and more from these perishing pleasures, and make choyce of that portion that endures for euer. Get true faith, and other saving graces, and be assured Hell gates shall neuer preuaile against thee. *Vse 2.* *Caduca spernere, cœlestia spirare.* Luk. 10, 42.

Last vse, may be an vse of comfort, to all such as haue the saving graces of Gods blessed spirit bestowed on them. The best portion God hath giuen thee, the goods of the permanent inheritance is thine, be thou content that God shall distribute his moueables to whom he pleaseth. Take thou thy part which is the better, goe thy way; be thankefull: Thy free-hold is farre better then their coppie-hold: complaine not. *Vse 3.*

There arose a mighty famine in the land.] By this famine is prefigured the want of all heauenly comfort, which how euer it was before, in this land of sinne, yet hee felt it not before, and therefore it is said, he began to bee a hungrie, *i.e.* to feele it. The point I will note is this: *The region of sinne is a land of famine.* There is no food for the soule to bee found in it: As no corne to be had but in *Egypt*, so no succour but in the Church of God, in all the world else there is a great dearth. This *Salomon* doth confirme in his *Ecclesiastes*. All that the world affords, is but vanity and winde vnto the soule; nay, so farre is it from satisfying and refreshing of the soule, that the best things it can afford, doth but oppresse and vexe it. *Text.* *Doctrine.* *The region of sin is a land of famine.* Eccles. 1.

Sin is meerely contrary to the soule of man, as poyson to mans body; this then cannot saue but destroy. *Reason 1.*

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Reason 2. It is a way of darkeneſſe, therefore comfortleſſe, *Pro.4.19.* How vncomfortable was the darkeneſſe of *Egypt*, to *Pharaoh* and his ſubiects.

Pro.4.19.

Vſe 1. Let vs apply this to our ſelues. And firſt behold the miſerable, wretched, and deplored eſtate of ſuch as remaine within the borders of their ſinnes; theſe are like for euer to periſh and be affamiſhed. To *periſh*, and to periſh by *famine*, what more grieuous? *Better is hee that periſheth by the ſword, then he that periſheth by this: they that be ſlaine by the ſword are better then they that are ſlaine with hunger; For theſe pine away.* No other puniſhment is ſo tedious, they that die by the Sword are diſpatched in an inſtant; onely famine is like hell, where euery part is pained, a man being already dying, yet neuer dead. And yet this is but the famine of the body, behold a greater famine then this, a famine of the word; A famine of the ſoule, which moſt ſuſtaine, yet feele not; know not: The one is felt and bewayled, the other not reſpected nor regarded. What God ſaid to the Church of *Laodicea*, may truly bee ſayd to many thouſands in theſe dayes, *thou ſayeſt thou art rich and increaſed with goods, and haſt need of nothing, and knoweſt not that thou art poore, blinde, miſerable, wretched, naked.* May not this be ſpoken to many of vs, who haue their corne and wine increaſe, their cups run ouer, their bodies fat and in good likeing; thou thinkeſt thou art rich, increaſed with goods, and art in good caſe, and haſt need of nothing, when alas, thou knoweſt not thou art poore, miſerable, and readie to be ſtarued. Oh that you did know it, you prophane ones, whoſe bones are well couered with fat and fleſh, I would that you could feele it, then ſhould not Gods paſtures be contemned and trodden vnder foot, nor Gods waters fouled; then ſhould not Gods ſeruants need to ſpend their ſtrength and waſt their ſpirits, in calling vpon you to come and drinke, nay you would cry with *Siſera, giue me drinke, or elſe I periſh.* But this famine is not felt nor diſcerned. Where ſhall one finde that man that complaineth for want of meanes? theſe

Lam.4.9.

Am.8.11.

Reuel.3.17.

Ezek.34.18.

Eſay 55.1.

theſe birds are rare ones: But to finde one, nay, many, that ſay, they haue enough, is no hard matter. They heare once a weeke, once a moneth, once a quarter, and their ſoules are in as good a caſe to God-ward, as the beſt. But is this like, thy ſoule can be in ſo good plight, with ſo little food? Can that thriue well when it is bereaued of her daily meales, and weekely feaſts, which ſhe ſhould haue? Be more wiſe, and well conſider of the matter: whoſe heart doth not ake, that hath in him any ſparke of remorſe, to paſſe by our Priſon grates, and there to ſee ſuch gaſtly countenances, and heare ſuch ruefull complaints for want of food. But had euery ſoule a grate to looke through, and liberty to cry for her ſelfe, a thouſand times more lamentable would the cry be in all places and companies where you come.

This may ſerue for Exhortation, to leaue this barren land, which affords nothing but famine and ſcarcity, and returne to thy Fathers houſe, for there is plentie: haue ſome pittie on thoſe poore ſoules of yours, which are committed to your truſt, for a ſmall time, and for which thou muſt aſſuredly ſtand before Gods tribunall, and render an account: let vs conſider how by it we liue and breath, ſhould that leaue vs but a little, for a moment, we ſhould returne vnto the duſt, and the body be but a dead corps; and ſhall we not feed it? Oh be more wiſe, giue it the bread of life, as well as thy body the bread of wheat; let thy ſoule haue her meales daily and duly, as well as thy body hers: ſuffer her not to be ſtarued with theſe inferiour things: they are *panca, parua, praua*, few in number, ſmall in meaſure, bad in abuſe; there is bread enough in your Fathers houſe, why doe you then ſicken your ſpirits in a voluntary want, and faſt from it, which is able to feaſt a world of faithfull gueſts? *Vſe 2.*

And he began to be in neceſſitie] The countrey being puniſhed with a great famine, the Prodigall is here ſaid to haue his ſhare in it, as theſe words and the words following do make manifeſt. Wherein obſerue, firſt, his *Diſtreſſe*, *Text.*

which is laid downe briefly in these words, but more largely, *ver.* 16. Secondly, his *Shift* in this his distresse, with the effects of it, *ver.* 15.

For the first, *he began to bee in necessity*; hee had made great wast, and now he sustaines great want: how iustly is he payd home in his owne kinde: here in generall wee may learne this lesson:

Doctrine. *God doth often punish sinne in it owne kinde:* Of what kinde is the sinne, of the same kinde shall the punishment be, proper and proportionable to their offences. This may plentifully bee prooued out of Gods booke: this was Gods dealing with *Dauid*, he sinned in numbering of the people, and God doth punish him in diminishing of the number; so, for his sinne of adultery, as he defiled the bed of another, so should others defile his; thus did God deale with *Ahab*, who shed the bloud of innocent *Naboth, in the place where dogs licked vp the bloud of* Naboth, *should dogs licke vp his bloud also.* Thus was *Pharaoh* payed also; he drowned the males of *Israel*, and he himselfe shall be drowned in the red sea. Not to heape vp more places (which were a thing easie, if as needfull) take notice of that one in the first of *Iudges*, verse 7 and so an end; threescore and tenne Kings had their thumbes and great toes cut off by *Adonibezek*, and were made to gather their meat vnder his Table: at last he himselfe is taken, and his thumbs and toes are cut off also: now heare what he himselfe professeth, *As I haue done, so hath the Lord requited me.* The Lord payd him home in his kinde, his punishment was in the like, proper and proportionable to his offence. This is that same retaliation of sinne, which God returnes into their owne bosomes that harbour it, as it were *eye for eye, tooth for tooth, &c.*

God doth often punish sinne in it owne kinde.
2 Sam. 24. 10. 15.
2 Sam. 12. 11.
1 King. 21. 29.
1 Sam. 15. 33.
Reuel. 16. 5, 6.
Dan. 6. 24.
Ester 7. 10.
Iudg. 1. 6.
Verse 7.
Matth. 7. 1. 2.

The Reasons of the Lords so dealing, may be these;

Reason 1. *He hath the law, which is called* Lex talionis.

First, hereby his Iustice is cleared, and the mouth of iniquity stopped, for what hath man to say for himselfe, how can he complaine of iniustice, so long as he receiueth his owne, and is repayd with his owne coyne.

A ſecond Reaſon may be in reſpect of others; hereby the ſinner is better put in remembrance of that ſinne for which they ſuffered: for this kind of puniſhment preſenteth the ſinne, as it were viſible before our eyes; know the puniſhment, know the ſinne; remember the puniſhment, remember the offence. *Reaſon 2.*

Now let vs apply this to our ſelues (for herein lyes the life of doctrine) firſt then ſeeing this is ſo, let euery one looke to haue his ſinne brought vpon his owne head: thou that art a ſwearer, looke that as thy tongue ſpets abroad the flames of hell, ſo ſhall the flames of hell bee poured vpon thy tongue: thou drunkard be thou aſſured, that as now thou wilt not keepe the cup of ſatietie from thy mouth; ſo God will one day hold vnto it the cup of vengeance; a cup of wine, of mixed wine ſhalt thou drinke, to the very bottome: thou adulterer looke to haue fire added to thy fire, the fire of hell to the fire of luſt: art thou mercileſſe, hauing no regard of the afflictions of *Ioſeph*; iudgement mercileſſe ſhall be ſhewed vnto thee, thou *Dines* looke to it, who now waſteſt ſo many tunnes of wine, the time will come thou ſhalt not procure a pot of water, nay, not one drop to coole thy tongue: art thou a couetous extortioner, or a griping vſurer, expect that thy poſterity ſhall be deuoured by it, and thy houſe eaten vp by the extortioner. *Vſe 1.* Pſal. 75. 8. Iam. 2. 13. *Deſiderauit guttam qui non dedit micam. Aug. Hom. 7.* Pſal. 109. 11.

Let me further apply this to you that are inferiours; art thou a diſobedient childe vnto thy parents? doſt thou contemne thy fathers and mothers wholeſome admonition, as *Hophny* and *Phineas* did the counſell of their father *Ely*? or doſt thou mocke and ſcoffe at them for their infirmities, as curſed *Ham* did? or doſt thou beguile them, or cloſely conuay any of their goods from them, as *Micah* from his mother? or art thou ſicke of the mother, or longeſt thou after the death of thy father as *Eſau* did? Be thou aſſured, who euer thou art, that there is a iuſt God in heauen, who (if euer he beſtow poſterity on thee) may withold his grace from them, and ſuffer them 1 Sam. 2. 25. Ger. 9 22. Iudg. 17. 1. 2. Gen 27. 41.

to be as disobedient, scornefull, theeuish, vndutifull to thee as now thou art to thine, and see thou expect it without repentance: so thou that art a seruant, dost thou giue stubborne, or moyling answers to thy master or mistresse, as *Hagar* to *Sara*; or sleeueless answers, as *Gehezi* to *Elisha*? or dost thou belye thy master, or falsely accuse him, as *Ziba* did *Mephibosheth*? or runnest thou from thy master, and wilt not abide with him, like the seruant of *Shimei*; or pickest and pilferest from him, as *Onesimus* from *Philemon*? Looke then to reape, euen as thou soweſt; and to be payed home in thy owne kinde; for God is iust, and what hath beene may be, as God hath dealt with others, he may deale with thee.

2 Sam. 16. 3.

1 King. 2. 39. *Phile.*

Vse 2.

A second Vse we may make of this is, to teach vs in time of any iudgement or affliction that lyeth on vs, to labour for spirituall wisedome, that by the punishment we may come to see what the sinne is, that is the cause thereof; for by the kinde of the punishment we may very often come to finde out the kinde of the offence. God doth engraue the name of the sin vpon the Iudgement, for which he sends it, so that the offender (if he be not wilfully blind) may reade it there: As *Haman*, who being accused, and that by the King himselfe, of that he was not guilty, and being condemned without solemne iudgement, might easily reade his Sin in his carriage towards the *Iewes*: And *Abimelech* in that stone that dashed out his braines, his cruelty in slaying his brethren, vpon a stone. Art thou then punished in thy Body, in thy Goods, &c? thinke thou hast sinned in them and there search for it. Art thou slandered and backe bitten, are there reports raised of thee that are not true? why, it may be thy heart can tell thee that thou hast slandered others. Hast thou disobedient children, seruants, &c. call to mind thy former waies, it is to be feared such disobedience was then in thee. And now thy sin hath found thee out, begin to say with *Ioseph*s brethren, *We remember our sins this day, &c.* And so in all other kinds of punishments, or manner of iudgements whatsoeuer, take them, and

Eccles. 7. 21. 22.

and lay them on thy sinne, as salue vpon a sore, so shall we make them profitable; yea, this benefit will come of it, we shall iustifie God, iudge our selues, and preuent further iudgements, that otherwise we may looke to fall vpon our heads.

In the third and last place, this doctrine will afford much comfort to the children of God, for as God doth thus punish according to the manner of our sinning, so will he reward according to the manner and measure of our walking. Many notable examples are recorded in Scriptures, of Gods gracious dealing in this kinde also, towards those that haue beene obedient, for our comfort and encouragement. The widdow of *Sarepta* shee relieued the Prophet of the Lord, wherefore God relieued her and her whole family, for *the meale wasted not, neither did the oyle faile.* So *Ebed-melech* saued the life of *Ieremiah*, and therefore had his owne life giuen him as a prey. Many other examples might be brought. Oh how should this incourage vs to all good workes! What a spurre would this be, if it were well considered, to well doing? Let it be considered of vs, and let it stirre vs vp to doe good to Gods Church and people: Doe good to them, thou dost good to thy selfe, for thou shalt receiue measure for measure, good for good, blessing for blessing.

Vse 3.

1 Kings 17.16
Ier. 39.18.

Matth. 7.1,2.
Eccl. 11.1.

This is generall. Now we might here further take notice of the cursed disposition of the wicked, who though they be miserable in regard they are strangers from the life of God, yet do they not know their misery, vntill by want of earthly comforts they be brought to necessity. This Prodigall was miserable before, yet he felt not his misery vntill now: and now hauing lost all, and consumed his portion, it is said, *he began to be in necessity*; that is, he began to feele himselfe to be in misery.

Thus then it often falleth out, that so long as Gods creatures are enioyed, the great want of God himselfe is not felt. But of this I shall haue occasion to speake more,

Obser.

when I come to ſpeake of the occaſion or motiues of his conuerſion. Now then to the next verſe.

Verſe 15. *And he went and ioyned, &c.*] Though this Prodigall begins to feele his miſery, yet he returneth not home vnto his Father; but trieth further, and ſeeketh other meanes to ſupply his need.

Doctrine. The wicked in miſery vſe other helpes before they flie to God. Hoſea 2.7. In him behold the corrupt diſpoſition of man by nature, *Who being in miſery, aſſaieth all other meanes for deliuerance, before he flyeth vnto God for helpe.* To his Father this Prodigall will not goe, till a failing in other courſes doth enforce him: to God man will not ſeeke, vntill a kinde of abſolute neceſſity doth compell him. See this prooued in the example of the Iſraelites; who being afflicted for their ſinnes, and hedged in with troubles and grieuous afflictions, runne vnto their Idols, and follow after their louers, hoping and expecting deliuerance from them. They betake not themſelues vnto the Lord, vntill they ſee themſelues croſſed in their wicked courſes, and are out of hope by any other meanes to haue helpe or deliuerance out of their preſent miſery; and *then ſhall ſhe ſay I will goe and returne vnto my firſt husband*; that is, they ſhall then reſolue and determine to forſake their Idols, and returne vnto the Lord, and of him ſeeke helpe. Thus was it alſo with *Ephraim* and with *Iudah*. Hoſea 5.13. For *when Ephraim ſaw his ſickneſſe, and Iudah his wound: then went Ephraim to the Aſſyrian, and ſent to King Iareb.* Verſe 14. God was not ſought to nor enquired after, vntill *hee was to Ephraim as a Lyon, and as a young Lyon to the houſe of Iacob, vntill he did hide himſelfe and returne vnto his place, then did they acknowledge their offence, and ſeeke his face*; Verſe 15. *yea, in their affliction they did ſeeke him early, ſaying, Come, and let vs returne vnto the Lord, for he hath torne, and he will heale vs, he hath ſmitten, and he will bind vs vp.* Chap 6.1.2. What ſhall I need to ſpeake of *Saul*, of *Aſa*, and others, of whom Scripture maketh mention, who haue ſought to others, before they ſought vnto the Lord. 1 Sam. 28.3.

Reaſon 2. The Reaſons may bee theſe. Firſt, Faith is wanting, they

they doubt either of Gods power, that he can; or of his mercy, that he will helpe them; and therefore it is no wonder they seeke to other helpes, and flye not to the Lord.

Secondly, There is a quarrell betwixt God and them by reason of sin; now we know how hardly that man is brought to seeke helpe of his neighbour that is at ods with him, he will rather seeke farre then be beholding to him; and so is it with the sinner towards God. *Reason 2.*

This may serue, first for Reproofe of such as herein imitate this Prodigall; if they beginne to be an hungry, to haue a sight of their sinnes, or if they be in any other distresse flye to vaine helpes. Thus doth the Papist, who hath his seuerall Saint for each seuerall sickneſſe, to Saint *Anne* they flye in pouerty, to Saint *Roch* they flye in sickeneſſe, to Saint *Urbane* in time of hunger, to Saint *Margaret* in the time of trauell. What shal I stand reckoning vp their rabble of vnknowne Saints, to whom they seeke for themselues and others, allotting to one [a] *the head*, to another [b] *the eyes*, to another [c] *the teeth*, to another [d] *the necke*, to another [e] *the belly*, and to each of them they flie according to their needs. Should now that question be propounded to them which *Eliphaz* did once to *Iob*, *To which of the Saints wilt thou turne?* They would quickly make answer, I to this, I to that, they want not for Saints to turne vnto; for the number of their hee-Saints and shee-Saints is so great, as that they haue no more roome left in the Kalender to put others in. *Vse 1. Reproofe of three sorts: First sort reproued.*

[a] *Anastatius.* [b] *Otilia.* [c] *Apollonia.* [d] *Blaze.* [e] *Erasmus.* Iob 5. 1.

But to come to our selues: Many amongst vs come vnder this reproofe, who in time of their distresse withdraw their hearts from the Almighty, vsing sorrie shifts, yea, sinnefull courses, for the relieuing and easing of themselues: are they inwardly troubled with a sight of their sinnes, terrour of conscience, or the like? then they seeke and haue a foolish hope to deceiue this their inward anguish by some by-imployments; thus, going to a stage-play, reading of some merry bookes, a game at Cards, *2. Sort to be taxed.*

Cards, or Tables or held to be excellent helpes against these spirituall qualmes and melancholy fits, as they please to terme them; or are they outwardly crossed, themselues or their Children strangely visited, or their Cattle lost, or languishing with any extraordinary disease? then by and by they seeke to this cunning man or that cunning woman: then they run either to *Baalzebub* the God of *Ekron*, or to *Beelzebub* the Prince of diuels for helpe; they expect succour either of the witch of *Endor*, as *Saul* did; or flye to the wizard of *Peor*, as *Balak* did; or to the sorcerer of *Babel*, as *Nebuchadnezzar* did; one wizard or other must be found out. And thus they forsake the Lord that made them, flying to the diuell himselfe for succour and reliefe. This sinne is rife and common, yea, so common as it is counted but a cipher. When *Saul* sought vnto the witch, we reade, *He changed his garment that he might not be knowne*; but in these daies men are growne more bold, they change neither coate nor countenance.

1 Sam. 28.

Obser. But sometimes wee haue helpe by seeking, and were it not lawfull thus to seeke for helpe, why doth God giue them such power of curing?

Answ. 1. *Vulnerat animã sanando corpus.*

First, the diuell (being indeed very skilfull in things naturall) doth often, yea, for the most part, recompence this homage and seruice done vnto him, with a cure of the disease or sickenesse; yet know, that it is but a pitifull cure where the diuell is Physitian; and better were it for thee to die of thy disease, then to be thus cured.

Answ. 2.

Secondly, I answer, God permitteth this to bee, not that we should trust them, but to try vs whether we will depart from him, yea, or no. What *Moses* saith of the false Prophet, may bee spoke of them in this case, *If there arise among you a Prophet, or a dreamer of dreames, and giueth thee a signe or wonder; and the signe or wonder come to passe whereof hee spoke vnto thee: You shall not hearken vnto his words. For the Lord your God proueth you, to know whether you loue the Lord your God with all your heart,*

Deut. 13. 1, 2, 3.

and

and withall your soule. So then, we see though the things doe come to passe that they foretell, yet are they not to be believed. Let all such consider this as either haue or doe seeke to these helpes for succour; and remember *Saul* neuer went to the witch of *Endor* till God had left him, as he himselfe confesseth. 1 Sam. 28. 15.

Sithens there are that make Gods vnto themselues, for their deliuerance of riches, friends, pollicie, and power, seeking not to God for helpe, but wholly rest vpon these vaine things, which will at length proone as the Reed of Ægypt, which will not onely breake when it is leaned on, but (flying into splinters) doth pierce the hand of him that trusted on it. 3. *Sorts to be taxed.* 2 King. 18. 21.

But for a second Vse: Let euery of vs be exhorted to relye onely vpon the Lord, and in time of distresse to runne to him who will relieue vs both freely, and speedily. Take heede, take heed of vsing any indirect course, be so much the more watchfull ouer your selues, by how much you are most prone vnto it. The seede of this sin is in the very best, and often sprouteth forth to our great shame; say thou with *Dauid* in euery distresse, *It is good for me to draw neere vnto the Lord.* For assuredly, this is the onely way that will bring a man peace at the latter end. *Vse 2.* Psal. 73. 28.

Vnto a Citizen.] The farre Countrey (as wee haue heard) is the region of sinne. Now this Citizen may seeme to represent the Prince of darkenesse, with his cursed confederates, the reprobate Angels, called Citizens in the kingdome of sinne, because they haue not onely sinned, but they abide and continue in sinne, they dwell in it, and cannot leaue it. But let him be whom hee will, he was but a hard master towards this his seruant, he put him to base worke, and gaue him but small wages, not food for his belly. *Text. Ambrose.*

Learne then; *Those that refuse to giue seruice vnto God, shall be inforced to serue a worse Master, Deut. 28. 47, 48.* And what doth the Scripture speake of such as are not *Doctrine. Those that will not serue God shall serue a harder Master.* Deut. 28. 47, 48

2 Chro. 12. 8.
2 Tim. 2. vlt.

conuerted nor returned to the Lord, doth it not say such are ruled by the God of this world, *id est*, the Diuell; who works in the hearts of the children of disobedience: doth it not testifie, that such are in the snare of the Diuell being taken captiue of him at his will.

Reason.

Reason there are but 2. Lords and commanders of the whole world, God and the Diuell: forsaking the seruice of the one, wee must needs goe into the vineyard of the other, there is no remedy.

Vse 1.

The Vse of this is, for *Admonition* to vs that we know how we leaue Gods House and Seruice, that we cast not off the yoke of the Lord our God, for if we refuse to serue him let vs be assured, we shall serue others whose seruice we shall finde more hard, and wages most wofull at the last. There is no fishing like vnto the sea, no seruice like vnto Gods, and to the Kings: keepe still then in the house of God; neuer comes a better. Oh remember that you are Gods sworne seruants, and haue taken the blessed Sacrament vpon it, that you will be obedient vnto him, and fight against the world, flesh and diuell, and that valiantly and constantly vnto your liues end; beware lest you be found guilty of periurie and apostacie from the liuing God; make good what you haue promised and vowed to the Lord before his Saints and blessed Angels, who are witnesses of thy couenant: Call him not onely Lord Lord, as many do; but let him indeed be thy Lord, as few doe. Did seruice consist in wearing of aduisey or taking of wages, or giuing good words, then God should haue seruants enough; but there must be more; obedience is required, in a cheerefull doing all that is enioyned: be not then stubborne, withdraw not the shoulder from yeilding obedience vnto the Almighty; carry thy selfe in all things like a dutifull seruant, deserue not to be cast out, lest thou sing the song of this Prodigall. *How many hired seruants in my fathers house haue bread enough, and I perish for hunger.* This Master is liberall, he giues the best wages, and for the easiest worke: euery one of his ser-

Matth. 5. 22.

1 Ioh. 5. 3.

uants

uants are aduanced to be ſonnes: euery ſonne is an heire, euery heire a king, euery king hath an eternall kingdome: thus God rewards with honour, but Sathan with ſhame: doe not then by ſwearing, by drunkenneſſe, and ſuch like ſinnes, thruſt thy ſelfe out of Gods doores, and enter into the ſeruice of that beggerly maſter the Diuell, who hath nothing to giue his followers, but hell and euerlaſting torments, keepe then in Gods ſeruice and thou art made for euer.

And he ſent him to his fields to feed ſwine] By *farme* or *fields* we may vnderſtand this *world*; by *ſwine*, *ſinners*, wicked, and vngodly men of the world; his *feeding* of them, is his *keeping company* and *conuerſing* with them. This ſeemes to be the morall expoſition of theſe words. Now for ſome inſtruction, and firſt, in that the wicked are compared to ſwine, we may obſerue thus much: *Text.*

Men without grace are no better then beaſts without reaſon, they are ſwiniſh, brutiſh. *Doctrine.*

Hence it is that the Holy Ghoſt (who can giue moſt congruous names to natures) doth ſo freqently in Scripture, compare the wicked to bruit and ſauage creatures; ſometimes to *Lyons*, ſometimes to *Dogges*, ſometimes to *Boares*, ſometimes to *Bulls*, ſometimes to *Horſes*, and *Mules*, ſometimes to *Wolues*, ſometimes to *Foxes*: ſometimes to the *Oxe* and *Aſſe*; otherwhiles to *Swine*: doe not all theſe names ſerue to ſet forth their brutiſh diſpoſition.

Wicked men are no better then bruit beaſts.
Pſal. 58. 6.
Pſal. 59. 6.
Pſal. 80. 13.
Pſal. 22. 12.
Pſal. 32. 9.
Matth. 10. 16.
Luk 13. 32.
Iſay 1. 3.
Matth. 7. 6.
1 Pet 2. 22.

Reaſons of this point may be theſe, firſt, becauſe man by ſinne degenerateth into the nature of the beaſt, by it he loſeth the right vſe of his vnderſtanding, which is the very thing that maketh them men, and doth diſtinguiſh them from bruites. This the Prophet ſheweth plainely in the 49. *Pſal* the 20 verſe. Where he ſaith *that man being in honour and vnderſtandeth not, is like to the beaſts that periſh.* Here the Prophet ſheweth that mans honour aboue the beaſts, is his vnderſtanding, which he looſing by ſinne, doth degenerate into the diſhonourable ranke of bruit creatures. *Reaſon* 1.

Secondly,

Reason 2.

Secondly, because wicked men giue vp themselues to be led by sence and appetite, like the brutt beast who followeth his owne lust and no other perswasion: they will not liue by rules of renewed reason: Perswasions to leaue sin, and take better courses can no more preuaile with them then with a beast: This reason *Peter* giues in his second Epistle, the second Chapter and the 12. vers. 2 Pet. 2. 12. So the Prophet *Ieremiah*, expresseth this property in the wicked Iewes, where he saith, that *like full fed horses, every one neigheth after his Neighbours wife.* Ier. 5. 8.

The Vse we are to make of this poynt is manifold, first, it may serue to shew vs the cursed and malignant quality of sin; which *Circes*-like doth transforme men into beasts, and maketh those who at the beginning were made after Gods owne Image, most glorious and beautifull, to bee more vgly in the sight of God then the most brutish creature that he hath made: We say there is no beast vpon the earth which hath not his like in the Sea: Sure I am there is no bestiall disposition, which is not answerably found in mans nature. Mankind hath within it selfe, his *Goates, Camelions, Salamanders, Camels, Wolues, Dogs, Swine, &c.* Yea euery one man naturally, hath all beasts properties, and therein exceeds.

Secondly, it may teach vs how to esteeme of the wicked, surely as God himselfe esteemes of them, no better then of beasts; nay, well were it for them, if they were no worse, for when the beast dies, his misery ends; but when these die, their vnhappinesse begins: These are the heard of vncleane Swine, whereinto the Diuell is entred, and will at length fling them into that bottomelesse Lake.

Vse 3.

Thirdly, let wicked men take notice of their owne base estate and condition, who though they be neuer so great, rumbling it in Caroches, riding on their Palfreyes, yet if sinfull and graceless, they are no better then the beasts that draw them, then the horse that carries them; nay, worse in Gods account. What man would indure to be called a beast,

beasts to be termed an Asse, an Owle, a Dogge, or the like? yet the brutish practises of many, shew they are no better. How many liue like Swine, rooting in the earth, trampling vnder their feet the holy things of God? contemning the Word and Sacraments, and wallow in the myre of vncleanenesse and drunkennesse? How many resemble the Horse and Mule, who will not indure bit or bridle, nothing can curbe them or keepe them in compasse? mercies, iudgements, promises, threatnings, all are too little, their Rider they will cast, and giue him a farewell with their heeles, such iadish trickes too many vse. What a number of two-leg'd Dogges are abroad in the world of all sorts and kinds? some resemble the Mastife, worrying Christs Lambes, by grinding the faces of the poore; some haue the quality of the Spaniell, fawning and flattering, good for nothing but to fetch and carrie; Tale bearers, busie-bodies: Others, of the Greyhound, out-running all moderation, running in all excesse of riot, spending on backe and belly their whole patrimonie: There are many also resemble your bawling Curres, Raylers, Reuilers of God and goodnesse: And as many the Blood-hound, persecuters of the Saints and seruants of God, who are neuer well till they haue their bloud to drinke. And (which is further to be noted) the deformity which men see, and dislike in any of these, in themselues they allow, and approue of: they cannot endure to looke vpon a dogge, when hee licketh vp his vomit; nor on a Sow, when she is wallowing in the puddle; and yet their onely delight is to swallow vp sinne, and feed on their owne filth, and after (as they professe) they haue beene cleansed by repentance from their iniquities, yet returne to it within a little time. Men deceit the *falsehood* of the *Fox*; and the *Subtilty* of the *Serpent*; and yet themselues falser then both. While we thus resemble, nay exceed beasts in their brutish practises, and properties, shall we scorne the name? I must tell you, there are but *seuen sorts, amongst men*: The *Shape* is not so much

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as the *Condition* and *quality*, *Dan.*4.25. If thou beest not *a Man within*, in thy Affections and inclinations, it had beene better for thee to haue beene *a Beast without*: A Beast is but like it selfe; but a wicked man is *halfe a beast* and *halfe a diuell*. And therefore.

Vse 4. Fourthly and lastly, let this teach vs not to satisfie nor content our selues in this; that hauing speech and reason, we goe beyond birds, beasts, and other creeping things, vnlesse by grace and goodnesse wee excell, and goe beyond vnregenerated persons; for else, though thou dost retaine both the place and shape of a man, yet being in thy qualities and properties like a beast, thou art no better in the eyes of God.

Text. *To feed Swine*] Here is the worke this new Master did imploy this Prodigall in; to keepe his Pigges: Here was a sorrie preferment, to forsake his sonne-ship, and become a Swine-heard. The point we may from hence learne, is this:

Doctrine. *The seruice of Sathan is a most base seruice.* *The seruice of Sathan is a most base seruice.* What more base then this, to keepe at the Hogges-trough, and serue sinne? yet this is the worke whereabout he was imployed: so then, his service is but base drudgery; neuer did the Taskemasters of Ægypt impose on the Israelites so base a worke, as Sathan on his slaues: for their making Bricke was not vnlawfull, but these must doe that onely for the Diuell that is vnlawfull; euery brutish lust must be yeelded to; euery lewd and sinfull companion conuersed with; the body must be defiled; the soule and conscience corrupted; yea, all their workes and waies polluted: What was the seruice whereabout *Ammon*, *Iudas*, *Achitophel*, were imployed? was it not most base, and vile? and why is it that the Holy Ghost compares sinne to the myre, nay, to the dogges vomit, if it were not to set forth the baseneſſe of it.

1.Sam.13. 2 Sam 17. Matth.27.3. 2 Pet.22.

Reason. Such as the Master is, such must needes his seruice be: now Sathan, is become the very baſest of all Gods creatures, therefore his seruice must needes be base: he

can

can imploy his, in no better ſeruice then he hath for them, viz. to rake continually in the ſtinking kennels of ſinne, whereby to ſtaine and poyſon themſelues, yea the whole World.

The Vſe that we are to make of this, may be firſt for reproofe of ſuch as glory in their ſhame, bragging and boaſting of their baſe ſeruitude, of their wicked ſinnefull and flagitious courſes, which they daily follow, and thinke it to be a credit to ſweare, ſwagger, drinke, carouſe, and the like: ſurely, if it be a credit to be a drudge and ſlaue vnto the Diuell, to be at the command of euery baſe luſt, and to be imployed about the baſeſt ſcullerie, then they haue whereof to boaſt. Deceiue thy ſelfe no longer, thou prophane liuer, but ſee thy condition; bragge and boaſt of freedome, and priuiledges, wealth and worſhip, neuer ſo much, yet know thou art but a drudge, and a baſe drudge, being at the command of euery luſt be it neuer ſo vile, and canſt thou be free? No, no, thou art not free till Chriſt doth make thee free, and then, *thou ſhalt be free indeed*: So long as thou ſerueſt ſinne, thou art not freed by him, but art ſtill a bond-ſlaue vnto the Deuill, *being taken captiue by him at his will*. Ioh. 8.36. 2 Tim. 2.26.

Vſe 2.

In the ſecond place, this may ſerue to eſtrange our affections from Satans ſeruice: Who would ſerue ſuch a Maſter, as doth ſet him about nothing but the baſeſt drudgerie? Shall man, who was created after the glorious Image of God, ſuffer himſelfe to be ſo abaſed, as to become a Hog-heard? If thou haſt any ſparke of true courage in thy boſome, returne to thy fathers houſe, and be no longer held in this baſe ſeruitude. Shall ſuch a man as I flye, ſaid *Nehemiah*? ſo ſay thou, Shall ſuch a one as I, who was made but a little inferiour to the Angels themſelues, created after the Image of God, nobly diſcended, borne to a Kingdome, ſuffer my ſelfe to be the Diuels Scullion? nay, I will not, I will hereafter carry my ſelfe more loftie, and thinke ſcorne to inthrall my ſelfe to ſo baſe a bondage.

Text. *Verse 16.*

And he would faine haue filled his belly with the Huskes.

By Huskes, is generally vnderstood the vanities of this present euill world, which can giue no true content to the soule of man, hauing nothing in them but emptinesse, vanity, vacuity, and no solid nor substantiall nutriment. Yet there are some, who by them vnderstand the Doctrine of the Scribes and Pharisees, which was frothie, and without substance, being stuffed with tales and fables, and many traditions receiued from their elders; which Doctrine of theirs, (being thus of their owne deuising) could not satisfie nor nourish the hungrie soules of poore sinners, but they went away still as hungrie as they came: and this they take to be meant by the words following, *And no man gaue vnto him.* If this Exposition be taken (which in my iudgement may well be) I cannot see any inconuenience will follow. But forasmuch as the whole current of Expositors doe giue the other, it will not be amisse to speake somewhat of both, though the briefer: Taking the former, this is the poynt:

Augusti.

Doctrine. *No earthly thing can content the Soule.*

No earthly thing can satisfie the soule, nor conferre any true content vnto the minde: They are but huskes, a frothy substance; they may puffe vp, but not nourish. All things are full of labour, saith *Salomon*, man cannot vtter it, the eye is not satisfied with seeing, nor the eare filled with hearing: heare a wiser then *Salomon* speake, Christ *Iesus* who is wisdome it selfe, *Whosoeuer drinketh of this water shall thirst againe.* There is a defect in the water of *Iacobs* well, and so in euery other earthly thing whatsoeuer, it cannot quench this inward thirst, but causeth a greater thirst then was before.

Eccles. 1. 8.

Iohn 4. 13.

Reason 1.

The Reasons of this point may be many. The First is this, because God is the proper obiect and center of the heart, now we know if a man had all the musicke and melody in the world before him, he could not heare it with his eyes, because it is the proper obiect of the eare; if neuer so gorgious shewes, he could not see them with his eares, because

becauſe it is the proper obiect of the eye: and againe take a ſtone and fling it out of a ſling, it neuer reſts vntill it comes vnto his center, no more will our hearts, vntill it reſt vpon the Lord, who is the proper obiect and center of the ſoule: excellently therefore ſaid a father, Thou madeſt vs ô Lord for thy ſelfe, and our heart is euer vnquiet till it reſt in thy ſelfe.

Feciſti nos Domine propter te & ſemper inquietũ eſt cor noſtrum donec requieſcat in te. Auguſt. 1.

A Second Reaſon may bee this, becauſe euery thing in this world is tranſitory; now where there is no aſſurance of perpetuity, there is no content; therefore not in riches, honours, nor the like: theſe flye away like an *Eagle* as *Solomon* ſpeaketh; not like a tame bird that may againe be caught by running after, nor like a *Hawke* that may be called to the lure: but like an *Eagle* ſtrong of wing, ſwift in flight, whoſe wings thou canſt not clip nor pinion.

Reaſon 2. Prou. 23. 5.

Thirdly, this is vnnaturall food for the ſoule: which will not ſatisfie but increaſe the hunger of it; you know how it is in meates, nothing contents vs, but what agreeth with our appetites, and is proper nouriſhment. Let neuer ſo much fleſh be layd before a horſe, or hay before a Lyon, yet they are not contented: ſo here; lay neuer ſo many thouſands before a man; neuer ſo much honour, &c. yet he is not ſatisfied, as might be ſhewen in *Ahab*, *Haman*, *Alexander*, and in thouſands others, who once thought they ſhould haue enough, though they had leſſe then now they haue; xx l. *per annum* would be enough; that came, but then they thought of another enough, 40 l. yearely would doe well; that came, yea a 100 l. by the yeare, and yet *Enough* came not: whence is this? but hence, in that theſe things are *Vnnaturall* nouriſhment to the Soule, and what will abundance doe in that caſe? Theſe things are to the ſoule, as fleſh to the horſe; graſſe to the Lyon; prepoſterous food: the food that it muſt haue muſt be of like ſubſtance vnto it ſelfe, ſpirituall, not earthly and corporall: It is as impoſſible to repleniſh a ſpirituall emptineſſe with a corporall ſubſtance; the mind of man with earthly treaſures; as it is to fill a corporall emptineſſe with a ſpirituall ſubſtance,

Reaſon 3.

ſubſtance, as a houſe with vertues, or the ſtomach with wiſedome.

Reaſon 4. Fourthly, and laſtly, our appetites are vnſatiable by reaſon of corruption, left in mans heart ſince his fall, ſo that now his carnall thirſt cannot be ſatisfied. All honours, riches, pleaſures, preferments, they are but as oyle caſt into the fire, they ſerue but to encreaſe the flame: were it poſſible that one man ſhould haue in his owne poſſeſſion all the treaſures, riches, pleaſures, delights, that are in the world; yet he would ſtill be ſeeking and thirſting after more.

Eccleſ. 5. 9.

Thus we ſee the Reaſons of this truth, now wee will come to apply this doctrine to our ſelues.

Vſe 1. And firſt I muſt beginne to *Reproue* the folly of many with the words of *Iſay*. *Wherefore doe you lay out money and not for bread? why ſpend you your labour for that which ſatisfieth not?* Why doe you ſo earneſtly, ſo eagerly, purſue the vanities of this world, fooliſhly imagining to fill and ſatisfie your hearts with them: which cannot be; for what though by your eager purſuing of theſe earthly things; you get as much as poſſibly can be had, yet ſhall you be as farre from content; nay farther then euer you were before: much like vnto the hungry man (of whom the Prophet ſpeaketh) who dreameth that he eateth, but when he awakes he hath ſtill an empty ſtomach. Or like thoſe vncleane ſpirits who ſeeke for reſt but finde none, you will in the end be deceiued of your hope, and not onely ſo, but finde that you ſought not, namely vanity and vexation of ſoule.

Iſay 55. 2.

Eſay 29. 8.

Matth. 12.

Vſe 2. Secondly, let this Admoniſh vs, not to ſeeke for content in theſe outward things, they affoord it not, but ſeeke for it where it may be had. The Doue that *Noah* ſent forth of the Arke, went flying vp and downe, finding no reſt for the ſole of her foot, till ſhee returned againe to *Noah*; ſo is it with thy ſoule; no place of reſt will it, or can it finde, nor any creature to content it, till it returne vnto the Lord from whence it came. He onely muſt content

Gen. 8. 9.

thy

thy ſoule; all other things may vex the ſoule of man, but cannot fill it, but he will fully fill it and throughly ſatisfie it, and though it ſhould inlarge the deſires of it ſelfe beyond the heauens, yet ſhal no part thereof be empty or vnreplenished. But as the wax doth the ſeale, he will fill euery chinck of thy deſire, (and that is the nature of true comfort) which nothing elſe can do, but God: for (as *Zanchy* hath well obſerued) the world is round, aud mans heart three cornerd; now a globe can neuer fill a triangle, ſtill one part will remaine empty; only the bleſſed Trinity muſt do it, Say then as *Philip, ſhew vs thy Father, Lord, and it ſufficeth*; ſo ſhew to vs and beſtow vpon vs thy ſelfe, and it is enough; Then would thy Cottage be to thee as a Pallace, and thy ſtained cloth as Arras: As great content thou wouldſt take in thy earthen pot and diſh, as in ſiluer plate, and finde as much ſweetneſſe in the attendance of one boy or girle, as the great ones of the world in their greateſt pomp. And in a word, The content thou takeſt in God will ſo take thee vp, as that thou wilt looke vpon the earth diſpleaſedly, as vpon the region of thy ſorrow, and baniſhment: It wil be to thee, as thoſe Cities *Salomon* gaue to *Hiram*, were to him, a very land of *Cabul*, a dirtie and myrie land. Be at laſt aduiſed and directed: looke *vpward* for ioy, and content; look *downeward* for penitence and vexation. Remember how in the Creation God reſted not his worke vntill he had made man; he wrought the 1, 2, 3, 4, 5. daies and ſaw his workes in their ſeuerall kinds, that they were all good, yet no ſight of theſe creatures could content the Lord til man was made, all the thoughts of that diuine minde aymed at him: and when he was made, then is it ſaid that God reſted, and not before. *Wherewith wilt thou ob man requite this kindneſſe of the Lord?* ſurely in this, doe thou labour to ſhew thy thankfulneſſe, that as the Lord would not reſt till he had made thee, ſo do not thou reſt till thou haſt found him, but chuſe him for thy portion, with the Prophet *Dauid*: *haue none in heauen but him, deſire none vpon the earth beſides him.*

Caeteris rebus occupari poteſt, repleri non poteſt. Bernard.

In Epheſ.

Iohn 14.7.

Gen. 2. 2.

Pſal. 73. 25.

Thus much for the former Expoſition of theſe words,

now for the latter; *i.e.* by *huskes* we vnderstand the doctrine of the *Scribes* and *Phariseers*, which was stuffed and mingled with their owne traditions, *deliuering for doctrine* (as *Matthew* sheweth) *mens precepts*. Then this may be the poynt:

Matth. 15.

Doctrine. *Mans doctrine is but a frothie doctrine*: Such doctrines as are of mans inuention, eyther contrary or besides the written Word of God, are but frothie, no better then *huskes* without kernels; that will not, cannot, nourish the soule to saluation. This doctrine is notablie confirmed in the 23. of *Ieremiah*, in many places of that Chapter, in the 16. verse he saith thus; *Hearken not vnto the words of the Prophets that prophecie vnto you; they make you vaine; they speake a vision of their owne heart, and not out of the mouth of the Lord.* Where we see, that their doctrines are farre from feeding of the soule: they oppresse the soule, and make the people vaine, and not better. Againe, verse 21, 22, the Lord saith thus. *I haue not sent these Prophets, yet they run; I haue not spoken vnto them, yet they prophesied. But if they had stood in my counsell, and caused my people to heare my words, then they should haue turned them from their euill way, and from their euill doings.* In which words, the Lord doth imply thus much; that the reason why the people were not turned from their sinnes, was, they taught their owne councels, and spake their owne words. So againe, in the 28. verse, it is thus said. *The Prophet that hath a dreame, let him tell a dreame; and he that hath my word, let him speake my word faithfully. What is the chaffe to the wheat, saith the Lord?* Where you see in plaine termes their doctrine is termed chaffe; a light thing, without any solid substance, or good nutriment: And in the 32. verse, you may finde these words. *Behold I am against them that prophecie false dreames, saith the Lord, and do tell them, and cause my people to erre by their lies, and by their lightnesse: yet I sent them not, therfore they shall not profit this people at all.* So that you see by these many places, this truth strongly confirmed, that mans

Ier. 23. Verse 16.

Verse 21. 22.

Verse 28.

Verse 32.

doctrine

doctrine is but light, huskes, chaffe, vnprofitable for the soules nourishment.

The Reasons may be these. First, because this doctrine cannot bring to a true sight of sinne, before which no true comfort can arise: mans doctrine cannot wound the soule; let them strike at sinne the blow is giuen, but with a leaden dagger; the sword is not sharpe enough to cut it downe. *Reason* 1.

Secondly, it wanteth Gods blessing; now man liueth not by bread onely, but by Gods blessing on the bread: Is it so with the body? then much more it is so with the soule: It is Gods blessing that must make this food comfortable; but God hath promised to blesse onely his owne ordinance, and not mans inuentions. *Reason* 2. Matth. 4.

These may be the Reasons. Now let vs see what good Vses it will afford vnto vs.

First, this serueth to set forth vnto vs the miserable estate of poore deluded Papists, who are fed altogether with the huskes of Popish doctrine, hauing for doctrine either Apocryphall additions, or their owne humane inuentions and traditions: their masses, trentals, dirges, halfe communions, inuocation of Saints, adoration of images, and the rest, haue no footing in the Word of God, no warrant from thence, but are of their owne deuising. Now alas, how can the poore people sucke any good nourishment from such trash, for their soules health? this food may load the stomacke, but neuer fill it; such light, sleight stuffe can neuer make them of a ruddie complexion with *Dauid*, nor of a fresh hue with *Daniel*: I meane the constitution of their soules can neuer thriue thereby: True it is, they haue seuerall dishes for the feeding of their senses; braue obiects for the eyes; melodious tunes for the eare, and the like: but by these they are not brought a step neerer heauen. Let a man that begins to be in want, and begins to haue a sight and sence of his sinnes, be brought to the seeing or hearing of this their melodie and musicke, shall his minde be euer the *Vse* 1.

more satisfied? Surely he may as well feed his stomacke with painted plummes, as his soule with such fooliſh gue-gayes: let vs therefore pittie them, and pray for them, that so many of them as belong vnto the Lord, may haue their eyes opened, to see their misery, and that they may haue better food, and more solid nouriſhment for their soules.

Use 2. Secondly, seeing this is so, that mans doctrine is but huskes; this may stirre vs vp to thankfulnesse, seeing God hath beene so good and gracious vnto vs as to giue vs solid and substantiall nutriment: Neuer was Gods Word since the time of the Apostles more plentifully, or powerfully taught then now it is amongst vs. Oh what cause haue we to be thankfull? especiall we who haue this *Manna*, in such a rich measure, falling about our camps: there are thousands in the world, nay, in this land, that would be heart-glad of those Sermons that you regard not, but sleepe out and despise; Oh how happy were we, if we knew our happinesse! but we like pampered children, play with our meate; and like the carnall *Israelites*, stumble at the plenty of our *Manna*: The onions of Egypt haue a better reliſh in our mouthes; well fram'd words, quirks and trickes are more affected then profitable matter; but should the Lord once shew vs the terrors of hell, and visit our consciences with the apprehension of his wrath; then the very crummes of the Gospell would be welcome, when now we loath the full dishes of consolation; Then to heare but one sentence of the Gospell plainely expounded, and to haue but one of the promises powerfully applyed, would be more acceptable, then all the fine deuices of the wit, deliuered in the perswaseable words of mans wisdome: let not therefore these things be hid from your eyes, take notice of your priuiledge, your glory, your aduantage, wherein God hath blessed you aboue other places, Countries, and Nations. *Italy*, *Spaine*, and other rich countries in *Asia* and *Africa*, abound with wealth, but in stead of their rich mines of

gold

gold and ſiluer, we haue this ineſtimable treaſure of the word, the valiue whereof is far aboue all precious pearles: the outward bleſſings that God gaue vnto his people are compared to the ornaments of the body, as Bracelets, Abilements, Rings, Chaines, and the like; but his giuing of his word and ſtatutes vnto them, is compared to his marriage with them, let vs then take notice of this our happineſſe, and rouze vp our hearts to daily thankefulneſſe. Ezek.9.10.11.

The third Vſe, is that which the Apoſtle maketh; *Beware leaſt any ſpoile you through Philoſophy, and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.* Let vs not be beguiled by falſe teachers, neither let vs lend our eares to their frothie doctrine: pleaſe the eare they may with the enticing words of mans wiſedome; ſaue the ſoule they cannot without preaching the words of Chriſt, that onely is the word of life, and the power of God to ſaluation; all other food is but duſt and drauery, no better then huskes, fitter to feed ſwine, then to nouriſh the ſonnes and daughters of God to eternall life. When a poore ſoule falls on meditating of what he hath heard at ſuch a Sermon, what doth it, but with the childe in the night nuzzle for the mothers breaſt, and miſſing the nipple, laies hold on the fleſh, and ſucks the breaſt black, but hath no nouriſhment? they are not ſatisfied with ſucking the milke of conſolation, for the breaſt was empty. They that try the inuentions of men in the Conflict of Conſcience will in the end cry out, as patient *Iob* to his Friends, *Miſerable comforters are yee all; Shall there be no end of words of winde?* *Vſe* 3. Coloſ.2.8. Iſay 66.11.

In the laſt place, here is a leſſon for vs Miniſters, that wee teach not the people our owne fond deuices, nor feed them with our owne fancies, but build vpon the foundation of the Prophets and Apoſtles, Chriſt Ieſus being the chiefe corner ſtone. Let vs teach therefore what he hath commanded vs to obſerue, and heare the word from the mouth of God, giuing warning from him: oh *Vſe* 4. Matth.28.20. Ezek.3.17.

let me exhort and be exhorted to remember whereto we are called, and wherefore we are sent: is it to please the eare, or saue the soule? Preach I mans doctrine or Gods (saith the Apostle) or goe I about to please men? for if I should yet please men, I were not the seruant of Christ: More I might say, but I will not; a word to the wise may be sufficient.

Gal. 1. 10.

Now, further in that it is here said, *No man gaue vnto him*, we might obserue this point of doctrine:

Doctrine.

The Lord doth vsually take from those whom he meanes to saue, those sinnefull meanes and helpes whereon they rest, and maketh them vnsufficient for the satisfying their desires.

Thus dealt he by his people *Israel*, as doth appeare in the second of *Hosea* 7. taking from them corne, wine, oyle, siluer, gold, &c. and all outward comforts, and so brings her into a wildernesse of affliction, before he doe speake kindly to her, as verse 14. of that Chapter.

Reason.

The Reason of this is; Naturally we are strangers to God, and will not come vnto him, till there be no other remedie, and we left hopelesse of all other helpes (As hath beene before obserued) If mony, friends, acquaintance, food of any sort or kind (though but huskes which the swine fed on) had not failed this Prodigall, he would not haue as yet knowne himselfe, nor haue thought of returning to his Fathers house. But all these being denied him, then he came vnto himselfe and said, &c.

Vse.

But I will not stand on this generall poynt, I will shew what Vse might be made of it, and so I will leaue it. Art thou disappointed of thy vaine hopes, and depriued or forsaken of these meanes wherein thou trustedst, whether goods, or friends, or strength, and the like? Know and be perswaded, the Lord herby doth chastice thee for thy vaine confidence, and withall, doth beate thee from these worldly stayes, that thou mayest flie to him for succour, and for helpe: For it is with vs as with the woman in the Gospell that had the bloodie issue, so long as she was afore-hand, and had mony in her purse, she would follow the Physitians and

and not come to Christ but when all was spent and nothing left, then Christ he heares of her. And so, many women, who while their husbands liue, put too much trust in them, thinking they haue one to prouide for them and theirs; to succour them and defend them, and therefore they are well enough, &c. *But shee that is a widow indeed and desolate*, (saith *Paul*, 1 *Tim.* 5.5.) that is, she whose arme of flesh is taken from her, and without prouision, &c. *trusteth in God and continueth in supplications day and night.* Another notable example you haue of this, *Psal.* 142.4,5. in a man after Gods own heart, *Dauid* that sweet singer of Israel, who speaketh thus of himselfe, *I looked on my right hand and beheld, but there is no man that would know mee, refuge failed me, no man cared for my soule. I cryed to the Lord, and said thou art my refuge and my portion in the land of the liuing.* As if he should haue said, till all other refuge failed me, I cryed not to the Lord, I sought not to him, but when my friends fayled me, like a brooke in Summer, then I betooke my selfe vnto the Lord and sought helpe from him. Consider of it, and make this vse profitable as occasion serues: Say thus in thy heauiest crosses, surely God sees the pride of my heart, that I will not come at him vnlesse he had thus fired my corne, as *Absolom* did *Ioabs* after he was twice sent for: He sends these fiery Serpents purposely to sting me, that I may at last looke vp vnto Christ for helpe: These great and strange afflictions, they are the auengers of blood which God lets loose that I may run for my life, and hast to the Cities of refuge. And therefore I will betake my selfe vnto his mercy, and run home and fall on my knees before him, seeking helpe where helpe is to be found, for in him the fatherlesse findes mercy.

Hitherto of his *Egresse*. Now of his *Regresse*, and returne: wherein we haue his *Repentance*, and the *Successe* of it: his *Repentance* is laid downe from the 17. verse, to the 22. the *Successe* in 20,22,23. and so to the end.

In his *Repentance* are obseruable these Specialls; First, the *Occasion* thereof, or *motiues*, inducing him thereto, laid

downe in this 17. verſe: Secondly, his *Reſolution*, grounded vpon the former motiues, verſe 18,19. Thirdly, his *Practice*, and *Reuolution*, verſe 20,21. To begin with the *motiues*, or *occaſion* of his turning, laid downe firſt *generally* to be a ſerious conſideration of his waies and his courſes: then more *particularly*: *Firſt*, a ſence of his owne miſery, *I periſh, &c. Secondly*, a hope of his Fathers mercy, which is nouriſhed in him by the conſideration of his Fathers liberall dealing, euen towards his hyred ſeruants, which maketh him confident to looke for goodneſſe towards himſelfe, being his ſonne. *How many hyred ſeruants, &c?*

Text. *And when he came to himſelfe*] Something of the phraſe, before I ſpeake of the particulars; the Prodigals repentance is termed a comming to himſelfe, as if he had beene out of his wits, or beſides himſelfe before his amendment: and indeed ſo much the very phraſe doth import. So then we conclude:

Doctrine. *A wicked man is a mad man.* Eſay 46.8. *Caluin in loc. hortatur vt cor redeant hoc eſt reſipiſcant: Mentzerus, Redite præuaricatores ad cor. Diſceſſirant ergo, à corde. Muſcul.* μετάνοια ἄνοια. *Reſipiſcentia quaſi receptio mentis ad Se. Tertullian Vel vt alij Reſipiſcere quaſi reſapere. Epimetheus.* Luk.23.34. Act.7.60.

A man in his ſinnes is out of his ſences: He is a mad man, and out of his wits, Sinners are Bedlems and Lunatickes, void of ſence or reaſon. Me thinkes theſe words of the Prophet *Eſay*, may ſufficiently proue this in the 45. Chapter verſe 8. where hee ſaith, *Remember this, and ſhew your ſelues men, bring it againe to mind, O yee tranſgreſſors!* the words may be thus read, *Returne to your minds, O yee tranſgreſſors!* or, *Returne into your heart*, as *Caluin* reads them: obſeruing this very poynt from thence, that they were not well in their wits before. So *Muſculus*, *Mentzerus*, with many other.

And indeed the words vſually vſed for repentance, both Greeke and Latine, doth ſhew as much; the Greeke word is deriued of another, which ſignifieth Folly and Madneſſe, and is as much as after-wit: and for the Latine word the Prophet in the former place cited, ſeemeth to giue the ſignification of it. And it is no wonder, for their reaſon and iudgement are now corrupted through ſinne, ſo that, as our Sauiour Chriſt and bleſſed S. *Steuen* ſaith, they know

not

not what they doe. And is it not the very definition of a mad-man to be without iudgement? to follow his fancie, and to be led by appearances without triall? See for further proofe, 2 *Tim.* 3.9. *Luk.* 6. 1.

Let the Vſes of the poynt be theſe, firſt it may *Informe* our iudgements concerning ſinne and ſinners: Sinne is madneſſe; Sinners are Lunatikes, being poſſeſſed with a ſpirituall frenzie and madneſſe: looke vpon them with a ſpirituall eye, and their actions will declare it. Some runne to and fro ſtarke naked, and bluſh not, tearing off, and caſting away the garments of holineſſe and innocencie. Were they aſhamed (ſaith *Ieremiah?*) nay, nay, they were not aſhamed. Are men aſhamed of their flagitious courſes, which layeth them naked both to ſhame and iudgement? Alas no! they glory in them, neuer bluſhing for the committing of them. Others, (though ſometimes they keepe within compaſſe, and ſeeme to be well gouerned, as if they were no ſuch men) being a little diſpleaſed, or any thing croſſed, ſtreight fall a playing of their mad prankes, raging and rauing againſt heauen and earth, curſing and banning all that ſpeake to them, infecting the very ayre with their vile ſpeeches and horrible oathes, as if they would plucke God out of his throne, and againe crucifie the Sonne of God afreſh.

Others, foame at the mouth, their talke is idle and beaſtly, ſauouring neither of wit nor honeſtie; ſparkles of hell come forth from their lips, whereat the Diuell kindles fire of diſſention.

And againe, how deepely are others poſſeſſed with this ſpirit of madneſſe? who are neuer well but when they are wounding, beating, and deſtroying of themſelues and others: waſting their eſtates, conſuming their bodies, and pitifully gaſhing of their conſciences and ſoules, yea killing and deſtroying whoeuer they companie with, drawing them into the ſame exceſſe of riot, that ſo they may all periſh together.

Vſe.

Wicked men ſhew that they are mad men diuers waies. Exod. 32. 26.

Pſal. 74. 18.

Phil. 3. 19. Pro. 16. 27. Iam. 3.

Pro. 10. 23. & 14. 9. & 15. 22.

And

And in a word, what mad property is to be ſeene in any Bedlem, that is not to be found in a wicked man? Oh! happie were it, if the rod of diſcipline were better vſed, then there would be hope of more ſobriety.

Vſe 2. Secondly, is this ſo, that ſinners are Lunatiques? let it then Admoniſh all ſuch as are well in their wits to keepe out of their companies. Mon bodily mad, are kept bound and chained, and narrowly watched ouer, that they cannot hurt; and yet we are loath to come within their reach; But we neuer feare theſe ſpirituall Bedlems, of whom we ought to be moſt warie, being they are at liberty in euery place and houſe, in moſt companies, and many times haue power to hurt, many being in place of authority and gouernement; and yet (the more is the pittie) how careleſſe are we? Oh be more watchfull you that loue your ſelues, be more carefull, come not in their companies, receiue them not into your houſes, vnleſſe neceſſity compell: What though they keepe within compaſſe for a time, In ſome moneths mad men ſeeme ſober, yet firſt or laſt they will haue their fits, and much in danger your ſoules and bodies.

Vſe 3. The laſt Vſe, ſhall be an Exhortation to ſuch as are yet in the eſtate of Nature, to pittie themſelues, and pray for themſelues, that they may haue their ſences reſtored to them: when thou ſeeſt a Lunatique to rage and raue, to rend and teare his haire and fleſh, thou canſt not but pittie and ſend forth a prayer for him, that God would helpe him: Behold, oh man! thine owne eſtate, ſuch a one art thou, void of all ſence and ſpirituall vnderſtanding, who doeſt daily wound thine owne ſoule by ſinne: Be as mercifull to thy ſelfe as thou art to others; bewaile thine own fearefull eſtate; crie to God for helpe and redreſſe; neuer giue ouer till thou art brought to thy ſelfe, and being once cured, commiſerate the eſtate of others that are not: Turne not their madde pranke into a ieſt, (as moſt doe) but turne to God by prayer for their recouerie, as few doe.

And

And thus much ſhall ſerue for this point, which the phraſe hath affoorded: Now to the *Motiues* or inducements cauſing his turning. He firſt takes himſelfe aſide, and begins to conſider of the eſtate wherein he ſtood: [*He ſaid,*] whence learne;

Doctrine. That a taking our ſelues aſide, and diligent *Examination of our hearts and waies, is the firſt ſtep to Repentance.* Thus much is implied in theſe words of *Ieremiah, Chap. 8. ver. 6. I hearkened, and heard, but they ſpake not aright, no man repented him of his wickedneſſe, ſaying, What haue I done?* They repented not: Why? ſurely, becauſe they examined not themſelues, they communed not with their owne hearts, ſaying, *What haue I done?* Thus much alſo is expreſſed by him in the 3. Chapter of his *Lamentations*, and the 40. verſe. *Let vs ſearch and try our wayes, and turne againe vnto the Lord*: there muſt be a ſearching and trying, before there can bee any turning, See alſo *Ezek.* 16. 43.

Examination of our hearts the firſt ſtep to Repentance. Ier. 8. 6.

Lam. 3. 40.

Reaſon. The Reaſon is plaine, becauſe we can neuer know our waies, what they are, nor whither they lead, without a ſerious conſideration and ſtrict examination of them; a Phyſitian cannot know the eſtate of a mans bodie, without ſome good ſearch and inquiſition; how then can a man know the condition of his ſoule. Now the ignorance of a mans owne bad eſtate is neuer ſeuered from a falſe perſwaſion of a mans owne good eſtate; as wee haue example in the Church of *Laodicea*; he that is ignorant of his own waies, euer thinkes his waies to be the beſt waies, and who in ſuch an errour will deſire any change or turning.

Reuel. 3.

Vſe 1. The Vſes are, firſt, to conuince and condemne ſuch as walke on ſecurely in ignorance, and neuer take notice of their waies, neither call their courſes to account, yet thinke their eſtate to be very good, and no mans better; that they haue repented, and their ſinnes ſhall be pardoned: But is this poſſible, can thy ſinnes be pardoned before they be repented of? and is it poſſible to repent of them before thou doeſt

doest know them, and canst thou euer know them without faithfull searching and acurate sifting into them? deceiue thy selfe no longer with thy vaine dreames, (for alas thou dreamest) thou art so farre from repentance, that as yet thou art not capable of it, seeing thou hast not called thy selfe to a reckoning.

Vse 2. Secondly, Let this stirre vs vp to a diligent search and examination of our estates. Wouldst thou repent of thy sinnes, turne from them, and haue them pardoned? then labour to know them, striue to finde them out, consider of thy waies, make a stand for a while, and examine thy courses; put the question to thy soule, *What haue I done?* and againe propound it, *wherein am I failing?* Take the light of Gods law, that will shew thee thy filthinesse, that will discouer vnto thee thy great corruptions and many failings: Be not backeward in this duty, the more backeward thou art, the greater cause hast thou to feare thy estate. It is a secret guiltinesse of sinne that causeth a backewardnesse in our examination. Bankerupts that are not worth a groat, doe not, dare not looke into their estate, because they know they be worse then nought. And those who haue some vexing familiar at home, or their houses possessed with some vnquiet spirit, care not for looking within their dores. Be then perswaded to call thy courses to account, consider the estate wherein now thou art, thy case is fearefull, because thou art ignorant of it; but it is desperate, if thou wilt not be perswaded to looke into it; but on the other side, if thou wilt take thy selfe aside, and commune with thy owne heart (as *Dauid* speakes) surely then thou wilt be in a faire forwardnesse to a sound conuersion. *Psal. 4.*

Vse 3. Lastly, Let mee adde a word of Exhortation vnto all (inas much as all haue sinned, and all doe sinne, and therefore had need daily to repent) often to consider of your waies and courses, let no day passe ouer without a line of examination. Call to minde what euils haue beene committed, what good duties omitted, which God hath required;

quired; ſuffer not thy eyes to ſlumber, nor the temples of thy head to take any reſt, till this taske bee performed. Would Chriſtians daily keepe this courſe, and well conſider of their carriages the day paſt, they would ſoone finde the excellent commodities of it, to their vnſpeakeable comfort: Oh! how watchfull would it make them ouer their courſes, and how many a ſinne would be preuented, which now for want hereof they fall into? This was *Dauids* practiſe, *I haue conſidered my wayes* (and what followes) *I haue turned my feet vnto thy teſtimonies*: As oft as hee conſidered his waies hee euer found ſome defect that needed redreſſe; ſo will it bee with thee, thou ſhalt neuer ſtrictly examine thy eſtate, but thou ſhalt euer finde ſomewhat that needeth amendment: Make conſcience then of the practiſe of this dutie. Wee ſee how needefull conſideration is in the things of this life, for without it no eſtate of life can be well ordered. The Mariner muſt conſider his courſe by his Compaſſe, or elſe he is in danger to runne on rockes or ſands: The Merchant, if he conſider not his affaires by his Count-booke, will quickely proone bankerupt: The Traueller, if hee conſider not his way, will ſoone goe wrong; if hee ſee many waies before him, hee conſidereth with himſelfe which of them to chooſe, neither will hee goe on till he be well aduiſed which is the beſt. How much more then ſhould we conſider of our actions, whoſe courſe is to the Kingdome of Heauen, for euery way leadeth not to it. Doth euery one vſe conſideration in euery eſtate of life; And ſhall a Chriſtian onely be careleſſe? farre be this from vs. There is no paſſing from earth to Heauen without conſideration.

Pſal. 119. 59.

How many hired ſeruants] See here, the two *Motiues* of his turning. Firſt, he ſaw his owne miſery, and that draue him from himſelfe, *I periſh with hunger*.

Text.

Secondly, He remembreth his Fathers mercy, and that brought him vnto him. *How many hired ſeruants of my Father haue bread enough.*

By

Matth. 6.

By *hyred ſeruants*, are meant principally the *Scribes* and *Phariſees*, and vnder them all others, who ſerue God mercenarily, onely for the reward ſake, and not of loue.

Panis eſt doctrinalis, Sacramentalis, victualis, Ludolph.

These had Bread enough. *Bread* hath a large extent in Scripture, for vnder it is contained a ſufficiency of food and nouriſhment, both for ſoule and body; and therefore ſome would deriue the Latine word from a Greeke, which reacheth farre, and wide, and ſo make it a comprehenſiue word, ſignifying all things needfull whether to corporall or animall ſuſtenance. It implies then (ſaith one) much health, great comforts, fullneſſe of all neceſſary good things: but (as I take it) in this place that expoſition is too large; for by bread, is eſpecially meant that bread which Chriſt brake amongſt them, I meane, his doctrine and miracles, of this bread they had enough, for they often heard the one, and ſaw the other. Now to the inſtructions.

Iohn 6.51. Panem vim multitudinem ſalutum, magnitudinem ſolaminum plenitudinẽ omnium bonorũ.

The Prodigall was miſerable, and in great diſtreſſe, hunger had already conſumed his fleſh, and almoſt brought him to *rottenneſſe* and *wormes*. *I periſh with hunger*, this he had a ſence of, which driue him home to his Father.

Doctrine. *Croſſes and afflictions are excellent meanes to make men looke home.*

Here then obſerue, *What excellent meanes croſſes and afflictions are to chaſe men to the Lord, and make them look home.* While his purſe was full and he in iollity, he cared not for his Father, he came not at him, now in his extremity he thinkes of returning.

Eſay 26.16. Pſ.107. 10,13. Hoſ.5.15.

The Scriptures are full of proofes for the confirming of this truth: in the 26. of *Iſay* and the 16. verſe, the Prophet ſaith thus, *Lord in trouble haue they viſited thee, they powred forth a prayer when thy chaſtening was vpon them.* So in the 107. *Pſalme*, verſe 10.--14. *They being bound in affliction and yron, &c. cried vnto the Lord in their trouble and diſtreſſe.* This the Lord himſelfe doth further witneſſe in the 5. of *Hoſea* 14.15. *I will be to Ephraim as a Lyon, and as young Lyon to the houſe of Iudah, I, euen, I will*

teare and goe away, I will take away, and none shall reſcue. I will goe and returne to my place, till they acknowledge their offence, and ſeeke my face; for in their affliction they will ſeeke me early. And ſo indeed they did, as doth appeare in words following, *Come, and let vs returne vnto the Lord, for he hath torne, and he will heale vs, he hath ſmitten, and he will binde vs vp.* So alſo in the 17. of *Eſay* 6,7. the Lord telling the people of the common deſtruction that hee would bring vpon them for their ſins, ſaith, that *then they ſhould looke vp to their Maker, and their eyes ſhould haue reſpect to the holy one of Iſrael.* And hence it was (as it may ſeeme) that the Prophet *Dauid* (preferring the ſaluation of his enemies (out of a holy loue and ſpirituall charity) before their outward eſtate) prayeth thus, *Fill their faces with ſhame, that they may ſeeke thy name O Lord.* Many examples I could bring for the proofe of this poynt, if it were as needfull as eaſie ſo to doe, as of *Manaſſes, Ephraim*, the *Taylor*, the danger of whoſe outward man, was a meanes to ſaue both the outward and inward man, beſides many others, but theſe are ſufficient.

Chap. 6. 1.

Eſay 17. 6, 7.

Pſal. 83. 16.

2 Chron 33. 11 12, 13. Ier. 31. 18. Acts 16.

And it is no maruaile they ſhould be ſo auaileable, for firſt, hereby we are fitted and prepared for the hearing of Gods voyce; true it is, the ſpirit of God is the principall cauſe of our ſauing hearing, for he openeth the heart, and boareth the eare, that we may attend to it, and receiue it, as he did the heart of *Lidia*, but yet affliction and tribulation is a ſpeciall meane, which he vſeth for the fitting and preparing of vs hereunto, as *Elihu* declareth in the 33. of *Iob*, verſe 16, 17. and alſo in the 36. 15. *he deliuereth the poore in affliction, and openeth their eares in oppreſſion*: when with *Eliah* wee haue had our ſhare in this ſtormie tempeſt, and haue beene well ſhaken with theſe earth-quakes, then are we well prepared to heare the ſtill and ſoft voice of the Lord, ſpeaking vnto vs in the miniſtery of the Goſpell. But before we are humbled with afflictions, we are like to wanton children, that will be playing with our meat, and caſting it to the doggs: many things we heare,

Reaſon 1.

Acts 16. 14.

Iob 33. 16. & 36. 15.

1 Kings 19. 11, 12.

we

we cannot, nor will not be perſwaded of; we will heare what we liſt; beleeue what we liſt; receiue ſome kinde of doctrine, laugh at ſome other. Tell a ſwearer, or a drunkard, or an Adulterer in the day of their proſperitie, while they are in their ruffe, that their waies are the waies of hell and death; that their courſes are highly diſpleaſing to Almighty God, &c. they will turne you a deafe eare, they will not beleeue you: But when Affliction comes, and the ſnares of death do compaſſe them, then they are made to beleeue the truth hereof, and as *Iſay* ſpeaketh, *Vexation maketh them vnderſtand our report.*

Iſay 28.19.

Reaſon 2. Iob 42.5.

Secondly, It opens the *Eye* as well as the *Eare*, as *Iob* ſpeaketh, *Iob* 42.5. *I haue heard of thee by the hearing of the eare, but now mine eye ſeeth thee.* It bringeth a man to a more cleare, certaine, and experimentall knowledge of *God*, then euer any without it haue attained vnto, 2 *Chron.*33.13. And ſo likewiſe of *Himſelfe*; It ſheweth a man of how little worth he is, as *Pſal.*39.11. and awakens his Conſcience, bringing thoſe ſinnes to remembrance that were forgotten, *Iob* 36.8,9. *If they be bound in fetters and be holden in cords of affliction. Then he ſheweth them their workes and their tranſgreſſions that they haue exceeded*: that is, when they are ſo hampered in afflictions, as they know not which way to turne themſelues, nor how to get out, then their eye is opened to ſee wherein they haue offended: It doth not onely ſhew that we haue ſinned, but layes the finger vpon the ſoare, as you ſee in *Ioſephs* brethren, who were not troubled for their ſinne againſt their brother vpon the committing it, for when they had caſt him into a pit, *they ſate downe to eate bread*, *Gen.*42.21. But after, when they had no bread to eate, and that they were taken for ſpies, and caſt into priſon, then their ſinne though committed many yeares before, came freſh into memory: then they could ſay one to another, *Wee haue verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule, when he beſought vs, and we would not heare him, therefore this trouble is come vpon vs*, *Gen.*42.21.

2 Chron.33.13

Thirdly,

Thirdly, It vnties the *Tongue*, and bringeth man to Confeſſion, as you ſee in that example, and likewiſe in *Manaſſes*, 2 *Chron.*33.12,13. ſo in *Davids*, *Pſal.*32.5. So *Iob* 33.27,28. The Racke cauſeth the Traytor to reueale the truth, and the laſh maketh the Viper caſt vp her poyſon, which elſe ſhe would not doe.

Fourthly, and laſtly, it melts and mollifies the *Heart*; and *abates mans pride*, as *Elihu* noteth, *Iob* 33.17. and that not only in taking away the beautie and ſtrength of body; but it humbleth the proudeſt ſpirit, and makes it to relent as wee ſee in *Ahab*, and in others. This fire will make the heart to run, as our elementary fire doth mettall, ſo that you may caſt it into what forme you will. Now the *Lyon* and the *Leopard* a childe may leade. *If there be a meſſenger, &c. Iob* 33.23. the pooreſt of Gods faithfull ſeruants may deale with the proudeſt man. In all theſe reſpects many afflictions be ſaid to be good meanes in furthering our conuerſion.

But if this be ſo (may ſome ſay) how commeth it then to paſſe that ſo many haue beene afflicted, yet are not bettered, as the Lord himſelfe hath ſhewed, *Eſay* 1.5. *Am.*4. and as we ſee in the example of *Ahaz*, who in the time of his diſtreſſe did treſpaſſe yet more againſt the Lord. And alſo by the example of *Pharaoh*, *Saul*, *Ieroboam*, with others.

Obiect. 2 Cor.28.22.23

We muſt know that it is not affliction in it owne nature, that worketh this repentance (for in their owne nature they are euill, and teach rather auerſion from, then conuerſion vnto the Lord) but by the ſecret operation of Gods ſpirit theſe fruits are brought forth. Now this working of the ſpirit is wanting in the wicked, neither are afflictions ſanctified vnto them, but are ſtill curſes (bee they neuer ſo many) and not croſſes, and make for their further hardening, not mollifying. This therefore is to be vnderſtood onely of the elect, and no other, *For all things worke together for the beſt to them that loue God, euen to them that are called according to his purpoſe*, *Rom.*8.28. True it is, the wicked are alſo afflicted, but not bettered, *Pharaoh* had afflictions enough, but his heart was ſtill har-

Anſw. Deut 28.15. Eſay 45.7. Amos 3.6.

Sim: Poyſon of it ſelfe is hurtfull, but by the skilfull tempering of the Phyſitian becomes profitable.

Ier.12.13.

der and harder, and like corrupt flesh, it swelled higher and higher, for all blowes and stroakes: looke what difference there was betwixt *Nebuchadnezars* seruants, and the seruants of God in the fiery furnace, alike difference there is betwixt the godly and wicked vnder affliction, one liue in it, the other are thereby consumed. *Now for the Vses.*

Dan. 3. 20. 21.

Vse 1. And first, it may serue for the *Reprehension* of such, as iudge of Gods fauour and loue towards themselues, or others, by outward afflictions; This is a false measure, and will soone deceiue vs; and yet how are Gods children counted as cursed and plagued, because they are afflicted and corrected, and the proud esteemed blessed, because they are not in trouble as others? but could such a conclusion bee drawne from these premises, then must we needs condemne the generation of Gods children; yea, Christ himselfe (that well-beloued of his Father) *who was a man full of sorrowes and acquainted with griefe, smitten of God and afflicted*; such a conclusion then cannot bee drawne from hence, for *whom God doth loue, them doth hee correct, yea, hee chastiseth euery sonne that hee receiueth.* Be not then too rash in iudging any whom the Lord exerciseth with afflictions: the choysest flower in the garden lyeth open to a storme as well as the nettle in the wildernesse. Neither thinke the better of thy selfe, because the rod is not on thy backe, for the wholesome meanes of thy amendment is withheld from thee, and thou mayst iustly feare, the reines is laid on thy necke, and thou art giuen vp to thy owne wayes. A tree that is fruitfull will be well cudgelled and beaten, when a tree that is good for nothing but the fire shall neuer bee disturbed. The wheat endureth more then the chaffe; and yet the wheat is for the boord, and the chaffe for the dunghill. Blesse not then thy selfe in this estate: count not thy selfe blessed, because thou art neuer afflicted, for thou art sore plagued when thou art spared; neither is any thing more vnhappie, then this felicity. It is spoken of as an argument of Gods wrath and indignation against des-

Psal. 73. 15. Matth. 3. Esay 53. 3, 4.

Heb. 12. 6.

Nihil infelicius felicitate peccantium. August.

perate

perate ſinners, that God will forbeare to correct them, *Iſay* 1.5. *Wherefore ſhould you bee ſmitten any more*, and *Hoſ.* 4. 14. *I will not viſit your daughters when they are harlots, nor your ſponſes when they are whores.* And on the other ſide, an argument of Gods loue and fauour when he doth correct, *Pro.* 3.12. *The Lord correcteth whom he loueth.* And we ſhall finde that the godly haue wondered at Gods loue in this, as *Iob* 7.17,18. *What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thine heart vpon him? And that thou ſhouldeſt viſit him euery morning, and try him euery moment?* Hence is that ſtrange and paſſionate ſpeech that the Lord vſeth of his people. *Behold I will melt them and try them; for what ſhould I elſe doe for the daughter of my people? Ier.* 9.7. as if he ſhould ſay, wherein ſhall I manifeſt my affection, and loue more, then by caſting them into the furnace? In this reſpect haue the godly not onely beene *quiet* vnder them, as *Pſal.* 39.9. & 62.1. and *reioyced* in them, as *Rom.* 5.3. *Heb.* 10.34. *Acts* 16.25. and were *thankefull* for them, as *Iob* 1.21. *Pſal.* 42.11. but alſo after a ſort *begged* and *deſired* them, *Ier.* 10.24.

Iſay 1 5.
Hoſ.4.14.
Pro.3.12.
Iob 7.17,18.
Ier.9.7.

But for a ſecond Vſe: Is this ſo, that croſſes and afflictions are ſuch excellent meanes, to driue men home and bring them to repentance. Let this then ſerue for Terror to ſuch as haue often beene afflicted, and yet are not bettered. The Lords hand hath beene often vpon them and yet for all that they haue not turned to him: ſinne is not left; their wicked wayes are not forſaken, ſurely ſuch may feare, their caſe is deſperate; ſeeing theſe are ſuch excellent meanes, and ordinarily the laſt meanes to bring a ſinner home, and yet with them can doe no good: what cauſe haue ſuch to feare, that they ſhall be giuen ouer of the Lord, as a hopeleſſe cure. Heare and tremble at that which the Lord ſpeaketh by his Prophet *Ezechiel.* Thus ſaith the Lord God, *becauſe you are become droſſe, behold therefore I will gather you into the midſt of Ieruſalem, as they gather ſiluer, and braſſe, and yron, and lead, and tinne, into the midſt of the furnace, to blow the fire vpon it, to melt it: ſo will*

Vſe 2.

Ezech.22 18, 19,20.

Verſe 18. *I gather you in mine anger, and in my fury, and I will leaue you there, and melt you. Yea I will gather you and blow vpon you in the fire of my wrath, and you ſhall be melted in the midſt thereof, &c.* The Lord had, in the verſe before theſe words, complained of the houſe of *Iſrael*, that it was become droſſe, they were all braſſe, and tinne, and yron, and lead in the midſt of the furnace; that is, in the furnace of affliction, they would not be bettered, nor purified, as they ought to haue beene, therefore doth the Lord threat that fearefull iudgement to fall vpon them. Oh conſider of this, thou that haſt often beene afflicted, by ſickeneſſe, loſſes, either of goods, friends, or any ſuch like croſſe: I ſay ponder on it, conſider how fearefull a thing it is to be afflicted, and not purged by affliction, to bee ſtricken with the rods of God, and no conuerſion to follow: What is this but a ſigne of a fearefull induration? Conſider another place in the Prophecie of *Jeremiah*, and weigh it well. The words be theſe; *The bellowes are burnt, the lead is conſumed of the fire: the founder melteth in vaine: for the wicked are not plucked away. Reprobate ſiluer ſhall men call them, becauſe the Lord hath reiected them.* Ier.6.29,30. Loe here, if thoſe afflictions that the Lord hath laid vpon thee doe not better thee, nor plucke thee away from thy wicked and flagitious courſes, Reprobate ſiluer ſhall men call thee, and thou maiſt feare that the Lord hath reiected thee.

Uſe 3. Let a third vſe of this be for Admonition to euery one of vs, that we ſee we profit by theſe meanes; let it be our wiſedome to *heare the rod and who hath appointed it*, Mich.6.9. Gods rodds are all ſpeaking rodds, there is neuer a rod that God vſeth, but hath a voice with it, and therefore we ſhould hearken; It commeth with an errand, as *Ezek.*38.21. when it hath deliuered its meſſage it is gon, but not before: It knocks & will not depart till Repentance comes to dore.

Mich.6.9. Pſal.2.5.

Queſt. But you will aske me how you may know the meaning of affliction, or what is the errand that Affliction hath to doe; that you may not be miſtaken in the meſſage.

For

For Reſoluing this Caſe, you are to know that ſometimes God ſends Afflictions as tryals of our graces, God ſpeaketh vnto vs when he afflicteth vs, as *Iſaac* did to *Iacob*, come hither my ſonne, let me feele thee whether thou be my very ſonne or no; not that he knoweth not who are his, but to make our ſelues and others know, for it is not profeſſing but ſuffering which diſcouereth a man. Sometimes he ſends Afflictions as wholeſome preſeruatiues for preuenting ſinne, as 1 *Cor.*12.7. a meſſenger of Sathan did buffet *Paul*, leaſt he ſhould haue beene exalted out of meaſure. But moſt vſuall (and ſo it is ſafeſt for the godly to conceiue) as Reſtoratiues being laid vpon vs for ſinne paſt and tend to awaken vs out of our ſecurity. And ſo they tell vs,

Reſp.

Gen.27.21.

1 Cor.12.7.

First, that God is diſpleaſed, and hath againſt vs for ſome ſinne, for vſually God ſtrikes not till he be angry, *Eſay* 54.8. & 57.17. & 64.5. It is wiſedome therefore when we lie vnder any croſſe, to ſay as *Ier.*2.17. haſt thou not procured this vnto thy ſelfe, in that thou haſt forſaken the Lord thy God: And as Gods people, *Deut.*31.17. Are not theſe euils come vpon vs becauſe our God is not amongſt vs? Thus *Naomi* did apprehend the hand of God to be gon out againſt her in the taking away of her two ſonnes though by an ordinary death.

Eſay 54.8. & 57.17. & 64.5. Ier.2.17.

Deut 31.17.

Ruth.1.13.

Secondly, It wills vs to take notice of the cauſe of Gods diſpleaſure, and finde out that, *Lament.*3.39,40. God is highly offended with the neglect of this, *Ier* 8.6. No man ſaith what haue I done, ſo *Ezek.*16.43. This then ought to be our care, euery one to know *the plague of his owne heart*, and finde out the ſpeciall ſinne that hath made the difference betwixt God and thee.

Lam.3.39.

Ier.8.6.
Ezek 16.43.
1 King.8.38.

But how may this be done?

Queſt.

Thus, Firſt, examine what ſinne it is that God in Scripture, hath threatned with the like affliction that lies on thee, as thus, if thy friends haue failed thee, ſo as that they will not, nor cannot helpe, vpon examination, thou ſhalt finde it is a puniſhment denounced againſt the affiance in

Reſp.

the creature: If thou haſt a barren wombe, or wanteſt poſterity, vpon examination, thou ſhalt finde it is a puniſhment threatened for deſpiſing of ones husband in the heart, and for whoredome, I might inſtance in many other particulars; now in ſuch a caſe examine thy heart if that ſin be not thine.

2 Sam. 6.23. Hoſ. 4.

Secondly, Sometimes God hath engrauen vpon the iudgement, the name of the ſinne for which he ſends it, ſo that a man in his puniſhment may plainely reade his ſinne, and this is when God proceedeth by Law of requitall, *like* for *like*, as *Dauid* ſinning in his people, was puniſhed in his people; and *Pharoah* ſinning in drowning the infants, was drowned himſelfe; according to that anſwer which the Lord commands his Prophet to giue the people; *Like as you haue forſaken me and ſerued ſtrange gods in your land; ſo ſhall you ſerue ſtrangers in a land that is not yours.* Thus when we are puniſhed in our goods, let vs thinke we haue ſinned in our goods; when we are puniſhed in our children, let vs examine if we haue not ſinned in our children; and ſo in the reſt.

Ier. 5.19.

Thirdly, Sometimes the ſinne in it owne nature, bringeth forth the puniſhment, as the fruit thereof: As when beggary followeth idleneſſe; want followeth waſtfulneſſe; weakeneſſe and ſickneſſe, the ſinnes of adultery and vncleanneſſe: And thus it was no hard matter for this Prodigall to finde out his ſinne in the hogs-trough.

Fourthly, When a man is ſmitten in the very act of his ſinne, or it is preſently attended with a puniſhment: Wee know if the creature (as the Dog or Cat) bee brought preſently and beaten where the fault was done, it will perceiue the cauſe: So the Lord ſometimes deales with the brutiſh amongſt the people, that they may vnderſtand, *Acts* 5.5.10.

Acts 5.5.10.

Fiftly, Oftentimes our owne conſciences will helpe vs, and point out the particular offence; as I haue ſhewed before in *Iacobs* brethren, which did tell them of their

Gen. 42.21.

ſinne

ſinne though a long time before committed.

Sixtly, and laſtly, if yet after all theſe meanes, thou canſt not finde out the cauſe, then ſeeke to God by prayer: Say vnto *God*, as *Iob Chap.* 10. 2. *Shew me wherefore thou contendeſt with me*: and as *Chap.* 13. 23. *Make mee to know my tranſgreſſion and my ſinne.* Beg this earneſtly at Gods hand, and he wil direct thee in thy Search.

Thirdly, Affliction wills vs ſpeedily to make our peace, to agree with our aduerſary whilſt we are in the way, to take vp the ſuite and compound betimes: for Gods quarrells are not like mans, cauſleſſe; and therefore God will not giue ouer the ſuite till there be ſome reall ſatisfaction. Now that God lookes for this, in all our Afflictions, ſee *Iſay* 27. 5. *Let him take hold of my ſtrength that he may make peace with me*: that is, let him take notice of my power and acknowledge my ſtrength, that they are all but as bryars, and thornes before me; and ſo in time ſtrike in that we may be at one. Matth 5.

But how may that be? *Queſt.*

By *Repentance* and *Amendment*, 1 *Pet.* 5. 6. So *Iſay* 27. 9. *By this ſhall the iniquitie of Iacob be purged, and this is all the fruit to take away his ſinne.* God meeteth Repentance (if true) as the Father did this Prodigall, and kiſſeth it, whilſt it is yet halfe way, euen in the *Purpoſe* and *Reſolution.* *Reſp.*

Thus you ſee what meſſage Afflictions doth, now then let vs ſee we profit by them. And thou that hitherto haſt beene a *Non-proficient* in this Schoole, looke to it in a ſpeciall manner, let euery croſſe purge away ſome droſſe and filth; wherefore doth the Lord ſend them, but for this end? let not God looſe his end, but let thy croſſes become corrections: now how are they corrections, when they worke no amendment? Bee not thou more fearefull of being afflicted, then thou art carefull of not being reformed by that thy affliction, and ſo maiſt thou haue great comfort that thy affliction is ſanctified vnto thee; that it is a part of Chriſts croſſe, and not of *Adams* curſe.

Be carefull to come out better then thou wenteſt in, for if thou beeſt hardned, not melted, thou art clay, not gold.

Vſe 4. The laſt Vſe, may be *Comfort* for Gods elect, for ſeeing that afflictions are ſo good and profitable, as the effects thereof doe declare, proving as wholeſome medicines, and fatherly chaſtiſements, to amend and reforme vs, what cauſe haue Gods children to groane ſo much vnder the burthen? many are ready through the Diuels ſuggeſtions, to make hard concluſions againſt themſelues in time of trouble, as if God had forſaken them, or that they were caſt out of his fauour; but conſider why doth the Lord ſend them? what effects doth he worke by them? ſurely, no other then to bring thee to himſelfe, theſe are but like the dogge of our good ſhepheard, to fetch vs into his fold: he ſetteth them but as thornes and bryars, to keepe vs from running on in that ſame ſmooth and pleaſant paſſage, which leadeth to deſtruction. Doth he take from vs health, wealth, eaſe, peace, or the like; yet he dealeth no otherwiſe with vs, then *Dauid* did with *Saul*, who finding him ſleeping in his campe, would neither ſlay him himſelfe, nor ſuffer *Abner* to ſlay him, onely he tooke away his ſpeare, and his water-pot, which alſo after he had wakened him, he reſtored againe, no way intending his deſtruction. Thus dealeth God with vs, who many times findeth vs ſleeping in our ſinnes, when we ſhould be waking, yet he ſlayeth vs not, neither intendeth our deſtruction, but happily taketh from vs thoſe things wherein we place our ſtrength and truſt; which alſo after we are awaked, he reſtoreth againe vnto vs in a moſt gracious manner. What cauſe then haſt thou to murmure or complaine, when thou art afflicted? nay, how great cauſe haſt thou of thankeſgiuing, and reioycing? our afflictions may ſay to vs, as *Iacob* did to *Laban*, *Gen.* 30. 30. *It was little that thou hadſt before I came, and now it is increaſed to a multitude*: thy *Faith* little, and ſo thy *Hope*, and ſo thy *Patience*; Thy *Prayers* not ſo many, nor

1 Sam. 26.

nor so fruitfull as they haue beene since I came vnder thy roofe,&c. [illegible]h bird flies most and highest, whilst she is at liberty, but sings most and sweetest, in her Cage; so the godly, neuer more deuout then when they lie vnder Gods correcting hand.

Ob. But my *Afflictions* are bitter?

Resp. No wonder for they are a medicine, but most wholesome and soueraigne. Secondly, swallow them downe with one of these promises, *Ier.* 30.11. *Isay* 30.20.21. *Psal.* 37 24. 1 *Cor.* 10.13. 2 *Cor.* 1.5. or some such like. Will any man chew his pils? were it not enough to kill a horse, to champ them in ones mouth like meate? beware of that folly.

Ob. But they doe increase?

Resp. You know, it is euer darkest towards day-breake, the Saints of God haue (ordinarily) the sharpest fit's at the time of the birth, when they are vpon deliuerance from their sorrowes.

Ob. But I dare not looke them in the face, they come so fiercely?

Resp. So did the *Lyon* at *Timna* vpon *Sampson*, with open mouth; but being ouercome, they will feed thy hopes with sweet experience of Gods mercies, as that did him with honey. Oh that wee would with *Sampson* goe backe to the carkasse; looke vpon former deliuerances, so should we haue better hope of future.

Be not then cast downe vnder the hand of God, nor too much discouraged: Gods rods are like vnto the rod of *Moses*, when we fly from them, looke fearefully at them, and wil not willingly take them vp, they proue as *Serpents*; but if we put forth the hand and take them by the taile, they are as a rod to comfort vs, or as a staffe to stay vs: *Wherefore Comfort one another with these things.*

And thus much bee spoken of this motiue, the sence of his misery: now for the next, which is the perswasion of his Fathers mercy. Thence first wee learne:

That

Doctrine. *Sence of Gods mercy causeth repentance.* Zach. 12.10.

That the sence and knowledge of Gods mercy and goodnesse, is that which causeth vs to turne vnto him.

This is notably confirmed in the 12. of *Zachary*, verse 12. The house of *Dauid* and inhabitants of Ierusalem, are brought to Repentance, and godly sorrow, vpon a consideration of Gods infinite loue towards them in Christ Iesus. So saith the Prophet *Dauid*, *Psal.* 130.4. *There is mercy with thee, that thou mayst bee feared.* So saith Saint *Iohn. Wee loue him, because hee loued vs first*: and what doth the Author to the *Hebrewes* else meane, in saying, *Hee that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.* Hence the exhortations to *Repentance* are founded commonly vpon the *mercy* of *God*, as *Ier.* 3.14. *Hos.* 6.1. *Ioel* 2.13. *Matth.* 5.7. *Rom.* 2. 4. & 12.1. And *Iob* 25 10. *Elihu* giuing a reason why men repented not, saith, they remembred not the *mercies of God. None saith where is God my Maker who giueth songs in the night? &c.*

Psal. 130.4.

1 Iohn 4.19. Heb. 11.6.

Reason 1.

The Reasons may be these, our hearts are of a sturdie and flintie nature, and neuer will kindly relent, till loue worke on them. You know there are some stout natures, which with seuere hard courses are not stirred, but come ouer them with kindest and they relent, 2 *Chron.* 10.7. So is it in the dissoluing of our hearts; one haire of loue drawes more then a teame of horses. True it is, the heart may be pricked by the Preaching of the Law, and humbled with sence of a mans owne misery, but it neuer commeth to breake forth into heartie confession and true griefe for sinne, as it is sinne and a breach of Gods law, vntill the sence of Gods mercie is in some measure tasted of. Could misery alone turne one to God, then might the Diuels haue beene long agoe conuerted: and *Iudas* also might haue repented, for he felt anguish enough, and horror of conscience enough, but that did rather driue him from God, because he could not apprehend the kindnesse and mercy of God towards him. Looke as it is in the change of the earth, though Winter stormes may cast it into diuers formes,

formes, yet till the Sunne cauſeth an influence of his ſweet heate into the boſome of it, it is neuer changed from vnfruitfull to fruitfull, neither is the face of it till then renewed; So in our ſoules, though the *ſtormes of the law* may diuerſly affect them, yet till the *beames of Gods grace* ſhine into the heart it is neuer truly changed.

The workes of Gods fauour and mercy towards vs imprint a ſtampe and image of the like in vs, therefore his chooſing of vs, imprints this in our hearts, to chooſe him for our chiefe treaſure; his loue of vs, cauſeth vs to loue him; his turning to vs, to turne to him. *Reaſon* 2. 1 Iohn 4.19.

Now for Vſe. Hence it followes, that in order of nature there muſt be *Faith* to apprehend, at leaſt ſome hope and poſſibility of mercy before *Repentance* can be, elſe (queſtionleſſe) the Sinner will but harden his heart, and enrage his Affections, and grow more furiouſly deſperate againſt the Lord. But I will not inſiſt on this, but come to a ſecond Vſe. *Vſe* 1.

Is this ſo, that the perſwaſion of mercie ſhould cauſe vs to turne: this then reproueth ſuch as turne Gods grace into wantonneſſe, and make this mercy of God a bawde for ſinne. Nothing is more called for, and nothing more abuſed: *Knoweſt thou not* (ſaith the Apoſtle) *that the mercie of God ſhould lead thee to Repentance: But thou deſpiſeſt the riches of his goodneſſe, and forbearance, and long ſuffering; and after thy hardneſſe, and impenitent heart, treaſureſt vp vnto thy ſelfe wrath againſt the day of wrath*: how often heare we this apologie returned, when all other defences faile, *Oh God is mercifull*: it is true, but to whom, it is to ſuch as turne from their ſinne, not to ſuch as continue in ſinne: as for ſuch, *Eſay* reads their doome; *He that made them will not haue mercy on them, and hee that formed them will ſhew them no fauour.* And *Moſes* fearefully in the 29. of *Deut. Hee that heareth the words of this curſe, and bleſſeth himſelfe in his heart, ſaying, I ſhall haue peace, though I walke in the imaginations of my heart, to adde drunkenneſſe to thirſt. The Lord will not ſpare him, but then the* *Vſe* 2. Rom. 2.4. Eſay 27.11. Deut. 29.19.

the anger of the Lord and his iealouſie ſhall ſmoake againſt him, and all the curſes that are written in this booke ſhall lye vpon him, and the Lord ſhall blot out his name from vnder heauen. A fearefull thunder-bolt throwne on the head of all ſuch impious beaſts, as make Gods mercie a cloake for ſinne, take notice of it thou filthie prophane liuer, who being reproued for thy drunkenneſſe, and ſuch like vncleanneſſe, haſt this for thy defence, and holdſt vp this for a buckler; no, no, he hath no mercy for thee, ſo long as thou walkeſt on in thy impenitencie, but wrath and ſeuerity, which he will one day manifeſt.

Vſe 3. Thirdly, let this exhort you to take true notice of his mercy, thou that wouldſt repent; get a taſt of his loue; This is that which brings in the ſinner creeping and crouching before God, as the *Syrians* to *Ahab*, becauſe they haue heard that the Kings of Iſrael were mercifull: the knowledge of the grace of the throne, brings to the throne of grace; were his mercies ſeriouſly thought vpon, whom would they not moue? whom would not theſe cords of his loue draw? call them to thy mind, muſter them together, they are indeed innumerable; For God is the *God of mercies*, *Neh.9.17.* The *Father of mercies*, 2 *Cor.1.3.* *Hee is rich in mercy*, *Epheſ.2.4.* And hath a *multitude of mercies*, *Pſal.51.1.* *Mercies that reach vp to the heauens*, *Iſay* 55.7. And *into the heauens*, *Pſal.36.5.* And of ſuch a large and endleſſe extent his mercy is, that in regard of continuance, it doth equalize *eternity*, *Pſal.103.17.* but for your better meditation, conſider of theſe foure rankes: Firſt, his *Preuenting* mercies; conſider from how many ſinnes he hath kept and preſerued thee, many ſinnes indeed thou haſt committed, but farre more wouldſt thou haue had committed, had not his mercy preuented thee; what hath kept thee from murder, was it not his mercy? what from robbery, was it not his mercy? and what from whoring, but this his mercy? the ſeedes of all theſe are in thy heart, yea and of worſe, the ſeedes of the ſinne againſt the Holy Ghoſt not excepted, which thou mighteſt, nay wouldeſt

Pſal.59.10.

wouldſt haue committed, had not God withheld thee: Had not God beene thus mercifull vnto thee, thou wouldſt haue proued the vileſt *Iulian*, *Nero*, *Iudas*, that euer the earth bare: This then is Gods mercy; Gods great mercy towards thee; oh let it leade thee to repentance. If mercies of this kinde cannot moue, then in the Second place call to minde his *Sparing* mercies: for albeit thou haſt not committed ſuch groſſe ſinnes as ſome others haue, yet thou haſt done enough, yea a thouſand times more then enough, to cauſe God, and that iuſtly, to haue deſtroyed thee long before this houre * and to haue throwne thee into hell, and giuen thee thy portion amongſt the reprobate. Conſider Gods iuſtice on *Zimri* and *Cosby you Adulterers, on Iezabell you proud ones, on Senacherib you blaſphemers, on Achan you worldlings, on Ananias and Saphira, you lyers.* And then tell me if Gods mercy be not great towards thee; Thou liueſt in the like ſinnes, thou knoweſt it, yea and happily thy conſcience condemnes thee for it; theſe were ſtricken ſuddenly in the very act of their ſinnes, thou haſt committed them ouer and ouer againe, and yet art ſpared. Oh the mercy of God towards thee! conſider of his goodneſſe. There are many thouſands in hell for thoſe ſins thou liueſt in, and yet haue not committed them ſo often as thou haſt done. *Sodom* is in hell for pride, yet thou art proud. The *Glutton* for abuſing his wealth, yet thou doeſt abuſe it. *Corazin*, becauſe they profited not by the meanes, and yet thou profits not by them, &c. And others that haue not committed ſo great groſſe ſinnes as thou, behold then Gods ſeuerity towards them, but his mercy towards thee: Let this leade thee to *Repentance*. If mercies of this kinde preuaile not, then in the third place conſider, his *Renewing mercies*, whereby he doth renew his fauours to thee daily, and lodeth thee with his bleſſings, though thou ladeſt him with thy ſinnes. Doth he not daily renew his fauours with the light, and like tyles lap and lay one ouer another to keepe the tenement of thy body from ruine and deſtruction? giuing thee life, health, food, rayment, and many other bleſſings,

* Lam 3.

Pſ.

blessings which others more dutifull then thy selfe doe want? There is neuer an houre in the day nor night, but thou forfettest all health, wealth, peace, liberty, yea heauen and thy saluation; Yet for all that, God is thus gratious, and openeth his hands liberally to bestow good things vpon thee: Shall he be thus gratious in renewing his mercies, and wilt thou be so graceless as not renew thy obedience? be not so wretchlesse, let these cause thee to repent.

If yet these will not doe, then in the last place consider, his *Pardoning mercies*; he is ready to pardon all thy sinnes, and willing to passe by all thy offences, vpon thy repentance, be they neuer so many, *Were they as red as scarlet yet they shall bee made as white as snow*: howeuer thou haue liued and thy sinnes be many and great, and they all double dipped and died, wilt thou repent? the strength of his mercy shall vndoe them, shall change them, and make them as if they had neuer beene done, thy sinnes shall be forgiuen in Christ, and neuer imputed nor laid to thy charge; if yet these will not preuaile, then put all together; consider his *Preuenting*, his *Sparing*, his *Renewing*, his *Pardoning mercies*, and if there be any hope of thee, they will moue thee to looke home, and with this Prodigall to returne to thy fathers house. Oh how inexcusable art thou whom these mercies cannot allure? art thou not worthy of double condemnation? the sinnes committed against the law, may be cured by the grace of the Gospell, but when this grace is despised, and men who may receiue mercy for repenting, will not repent, wherewith shall this impiety be healed, doth there remaine any more sacrifice for sinne? shall any new Sauiour be sent to saue such men? Surely no, there remaines nothing for such, but a fearefull looking for, and expectation of iudgement, and fiery indignation, which shall deuoure them.

Esay 1.18.

Heb. 10.27.

Vse 4. In the last place, here we see, that sence of misery without sence of mercy will not bring vs to repentance, no nor yet sence of mercy, without sence of miserie: the

sence

ſence of mercy without a feeling of our miſery, maketh vs to preſume, and the ſence of miſery without hope of mercy, drieth vs to deſpaire; ſo that miſery and mercy muſt be both ſeene, elſe it is impoſſible to be brought to repentance. You know the act of ſeeing is hindered both by no light, and too much: ſo is the light and comfort of conſcience hindered by ſeeing either no mercy, or nothing elſe but mercy. So looke on thy miſery, as withall thou haſt an eye on Gods mercy, and ſo haue an eye on his mercie, as that firſt thou haſt an eye on thy owne miſery: theſe are the two eyes of euery penitent; of neither of them muſt hee bee blind, that would finde the way to Gods kingdome.

Thus much in Generall, now more particularly in that he doth conceiue of God as of his Father, and ſo calls him often; twice in 18. verſes, and once more, verſe 21. we may thence note:

A ſound perſwaſion that God is a Father to vs, and of Gods fatherly affection towards vs is a ſtrong motiue to bring vs vpon our knees, and to doe him ſeruice. Doctrine.

Hence it is that our *Sauiour* teaching his Diſciples (and with them all Chriſtians) to pray, bids vs ſay *Our Father*, *Matth.* 6 9. ſetting that in the fore-front, as the firſt, and moſt forcible thing, to ſet vpon God withall; clearely ſhewing, that whoſoeuer cannot thus begin his prayer, he cannot proceed on with comfort; If we do not apprehend him as a father, and bearing a fatherly affection vnto vs; If we cannot ſo call him, when we call vpon him, we can haue little hope to be heard in that which followes.

So *Rom.* 8. 15. the Apoſtle tells vs, that this is the voice of the ſpirit of Adoption *Abba Father*, and this aſſurance, *that we are children* doth embolden vs to put vp our requeſts, and is enough to hearten vs, in the hope of being heard though we could ſay no more. And thus holy men in their prayers haue euer vſed this, as a ſtrong motiue, as *Iſay* 63. 16. *Though Abraham be ignorant of vs, yet doubtleſſe thou art our Father.* And *Chap.* 64. 8. *But now O Lord thou*

thou art our Father we are clay, &c. Yea our *Saviour* himselfe vseth it, *Matth.26. verse* 39.42.44. in euery of his three requests, this is added and not omitted in any one (*O my Father, &c.*) And when he would encourage vs to the duty of prayer he argues from the very disposition, and nature of an earthly father, *Matth.7.9. What man is there if his sonne aske bread will he giue him a stone?* from whence his inference is; *If you then being euill can giue good things to your children, &. how much more will your Father which is in heauen giue his holy spirit vnto those who aske it?*

Reason. 1. The grounds or Reasons of this truth are many, these are some: First, because *propriete* in any thing is the ground of boldnesse and encouragement that we can haue thereof, or take therein: what is any thing to vs if it bee not ours? how dare I be bold with what is not mine owne? Those silly *Pagans* did see this by the dimme light of nature: *Ionah* 1.5. for being in danger of perishing, *euery one cryed to his God*, not one to anothers God, but euery man to his owne: And calling vpon *Ionah* (who was asleepe vnder hatches in this distresse) they willed him to call vpon *his God*; So that their can be little heart to pray, or hope to speed vnlesse we haue an interest in him to whom we pray.

2. Secondly, till we haue this perswasion, what we doe will not proceed from *Loue*, but from seruile feare, or some other by-respect; neither can we haue any comfortable assurance that what we doe in Gods seruice pleaseth him, 1 *Cor.*13.3. Now it is Loue that drawes vs into Gods presence, and puts vs on vpon all conscionable seruice. As for *Feare*, it puts vs further of, as 1 *Sam.*12.20,21,22. *Exod.*6.9. while we looke vpon God as a *Iudge* and not a *Father*, it causeth a strangenesse in vs, and keepes vs from comming at him.

3. Thirdly, this assurance and perswasion, armes vs notably against the temptations of Sathan: You know the diuell cannot brooke, that we should giue God seruice, and least of all that we should serue him vpon our knees; hence he

he seekes to affright vs with strange and hideous suggestions, such as these; What hast thou to doe with God? he is not thine, nor art thou his; thou art but an intruder, and mayst feare his curse rather then hope to partake any way of his mercy: besides, is such a seruice as comes from thy polluted lips, fit for the eyes, or eares, of so holy and righteous a God? &c. Now by this assurance of Gods fatherly affection towards vs, all these obiections are removed and wee encouraged, notwithstanding our infirmities, thas we shall finde acceptance at his hands.

Let this that hath beene said, direct vs how to come to God, when we seeke for grace and mercy; Thinke not that you come vnto a stranger, but to a Father, yea a louing, compassionate, and tender-hearted Father, who doth loue vs, tender vs, and beare a fatherly affection towards vs, as *Psal.*103.13. *Mal.*3.17. and that when no body else will; as *Psal:*27.10. *Though my Father and my Mother should forsake me, yet the Lord will gather me vp*, so *Isay* 49.14. and *Chap.*63 16.17. And as he hath the *Affections* of a Father, so he will also make the *Prouisions* of a Father for you: As 1. *Food*, and diet; Milke, 1 *Pet.*2.1.2. stronger meate, *Heb.*5.12. pure wheate, *Psal.*81. *Ier.*23 28. Wine, *Cant.*2.4. Bread from heauen, *Iohn* 6.50. 2. *Cloathing*, 2 *Cor.*5.2.3. *Reuel.* 3.18. *Isay* 61.10. Garments sweet, dainty, and perfumed, *Psal.*45. 3. *Inheritance* and *Portion*; *Iacob* calls all his sonnes before him, and shewes his fatherly affection in giuing euery one a legacie: so doth God euen in this Life, he hath a seuerall blessing for each seuerall childe, As for the *meeke* and *pure in heart* and *poore in spirit*; read *Matth.*5. in the beginning of the Chapter; yea he hath prouided for vs *an inheritance incorruptible, vndefiled, that fadeth not away reserued in the heauens*, 1 *Pet.*1. 4. Lastly, a *fitting mariage* out of his deare loue to you, he will prouide for you; One that doth excell in all perfections, *Cant.*5.9.10. *&c. Reu.*19.7,8,9. And thus we see what a Father hee is in euery respect.

Vse.

Psal 89.28. & 31 1. Rom 8.16. 1 Pet.1.4.

O then! thou that haſt run away from God as far as euer did this *Prodigall* from his Father; that haſt ſpent all, and nothing left through thy bad husbandrie, yet be not out of hope, This Comfort yet remaines; you haue, or may haue a gratious Father to come vnto. Set this *Prodigall* often before thine eyes, who had no hope to be accepted vpon his returne, but this, *It is my Father, I will go to my Father.* q.d. True it is, I haue beene a bad, and a lewd childe, but bleſſed be God, my Father hath the Affection of a Father ſtill, he is good though I am nought; I will get me to him, and ſay, &c. This is thy Caſe, let this be thy Courſe and Practiſe.

Queſt. But you will aske me how you may know that God is a *Father* to you; vpon what you may ground your Aſſurance that he beareth towards you a Fatherly affection?

Reſp. To this I anſwer, thou mayſt be perſwaded that the Lord beareth the affection of a *Father* vnto thee, if thou beareſt the *Affections* of a *Childe* to him; nothing ſooner bewrayeth intereſt then *Affection.* 1. If thou doſt loue him, for *if* 1 Cor. 8. 3. *any man loue God, the ſame is knowne of him,* ſaith Saint *Paul*, and ſo 1 *Iohn* 4. 19. *Wee loue him becauſe hee loued vs firſt.*

Queſt. But you may aske me what loue is that, there ſpoken of? for a wicked man may pretend he loueth God, becauſe God loued him firſt, For *he hath done vs all good, and* Acts 14. 17. *giuen vs raine from heauen, and fruitfull ſeaſons, and filled our hearts with food and gladneſſe.*

Reſp. I anſwer; ſuch a *Loue* is not there meant, for if a man haue no further fruit of Gods loue, then that, he can neuer loue the Lord with a Child-like affection: the loue that Saint *Iohn* meanes in that place, is ſuch a loue as God beareth to vs, in, and through his ſon Ieſus Chriſt, as appeares in the 10. verſe of the Chapter. *Herein is loue, not that wee loued God, but that hee loued vs, and ſent his Sonne to bee a reconciliation for our ſinnes.* So then, vnleſſe a man ground his aſſurance vpon this, that he loueth God, as he is become a Father to him in and through his Sonne; If hee ground it vpon this, that God hath made him and preſerued him, &c.

&c. therefore hee loueth him, his aſſurance is in vaine.

2. If thou *Feare* him, ſo as that thou art loath in any thing to offend him; not fearing with a ſeruile feare in reſpect of the whip and rod; (For a true child-like affection workes out that, 1 *Iohn* 4 18. *Rom.* 8.15.) but ſo to feare as to feare the *Lord and his goodneſſe*, as *Hoſ.* 3.5. and his *mercy*, as *Pſal.* 130.4. When we ſee no plagues, nor no croſſes, but all mercy and goodneſſe, compaſſing vs about on euery ſide, yet then to feare him, and not to dare by the leaſt ſin to prouoke him vnto anger: To feare him in a *Sun-ſhine*, as well as in a *Storme*, is a true childe-like affection and diſpoſition indeed.

3. If thou *honour him*, *Mal.* 1.6. *A ſonne honoureth his Father; If I be a Father, where is mine honour?* Hence, after *Our Father*, *Matth.* 6.9. is added, *Hallowed be thy name*, as a neceſſary inference: And this muſt be, 1. *Inwardly*, by a glorious conception of him in our minds, cloathing the very thoughts of this our God and Father, with great glory and maieſty. 2. *Outwardly*, and that both in *Word* and *Deed*; In *Word*, in ſpeaking *Of him*, his *Titles*, *Attributes*, *&c.* We ſpeake not of the King but we make him glorious in his Titles, as we ſee in euery Brieffe, or Pattent; CHARLES *by the grace of God, King of England, &c.* And ſhould we not God much more? Or *To him* by *Prayer* or *Prayſe*, *Pſal.* 50.15.23. Thus haue Gods children euer giuen him reuerent Titles, when they haue preſented themſelues before him, 2 *Chron.* 20.6,7. 1 *Chron.* 29.11. *Matth.* 6.13. Or in ſpeaking *For him*, as in maintaining of his truth, 1 *Pet.* 3.15. And defending his cauſe, *Luk.* 22.47. If any vſe a terme of diſgrace againſt vs, it kindles coales preſently in the hearts of our louing Children; So ſhould it be with vs in Gods cauſe.

Next in *Deed*, and ſo the whole courſe of our liues ſhould tend to Gods honour, as Chriſt ſheweth, *Matth.* 5.16. and the Apoſtle *Peter*, 1 *Pet.* 2.12. A lewd ſonne is a ſhame vnto his Father, he diſhonoured the whole houſe, as ſpeaketh *Salomon*, and ſo is it with a lewd profeſſor, as *Rom.* 2.24.

1 Pet. 3.15.

1 Tim. 1.17. Reuel. 14.7.

Pſal. 65.3. & 66.1,2,3.

Iohn 15.8.

4. If thou *Cast thy Care vpon him*, depending vpon his fatherly prouidence, for food, rayment, and other outward supplies, resting content with his allowance: Childrens sole dependance (as wee know) is on the wise and carefull prouidence of their parents; so ought ours to be on God's, as our Sauiour at large sheweth, and vrgeth by diuers Arguments, *Matth.6.* Seeing he is a *Father* and a *Heauenly Father*, and therefore both knowes what we need, and is fully able to helpe: And besides he daily feeds the foules of the ayre, and yet he is not a father vnto them: If he make such prouision for the poultrie without dores, can he neglect those within dores, whom he hath begotten as children vnto himselfe, &c?

Psal 55.22. 1 Pet.5.7.

By these, and such like *Child-like Affections*, thou mayst get good assurance to thy heart, God is thy Father, and beareth a fatherly affection vnto thee: And I could wish, that thou wouldst put thy selfe in good sadnesse, vpon the try-all, in regard many seeme to haue this assurance, who in truth haue it not; And many want it, who seeke it not: Notwithstanding as we see it is a doctrine of great importance to be well assured of. You see it is the first thing in Nature vsually that a childe speakes, to name and call his Parents; certaine it it, that the first thing in Religion is to call God Father; till we can doe that, all we doe in religion is little worth: But I passe to the next point which also will helpe vs further in our search, whether we are good children or no. This *Prodigall* speaking of his Fathers liberality, doth illustrate it from the Persons towards whom he exercised it, *viz.* the *hyred seruants*, whence we first take vp this *Doctrine*:

Doctrine. *In Gods house are hyrelings.* Matth.6.2.

In Gods house some are hyrelings: Such were the Scribes and Pharisees here, they serued God onely for reward, and did other duties mercinarily; as doth appeare by the words of our Sauiour Christ, *Matth 6.* and so in the Parable of the Grounds, one of those kindes receiue the Word with ioy, but it is onely for by-respects, and temporary causes, and therefore fall away in time of persecution. Such

Matth.13.20.

also

alſo were manie of Chriſts followers, who ſought onely after the bread that periſheth, as appeares by Chriſts words, *Iohn 6.27.*

Iohn 6.27.

And therefore, ſeeing this is ſo, it ſtandeth euery one in hand, truely and throughly to examine himſelfe, whether he be a ſonne or hyreling; thou maieſt know it by the end thou aimeſt at in the ſeruice of God: Aymeſt thou at his glory principally, or thy owne good? Is his glory the White thou leuelleſt at? Or, art thou corrupted with ſome other conſideration? If Gods glory bee the marke, then art thou a ſonne, but if thou profeſſeſt the Goſpell for other ends, and by-reſpects, thou art a mercinary, and a hyreling.

Vſe.

But *Moſes* is ſaid to haue an eye to the recompence of reward: ſo had *Abraham*, the *Macabees*, yea Chriſt himſelfe, (the Sonne of God, in whom was no ſinne) *who for the ioy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and is ſet downe at the right hand of the Throne of God.*

Ob.
Heb.11.10. 26.35. Heb.12.2.

I anſwer, in performing of good duties, an eye may bee had to the recompence of reward, and the conſideration of it may be vſed as a helpe to our dulneſſe: But let vs know, that wee are not principally to reſpect it, for were there no reward, neither heauen for the good, nor hell for the bad, yet a childe of God is bound, yea and would obey the Lord for conſcience ſake: Take notice then here by the way, of a ſhamefull vntruth, wherewith the Rhemiſts doe charge vs, namely, that we condemne all doing of good, in hope of heauen; or leauing of euill, for feare of hell; and that ſuch kinde of preaching, we vtterly diſlike: How true this is, our Congregations can teſtifie; we exhort men to doe good, in reſpect of the reward, and wee vſe (as Motiues) both heauens ioy, and hels horror: howſoeuer (indeed) wee exhort not men to doe good onely and principally for the rewards ſake, but rather in dutie and thankefulneſſe to God, that he may thereby be glorified. It is a good ſpeech

Sol.
How we may haue reſpect to the recompence of reward in doing good workes. Annot. Feſt. Matth.3.10.

of *Bernard*, God ſhould bee loued *ſine intuitu Mercedis*; yet ſerued he may be ſincerely with an vnder-reſpect to the reward; why elſe hath God propounded it to our meditation? and why did our *Sauiour* (who was aboue a Seruant, and farre aboue a mercenarie) hereby ſupport the weakeneſſe of his humanity? So then, vnleſſe thou makeſt that the vtmoſt of thy intentions, thou art not preſently to conclude thy ſelfe *Mercinarie*, who to incourage thy heart doſt behold the Crowne or Garland.

Now further ſee; theſe hyred ſeruants *haue bread enough*, yea, and more then enough, for they haue *to ſpare*: Hence we gather:

Doctrine. *God prouideth a large and liberall diet for thoſe of his houſhold.* The very hyrelings haue ſuch plenty, that there is to ſpare, and then ſurely his ſonnes ſhall not be pinched. For the confirming of this point, ſee *Pro.9.1,2. Wiſedome hath built her houſe: Shee hath hewne out her ſeuen Pillars: Shee hath killed her Beaſts: Shee hath mingled her Wine: Shee hath alſo furniſhed her Table.* In which words, the bounty and magnificence of the Lord towards his Church, is repreſented by the plentifull prouiſion of a liberall Feaſt-maker: ſo alſo, in the 36. *Pſal.* ver.8. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe: and thou ſhalt make them drinke of the riuer of thy pleaſures.* And in the 25. of *Eſay* moſt excellently: *In this mountaine ſhall the Lord of Hoaſts make vnto all people a feaſt of fat things, a feaſt of Wines on the Lees, of fat things full of marrow, of Wines on the Lees well refined*: The meaning is, that God will prouide for his Church and people (both Iewes and Gentiles) a ſumptuous and royall feaſt for the refreſhing of their ſoules: which bountifull prouiſion, our Sauiour Chriſt alſo ſetteth forth in the Goſpell by a parable; comparing the kingdome of Heauen (that is, the Doctrine of the Goſpell) to a marriage Feaſt, which a King prepared for his Sonne: Now marke, *Firſt*, it is compared to a *Feaſt*, therefore *coſtly*: *Secondly*, made by a *King*, therefore *not common*, but plenty: *Thirdly*, to

God prouideth a large dyet for his Houſhold.
Pro.9.1,2.
Pſal.36.8.
Eſay 25.6.
Matth 22.4.

to a *Wedding feaſt*, therefore *not ſparing*, but liberall and large: *Fourthly*, to a feaſt made *at the mariage of his owne Sonne*, and therefore ſo much *the more ſumptuous, and magnificent*. So then we ſee this truth ſtrongly confirmed by theſe Scriptures which haue beene brought. Now heare the Reaſons.

Reaſon 1. Firſt, God is of ſufficient ability that he can doe it: many indeed would prouide for their Family in a more liberall manner then they doe, if they were able, but meanes is wanting: It is not ſo with God, he hath meanes ſufficient, to him is nothing wanting.

Reaſon 2. Secondly, as he is *able*, ſo hee is *willing*; his loue is great vnto his houſhold, and therefore hee will doe it. Some there are, that though they haue ability, yet they haue no will, and therefore doe it not; but in our God, is both, he hath both large heart and hands, and therefore we may conclude with *Dauid, Nothing ſhall bee wanting that is good.* Pſal. 23.

The firſt Vſe is, for Reprehenſion, and that two-fold; firſt, of ſuch as being in the place and roome of Stewards, do ſcant the houſhold of that liberall prouiſion which the Maſter alloweth: thus doe the Papiſts, who bragge and boaſt that they are the faithfull Stewards in the houſe of God, yet (by their leaue) ſacrilegiouſly rob the Family of Gods allowance, prouiding for the people ſuch a poore thinne dyet, as is not able to keepe life and ſoule together, for whereas God hath appointed for his Church large fare, and a feaſt of fat things, both the Word and Sacraments, to be taught and adminiſtred, and charged, that as faithfull ſtewards, euery one ſhould haue their portion; They depriue them of ſome, and corrupt the reſt; giuing them Gall for meate, and Vinegar to drinke, as the *Pſalmiſt* ſpeaketh. Pſal. 69. 21. For the Word, (behold their dealing) they keepe it from the people, and locke it vp in an vnknowne Tongue, condemning it as hereticall, for them to haue it in the vulgar Language: charging, vpon paine of damnation, that none reade it without ſpeciall licence. *Harding.*

Quest. *Why the Papists keepe the Scriptures from the people.*

But what may be the reason of this, may some demand? Why do the Papists thus offer vp the Scriptures, and keepe the people from reading of them?

The true cause.

Surely, the true cause is this, that their workes of darkenesse may not be discouered: Should this light be set into his Candlesticke, their rotten wares would lye rotting vpon their hands, they would want vent for their filthy Merchandize of Pardons, Masses, Indulgences, and the like; therefore to haue the better saile, like deceitfull Tradesmen, they care not for the light; or, like vnto theeues, they put out the candle, that they may rifle more safely in the darke.

Their pretended Reasons. Psal. 19 7. 119 130. 2 Tim 3, 15.

I confesse, they alledge other causes of this their dealing, they say it is darke and obscure, hard and knottie, yea a breeder of heresies, and maker of strifes, and many peruert it to their owne destruction. And thus reasoned Doctor *Buckuham* against Master *Latimer*; the Plowman hearing that of the Gospell, *Luk.* 9.62. *No man that layeth his hand on the plough, and looketh backe, is fit for the kingdome of God*, may peraduenture cease from his plough: And so the *Baker* hearing that, *Gal.* 5.9. *A little leauen corrupteth the whole lump of dough* may (it may be) leaue our bread vnleauened, And so our bodies shall be vnseasoned. Also the simple man heating that, *Matth.* 5.29. *If thy right eye offend thee, plucke it out and cast it from thee*, may make himselfe blinde, and fill the world full of beggars. To which friar-like conceits we may answer with the wish of *Latimer*, *I would that the Scripture may be so long in our English tongue till English men be so mad.* I am sure, the Holy Ghost saith, it giueth wisdome to the simple, and will guide them in the way, as also, that it is profitable to improue, and not to impayre the truth; it is as a hammer, to bruise errors, and not to breed them. And what if some doe peruert it, shall therefore all be depriued of it? then away with preaching, for to some it is the sauour of death; Away with the Sacrament, for to many it is a seale of damnation; yea, and with Christ himselfe, for to many he is a Rocke of offence. Now then,

Fox Martyrd. p. 1904. Edit Lond. An. 1570.

2 Cor. 2.16. 2 Cor. 11. Luk. 2.34. Rom. 9 33. 1 Pet. 2.7.

then, becauſe ſome abuſe it, ſhall we take away the right vſe of it? Is it a good reaſon to proue that no Vines muſt grow in Lacedemon, becauſe ſome drunkards did abuſe them to exceſſe? or, becauſe ſome abuſe a Sword, therefore let none weare any? Were it not cruelty in a Nurſe to refuſe to giue children milke, for feare of dropping vpon their Cloathes? and crueltie in a Mother, to take bread from her children, for feare the dogge may ſnatch it? Is it leſſe crueltie in theſe to keepe the Word from the people vnder theſe pretences?

But (may ſome ſay) this ſeemeth to be a ſlander, for they permit the people to read the Word, and haue tranſlated the Teſtament into their vulgar Tongue, ſo that any may vnderſtand. *Obiect.*

True it is (the curſes of the people haue beene ſo manie, for their ingroſſing vp this graine into the muſtie garners of their Biſhops houſes) that now within theſe few yeares, to ſtop the peoples mouthes, they haue vented ſome of their corne; but it is ſuch muſtie, mildewed and blaſted graine, ſo corrupted with Apocriphall additions, and humane traditions, that their ſinne is no leſſe now in poyſoning, then it was before in ſtarning. *Anſw.*

But yet may ſome ſay, they take paines in preaching, and what is wanting one way, they ſupply another. Let the words of a learned man, be an anſwer to this. In former times, it was as great a wonder to heare a Biſhop preach, as to ſee an Aſſe to flye (as one of their owne ſide in a publique Oration before the Biſhops aſſembled in *Auinion* did teſtifie:) Now indeed they preach more then heretofore, but their Doctrine ſauours of pollicie more then of piety, tending rather to King-killing, then ſoule ſauing. Their Diuinity tracts are worſe then their humane learning; and their Sermons are the worſt of all Diuinity; being ſtuffed with lying legends, and not according to the wiſedome of Gods Law. *Obiect.*
Anſw.
D. Boys on the Feſtiu. Pſ. 3.
D. Baſſinet.
What doctrine Papiſts teach.

The

The Iesuites (saith my former Author) (alluding to the words of *Seneca*) in their preaching are *male Agentes*, as making merchandize of Gods holy Word. The Friers in their preaching, are *nihil Agentes*, vnderstanding neither what they speake, neither whereof they affirme: for the most part, all Papists in their preaching, are *aliud Agentes*, either beyond the Text, or behind the Text, or besides the Text. Thus the Iesuites with their too much learning; and the Friers with their too little, wrest and wreath the Scripture to serue their owne turne.

Magna vitæ pars, elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus. Senec. Epist. lib. 1. Epist. 1.

Legant, qui volunt, & inueniunt, aut falli imprudenter, aut fallere impudenter. August.

As this is their dealing with the Word, so the like is their dealing with them about the Sacraments: for whereas Christ bequeathed both the Bread and the Wine to his Church, and prepared a full meale for his people; they barre them of their allowance, giuing onely the bread, keeping backe the cup from them: whereas Christ saith, *Drinke you all of this*; they say, no, onely you Priests, drinke you of it. But let vs heare their Reasons; Christs bloud (say they) is in his veines; now, receiuing the bread, which is the reall body, we must haue the bloud also which is in the body.

Matth. 26. 27. Mar. 14. 23.

Reasons which the Papists bring for withholding the Wine from Laitie.

Answer. We receiue not Christs body in the Sacrament as he lay in the manger, or as he is in heauen, but as he was nayled on the Crosse: and his bloud, not as it is in the veines, but dropping from his heart: and therefore in the Institution it is said, *This is my body broken for you, and this is my bloud shed for you*: And further, if this reason bee good, why doe they Priests then drinke? for what reason can they bring, why they may not receiue the bloud in the veines as well as the people?

Answ. We receiue not Christs body and bloud in the Sacrament as he lay in the manger, but as hee was nayled on the Crosse.

Reason 2.

Secondly, they say, the Wine is in danger of spilling, but there is lesse danger of the bread.

Answ. Christs institution may not be broken for some inconuenience that may follow.

Shall wee breake the Institution of Christ, because such an inconuenience may follow? And admit that some were spilt, it were no such heynous crime: True it is, that it is a fault against that holy comelinesse which ought to be

bee regarded, but no ſuch fearefull ſinne as they make it.

But is not the Wine that is ſpilt, a part of the Sacrament? how then can this be ſo ſmall a ſinne as you make it?

Ob. *The Wine that is ſpilt is no part of the Sacramẽt.*

I anſwer; Onely ſo much is conſecrated as we receiue, and no more is the Sacramentall ſigne: for to proue this; That water that the people of Iſrael drunke, was ſacramentall water, And that onely, and no more; I hope none will ſay, that that which the cattell drunke, was ſuch alſo.

Sol. 1 Cor. 10. 4.

A third Reaſon they bring, is this: Chriſt gaue it onely to his Diſciples, and ſo doe they vnto the Miniſters after his example.

Reaſon 3.

Anſw. By this reaſon they may depriue the people of both; for the bread was giuen to them, and onely vnto them; but I would they would conſider better of Chriſts words; then would the controuerſie ſoone bee ended. *This is my bloud, &c. which is ſhed for you, and many.* Now, who were thoſe many? Were they not ſuch as ſhould euer after belieue in him? From whence we reaſon, *To thoſe, for whom the bloud of Chriſt was ſhed, the Cup muſt bee adminiſtred. But the bloud of Chriſt was ſhed for the people, aſwell as for the Miniſter; and therefore it ought to be adminiſtred to the one, as well as to the other.*

Anſw. *The people may aſwell bee denied the bread, as the wine.* Mar. 14. 24.

In the fourth place, they ſay, there ought to be a difference betwixt the Clergie, and the Laity, therefore the Miniſters receiue both ſignes, and the people but one, that difference might be made.

Reaſon 4.

I grant, the Miniſters calling is aboue the peoples, and ſo there is difference: But if we regard their perſons, the people haue as great a part in Chriſt and his Paſſion, as any of the Clergie. Outward differences there are, but in Chriſt there are none, as our Apoſtle teacheth vs, *There is neither Iew, nor Greeke; there is neither bond, nor free; there is neither male, nor female: for you are all one in Chriſt Ieſus.*

Anſw. *The Laity haue as great a part in Chriſts Paſſion as the Clergie.* Gal. 3. 28.

And

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Anſw. Chriſts inſtitution may not be broken for ſome inconuenience that may follow.

Shall wee breake the Inſtitution of Chriſt, becauſe ſuch an inconuenience may follow? And admit that ſome were ſpilt, it were no ſuch heynous crime: True it is, that it is a fault againſt that holy comelineſſe which ought to be

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And

And thus haue we ſeene their wicked and ſacrilegious dealing with the Church of God, in keeping from Gods houſhold that large portion which God hath afforded; for which they muſt one day giue a fearefull account, vnleſſe the Lord pleaſe to open their eyes, and giue them repentance. But now to our ſelues.

For are there not many amongſt vs alſo, who being ſet in the place of Stewards, allow to Gods houſhold a thinner dyet then God himſelfe doth affoord? Oh that there were not ſuch amongſt vs! who feede their ſheepe in ſhort paſtures, and lead their flockes by the ſtill waters (I ſpeake it in another ſence then *Dauid* did) feeding them quarterly or monthly, but ſtarce weekely can their voice be heard, cleane forgetting the rule of the Apoſtle, *preach in ſeaſon and out of ſeaſon.* Hence it commeth to paſſe, that the ſheepe belonging to their charge are like *Pharaohs* Kine, ſo leane and euill fauoured, and ſo weake as euery buſh is able to entangle, and euery ditch ready to drowne, euery blaſt of vaine doctrine able to blow away. Oh that we did conſider that charge the Apoſtle giueth to him, and in him to vs, that we would remember that woe that belongeth vnto vs for not preaching the Goſpell. Art thou a Steward? art thou an Ambaſſadour? why then doeſt thou not deliuer thy meſſage? Why doeſt thou not diſtribute Gods food vnto his people? How wilt thou be able to looke him in the face, at whoſe barre one day all fleſh muſt ſtand.

Pſal. 23.

2 Tim. 3. 2.

2 Tim. 3.

There bee good iniunctions for the comely ceremonies of the Church (ſaith one) ſo likewiſe many good orders for the reuerent adminiſtring of the Sacraments, and diligent preaching of the Word; let not the one bee true *Canons*, while the other are made onely *Pot-guns.* And thus much for the firſt ſort that come vnder the reprehenſion of this vſe.

Doct. Bays.

Now for the ſecond, and they are ſuch as will not feed on Gods delicates. It is Gods good pleaſure to haue them well fed, but they can be content with a ſparer dy-

2 Sort reproued.

et, they are affraid of growing too fat at the heart; quarterly preaching is well, and monethly preaching very ſufficient, but if it be once a day it is more then needes; they can heare more in an houre then they can practiſe all their liues; (and I believe them.) As for the Sacrament to receiue that at Eaſter, or at euery good time, is enough in conſcience. But conſider you vnwiſe amongſt the people, and you fooles when will you bee wiſe; doth the Lord deale thus gratiouſly with thee, and art thou ſo vnthankefull? Doth the Lord prouide ſuch plenty, and dareſt thou call it waſt? Oh times! Oh manners! how heart ſicke are wee growne of peace and plentie. What a ſurfet haue we taken of Gods good bleſſings, a happie and a bleſſed cure were it to reſtore vs to our former daies of health; but alas, our diſeaſe is growne ſo deſperate, that Gods Phyſitians know not which way to turne their hands or heads, to helpe vs. It is therefore to be feared that God himſelfe will take the cure into his hand; and as Phyſitians preſcribe abſtinence, when a ſurfet's taken, ſo the Lord will dyet vs, and bring vs againe to our former appetite, by with-holding of the meanes as he long ſince threatned to his people. *Bee you therefore warned, eſteeme more highly of the Lords fauours, leſt you be deprined of them, and thoſe dayes come wherein you ſay,* (for loe they will come without repentance) *ſurely there hath beene a Prophet amongſt vs.* Amos 8.11.12. 13. Ezek. 33.33.

And now for a ſecond Vſe, is this ſo: that God prouideth ſo liberally for his houſhould? then let vs get good ſtomackes, come to his houſe with hungry and thirſty ſoules; reſort to the Word and Sacraments, and to the holy ordinances of God, as a hungry man doth to a good feaſt. Purge away whatſoeuer may annoy your ſtomackes, and kill your appetites, let no ſinne be loued nor allowed, this will cloy your ſoules, that you can haue no appetite to Gods dainties and delicates, as the Apoſtle *Peters* words doe import, *all malicious neſſe, and guile, and diſſimulation, and enuie, and euill ſpeaking muſt be layd aſide,* before wee *Vſe 2.*

1 Pet. 1. 2. can *desire the sincere milke of the Word, to grow thereby.* All these must be purged away by godly sorrow, before we can get that hungring and thirsting, whereto we are so often exhorted in Scripture.

Esay 55. 1. Iohn 7. 37.

Use 3. A last Vse may bee for comfort to euery true member of the Church of God, bee hee neuer so meane; happily at home there is hard fare, and small prouision; yet in Gods House there is *Gods-plenty*, a feast of fat things prouided and prepared, of which thou shalt haue as large a share as the wealthiest, for the priuiledges of Gods House belong vnto thee, as well as to the greatest, if thou be faithfull: let then the fruition of the greater counteruaile the want of the lesse; though thy fare be hard, yet the fruition of the Word and Sacraments may make amends. The very remembrance of these dainties did so comfort the heart of *Dauid*, that though he were banished, (for the present) from the assemblies of the Saints, and was in a barren and dry wildernesse pinched with hunger, and pressed with thirst; yet (I say) the very remembrance of those things that were passed long before, and the meditation thereof, did satisfie his soule as with marrow and fatnesse, and made him most cheerefully to vndergoe all his penurie and want. If the remembrance of this afforded him such comfort in the time of his absence, how much more should they comfort vs being present at the same? And thus much for this poynt, and for this Verse. Now wee are to come to the next, which containeth in it the purpose and resolution which he had in his heart, vpon the consideration of the premisses.

Psal. 63. 5.

Verse 18. *I will arise and goe to my Father, and will say vnto him, Father, I haue sinned against heauen, and before thee,*

19. *And am no more worthie to be called thy Sonne: make me as one of thy hyred seruants.*

In the former verse we haue this Prodigall in his deepe medi-

meditations, comparing things together, and weighing them in the ballance: But behold, whileſt he muſed, the fire kindled in his boſome: And now he ſpeaketh; *I will ariſe*, (for by ſin he fell;) *And goe*, (for he was farre departed;) *To my Father*, (for he was vnder the regiment of the Prince that ruleth in the world, and in the hearts of the children of diſobedience;) *And (I) will ſay vnto him, Father, I haue ſinned, &c.* In the words, theſe three ſpecialls are obſerued. Firſt, What he reſolues to doe, *I will ariſe*. Secondly, To whom he will goe, *viz. To my Father*. Thirdly, What he will ſay, *Father, I haue ſinned*.

[*Surgam*] *quia iacebat*, [*& ibo*] *quia longè aberat*, [*ad patrem meum*] *quia ſub principe porcorũ erat. Auguſt.*

Something may be profitably obſerued in generall, before we enter vpon the particulars. As this firſt.

Sound reſolution and ſerious determination to walke as may pleaſe God, is very neceſſary for him that would liue godly, and leade a life pleaſing to the Lord. It is needfull (I ſay) for ſuch a one as would thus doe, to haue a minde bent and reſolued to ſtriue towards all good courſes, and to ſet it ſelfe againſt all vngodly waies whatſoeuer.

Doctrine. *Sound reſolution needfull for him that would leade a godly life.*

This was that which *Barnabas* perſwaded the *Antiochians* vnto, *That with purpoſe of heart they would cleaue vnto the Lord.* This alſo was *Danids* practiſe, as appeares in the 119. Pſalme, verſe 57. *I haue determined to keepe thy word.* It was the reſolution and determination of his ſoule, the full bent of his heart was thereupon. So verſe 106. *I haue ſworne and I will performe it, that I will keepe thy righteous iudgements*, he did not onely proteſt to walke before God in obedience, but binds himſelfe by oath thereto. And as it was with him, ſo ought it to be with all other that would walke in the waies of God, they muſt reſolue and determine vpon it, yea (if need be) bind themſelues by oath, that they will not ſin, that they will not perſiſt in their euill waies and courſes, but will auoid euery knowne euill way, come on it what will. For if a mans heart be not thus ſet, if he be not thus reſolued, if he haue not this ſetled determination and reſolute purpoſe, he will neuer hold out in that which is good.

Acts 11.22.

Pſal. 119.57.

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Reason 1. The first Reason is, that armes him against all lets and impediments in the way, and fits him to encounter with all discouragements and oppositions, yea, and to foyle all contrary forces; that is as armour of proofe vnto him vpon all occurrences. So that whosoeuer thus begins well with found resolution, is as good as halfe his way in the course of a godly life, the way to heauen.

Dimidium facti, qui bene capit, habet.

Reason 2. And the second Reason is, because the diuell is subtill, and with his many allurements will striue by all meanes possible to hinder our repentance, which hee will easily doe, if he findes vs to be houering, and not resolute. For alas? then how easily will we giue place to his temptations and wicked suggestions, and how violently will hee (also) assault vs? As a man pulling at an Oake or other tree, if he findes it yeelding, he plucks with greater force, and leaueth not till he haue it downe; so in this case, if Sathan finde vs doubting and wauering, he will the more violently assault vs, and not rest vntill hee ouercome vs, when if we were resolute and constant, and did thus resist him with setled determination, he would be out of heart, and as *Iames* saith, *flie from vs.*

Iames 4.7.

You know that Suters are drawne on with an easie repulse, counting that as halfe granted, which is but faintly deny'd or gaine-said: So it is with the *Temptations* and *Solicitations* of *Sinne* and *Sathan*; the Soule cannot be rid of them, whilst it holds them in any hope of entertainement, and so long they will hope to preuaile, as we giue but a cold and timerous denyall. *Peremptory answers onely, puts sinne out of heart for any second attempts.*

Vse 1. Let euery one then that beginneth to looke towards heauen, labour and endeuour to haue his minde thus bent and resolued to performe all good duties, and to leaue and forsake all vngodly courses whatsoeuer: yea, and bind himselfe as it were by a couenant to the Lord, that from this good course he will neuer be remooued. This resolution of the heart, is the very heart of Repentance, without which our turning is nothing worth; ma-

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ny there are that enter into a good courſe, and begin to practiſe ſomewhat a while (and indeed it is but a while, for they continue not) and what is the cauſe? why, ſurely this: they enter not into this courſe vpon determination, they doe no otherwiſe then that fooliſh builder, of whom Chriſt ſpeakes, that doth not firſt lay his count, whether or no he be able to finiſh: lightly doe they embrace religion, and as lightly doe they fall away from the profeſſion of religion, for that which is not ſoundly concluded, how can it be conſtantly performed, and what hope is there that we will attaine vnto the end? (that is, to the perfection of piety) when we are careleſſe of the beginning thereof, which is a ſound purpoſe and reſolution, if we will be godly; ſee therefore that thou haſt this conſtant purpoſe of heart, to forſake thy ſinne, and to endeuour thy ſelfe to the obedience of Gods commandements: Thus to reſolue will proue a matter of no little benefit: For Firſt, hereby thou ſhalt be kept from falling into thoſe ſinnes of *Preſumption* which *Dauid* prayes ſo earneſtly againſt, *Pſal.*19.13. and maiſt comfortably hope thy ſinnes are but failings and infirmities, which God will not impute vnto thee. Secondly, thou mayſt depend on God for his aſſiſtance and protection, and confidenly call on him for his helpe: For he hath vndertaken the protection of all thoſe, who are his ſworne ſeruants: Onely let mee adde a *Caueat*, that you be not too raſh in reſoluing, let prudent *Examination* order it. And of that I am to ſpeake in the next place, and the doctrine is:

Doctrine. *Serious conſideration brings forth ſound determination.* Pſal 119.59.

Serious conſideration, that bringeth forth ſound determination: He doth not thus reſolue, before he had well conſidered in what eſtate he was, but hauing ſeriouſly communed with his owne heart, he preſently vpon it thus determines, *I will ariſe and goe.* This may bee further prooued by *Dauids* practiſe, *I conſider my waies, and turned my feete vnto thy teſtimonies*; Before hee had made knowne his *Reſolution*, *I haue determined to keepe* Verſe 37.

Verſe 58. *thy word*, ſo that he adds *Petition*, *I haue made my ſupplication in thy preſence with my whole heart.* To theſe he ioyneth Verſe 59. *Conſideration*, *I haue conſidered my waies, &c.* Theſe are three excellent helpes to a godly life; by the *firſt*, a man *begins well*; by the *ſecond*, he *continues well*; And by the *third*, he is *furthered* in his *Returne* when he goeth amiſſe, and *Reduced* againe into the way of God, when through weakeneſſe he hath wandered from it contrarie to his firſt determination: This is the Reaſon wee are ſo often vrged to this, as Deut. 32.29. *Oh that they were wiſe, that they vnderſtood this, that they would conſider their latter end*: So *David*: *ſtand in awe and ſinne not, commune with your owne hearts vpon your beds, and be ſtill.*

Deut. 32.29.

Pſal. 4.4.

Reaſon. The Reaſon is this, becauſe hereby the iudgement becomes informed, and the vnderſtanding enlightned; and theſe are the commanders of the will and affections; for as the minde is enlightned, and the iudgement informed, ſo is the will enclined to doe, or not to doe: and thus we ſee the point cleare.

This is a point I haue ſpoken ſomewhat of before, yet let none thinke much to heare of it often: it is neuer taught enough, that is neuer enough learned, and therefore giue *me leaue to ſtirre vp your pure minde, by way of remembrance*, for we are much wanting in this duty, which is ſo abſolutely neceſſary in the life of a Chriſtian: it is needfull, therefore we ſhould be put in mind of it often; to adde ſomewhat therefore to what formerly hath beene taught.

2 Pet. 3.1.

Vſe 1. This may ſeeme firſt, to giue vs to vnderſtand the reaſon, why there is no ſounder determination: ſurely, becauſe no better conſiderations; why doe not men determine to leaue ſinne? becauſe they conſider not what eſtate they are in, by reaſon of ſinne; or happily if at any time vpon hearing the Word, and Gods iudgements threatned againſt their ſinnes; or if vpon conſideration of the day of iudgement, and terrors of hell, their hearts

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are pricked, ſo that they doe purpoſe and reſolue to leaue their courſes, yet it ſoone dyes, and proueth like the morning dew, or a flaſh of lightning, becauſe they digeſt not what hath beene taught with due meditation and application to their owne ſoules: they thinke ſuperficially on theſe things, not earneſtly nor ſeriouſly, and that is the reaſon they bring forth no better fruits, worthy amendment of life; for did they but well conſider of the danger of ſin, and the fruits of the ſame, *viz.* horrour of conſcience here, and hell-fire hereafter, they would neuer be ſo *foole-hardy*, as to aduenture vpon the committing of it, or continuing in it. Hoſ.6. Matth.3.

Would we then ſoundly reſolue and determine on good courſes, then ſeriouſly and frequently conſider of thy wayes and actions, with the end of them. A trauailer who hath a iourney to goe, will euer be conſidering of his way, whether it be right or wrong; ſo ſhould it be with vs, who are Pilgrims here on earth, and euery day trauelling towards our owne home, what an excellent meanes would this be to ſet vs forwards towards heauen; how ſoone would we turne our feete vnto Gods teſtimonies, and how conſtantly ſhould we walke in his waies. The thought is as the ſeed and conception of all our actions; now, as after conception, there is trauell to bring forth, and a birth in due time: ſo when the ſoule by thought hath once conceiued, preſently the affections being mooued, the will is enclined, and the will being thus bent, commandeth all inferiour powers (like an Empreſſe) to execute her pleaſure. It is thus in euill, and it is thus in good: the bleſſed mans meditation in the law, doth ſtirre him vp to a doing of it. *Vſe 2.* Pſal.119. Mac.2.1. Pſal.1.2.

Now for our better helpe in the worke, it will not bee amiſſe to acquaint you here with the *Nature* of the thing; and then to vſe a *Motiue* or two, to put you on vpon the duty: And laſtly, to acquaint you with ſome choice *Matter* fit for Meditation, I will be briefe in all, herein gleaning after the full ſheaues of others.

For the first *Consideration* is as it were a *Repetition* or an *After Examination* of things committed to *Memorie*, that at length the *Vnderstanding* may determine and iudge, what is true, what false; what good, and what euill. Or thus.

It is a reflect act of the practicall vnderstanding, staying it selfe vpon some thing conceiued for the better vnderstanding thereof, and for the better application of it to a mans selfe for vse.

The minde of man in *Meditation* (if right) exerciseth two kinds of acts; the one *Direct*, and is an act of the *Contemplatiue* part of the *Vnderstanding*, tending to enlighten the minde with knowledge; the other *Reflect*, which is an act of *Conscience*, the end of which is to fill the heart with Goodnesse. And in this latter are these two acts; First, an *Examination* whether the action bee according to the rule; whether it comes short, and is swerued from it, yea, or no, which is elsewhere called a *Pondering*, *Pro.4.26.* The Second is, a *perswasiue* and *Commanding act*, charging the soule in euery facultie, to reforme, and conforme themselues vnto the rule, (that is, to the will of God) in case it finde them not agreeing with it. And in these last Acts lyes the pith of the duty.

Now to *Encourage* vs to the worke, forget not what hath beene before deliuered on *verse* 17. First, there is no action can bee well performed without Consideration; Those Actions that passe from the minde of man without dwelling (as it were) vpon, are weakest; like those actions *Salomon* speakes of, which are not from *Counsell*: They are not firme, and stable; in them wee are most subiect to erre: But such actions as wee thus looke backe vpon, and suffer not to passe from vnder our hands without *Consideration*, are most perfect, and exact; As we may see in *Danids* example, in his different carriage towards *Nabal* and *Saul* besides many other instances that might be brought.

Secondly,

Secondly, Many ſinnes might be preuented, if this duty were better practiſed; Many breaches in a mans heart would be made vp, many things amiſſe rectified, if we would acquaint our ſelues with the worke, *Pſal.*119.59. Men *turne* not their feet vnto Gods teſtimonies, becauſe they *conſider* not of their courſes, and whereto they tend.

Thirdly, forget not, that this is an excellencie peculiar to *Man*, to be able thus to reflect vpon his Actions: *Beaſts* looke forward, vpon the things that are before their feet: they are altogether for preſent pleaſure, but to bee able to ſtay vpon the *Action*, and compare it with the *Rule*, and then to lay a *Command*, vpon the *Will*, and *Affections*, to put the ſame in execution, no *Beaſt* is capable of: Now ſhall we ſo far abaſe our ſelues through the neglect of this dutie, as to become *like the beaſts that periſh?* Let theſe things effectually be thought vpon. Dan.4.

Laſtly, concerning *Matter* for Conſideration, there is choyce: Gods *Word* and *Works* doe furniſh vs; Yea euery Action calls for it, but amidſt this plentie, forget not to ſpend more then a few thoughts vpon *thy Selfe*; dwell moſt at home. *Conſider your owne wayes in your hearts, Hag.* 1. And next to *Gods booke* the *Bible*, be beſt read in the *booke of thy owne conſcience*: There is no ſtudie yeelds more profit then ſtudying of a mans owne heart; Commune oft with that and be well acquainted with *thy ſelfe* and *ſtate*. Forget not *what thou art* in thy ſelfe; *Duſt and aſhes*: What is *Within* thee; *Much wickednesſe*: What *Above* thee; *An offended Iuſtice*: What *Below* thee; *A burning lake*: What *Againſt* thee; *Sinne and Sathan*: What *Before* thee; *Vaine pleaſures*: What *Behinde* thee, *Certaine death*: Conſider aduiſedly of thy waies, what they are, and whither they tend; Conſider often of thy end, and of the account that thou muſt giue vnto the Lord (when all fleſh muſt appeare before him) of all thy workes and words, yea, of euery idle word, as Chriſt affirmes; and therefore much more of wicked prophane ſwearing, blaſphe-

Chryſ. in tract. Symb. lib. 13.

Matter, for conſideration.

blaſpheming ſpeeches; conſider ſeriouſly of the ioyes of heauen, of thoſe vnſpeakeable ioyes, of thoſe ſuper-abounding pleaſures, which God hath prepared for his, ſuch ioyes as neither eye hath ſeene, eare hath heard, neither can mans heart conceiue of: and thinke of the paines of hell, of thoſe intollerable torments prepared for the wicked, which are endleſſe, eaſeleſſe, and remedileſſe. Endleſſe, for the fire is vnquenchable, *there, their worme dieth not, and the fire neuer goeth out: there, ſhall be torment day and night, for euer and euer.* As it is endleſſe, ſo alſo it is eaſeleſſe, there ſhall be no eaſe, no comfort, no mitigation of paine: *there ſhall be no reſt, day nor night*: there is nothing but paine, anguiſh, vexation, and torment; there cannot be had a drop of water to coole *Dines* his tongue. And laſtly, they are remedileſſe; *Betweene vs and you there is a great gulfe fixed, ſo that they which would paſſe from hence to you cannot, neither can they paſſe to vs that would come from thence,* as *Abraham* anſwered *Dines*: from thence there is no redemption: thou parent, thou canſt not there help thy childe, nor the childe thee; nor thou husband redeeme thy wife, nor thou wife thy husband; there is no ſuccour nor helpe to be had by any. Let theſe and ſuch like conſiderations be euer in thy minde and pondered on, then wilt thou haue ſounder reſolutions in thy heart and better performances in thy life.

1 Cor. 2. 9.

Mar 9. 48.

Mat. 3. 12. Mar 9 46. Reuel 20. 10.

Reuel. 14 11.

Luk. 16. 24.

Verſe 26.

A three-fold reſurrection of a Chriſtian.

Now to come to the particulars; and firſt, we are to conſider what he reſolues to doe: *I will* (ſaith he) *ariſe and goe, &c.* There is a threefold Reſurrection of a Chriſtian. The firſt is *Sacramentall*; and thus we riſe againe in Baptiſme: the ſecond, is *Corporall*, and ſo we ſhall riſe againe in the day of the Lord Ieſus, in our bodies from the graue: the third is *Spirituall*, which is his Reſurrection in this life in ſoule, from the death of ſinne: thus did this Prodigall ariſe, and thus doth euery true penitent ariſe, while hee here liueth on the earth. The poynt may bee this;

Doctrine. *Repentance from ſin is the firſt Reſurrection.*

That repentance from ſin, is as a Reſurrection from death; this

this is plaine by the Apoſtles words, *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light.* And the Holy Ghoſt doth thus call it in the twentieth of the *Reuelation*, verſe 6. *Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond death hath no power.* Ephes. 5. 14. Reuel. 20. 6.

Is this ſo, then Repentance is no ſuch eaſie a matter, as the world takes it to be, the worke of repentance is no leſſe miraculous, then the raiſing of the dead, it is a worke that cannot be wrought by the power of nature, but ſuch a worke as muſt be wrought by the mighty power of God. Much might be ſpoken of this ſubiect, but I ſhall haue fitter occaſion to proſecute the point, when I come to ſpeake of the reaſon of the Fathers kind entertaining of his ſonne, to which place I referre the farther handling of it: a word therefore for a ſecond Vſe, and ſo to proceede. *Vſe 1.* Verſe 24.

And that ſhall be, to ſtirre vs all vp thus to ariſe; for if the ſoule while it is in the body, ariſe not out of the graue of ſin, ſure it is, the body ſhall neuer riſe out of the earth, but to ſhame and confuſion; vſe all good meanes therefore, that thou maieſt haue thy part in this, that ſo the ſecond death may haue no power on thee, for otherwiſe it is impoſſible to eſcape the power of it, by no meanes canſt thou eſcape the paines of hell torments, if thou doſt not here awake, ſtand vp from the dead, and with *Lazarus* come forth: the meanes that are to be vſed for this end, I referre, with the farther handling of this point, to the before named. *Vſe 2.*

And goe] It was a good and holy motion, which he had of ariſing, this he doth not quench but cheriſheth and nouriſheth it; he adds more fewell to this fire begun, though but a ſparke; to the good motion of ariſing, hee addes the ſecond of going. *I will ariſe and goe.* Firſt then learne: *Text.*

Doctrine. *Good motions are not to bee quenched, but cheriſhed.*

The good motions of Gods bleſſed ſpirit, at any time, in any meaſure (though neuer ſo weake) begun; are not to be choaked, but to be cheriſhed. When the Lord ſhall put any

good motion into our hearts, we are to nouriſh and cheriſh the ſame; to one good motion wee muſt adde a ſecond, and to that a third, and to them a many; and ſo fall to blowing, and giue not ouer vntill at length they breake forth into a comfortable flame of godly practiſe: *Quench not the Spirit*, ſaith the Apoſtle: that is, quell not, choake not the gifts and motions of the Holy Ghoſt; He vſeth a metaphor borrowed from fire, whoſe heate and light when it is put out, is ſaid to be quenched. Thus alſo he exhorts *Timothie*, to ſtirre vp the graces of God which be in him. And writing to the *Epheſians*, he ſaith thus; *Griue not the holy ſpirit of God*. He permits them not ſo much as to giue it any occaſion of withdrawing the vigour of his operation in them.

1 Theſ. 5.19.

2 Tim. 1.6.

Epheſ. 4.30.

Reaſon 1. Hee brings a forcible Reaſon. *Whereby you are ſealed vnto the day of redemption*: This is the onely euidence we haue of freedome from condemnation; this is Gods marke and character, ſet on vs, and ſeizing vs for his owne: This is like the bloud that was ſtricken vpon the doore-poſts, which ſhall make the Lord to paſſe ouer vs, and not to ſuffer the deſtroyer to come neere vs, when he goeth to ſmite the *Egyptians*. By this we are aſſured, that the day of Iudgement ſhall be to vs no day of wrath, but a day of redemption. So then thus we may take the Apoſtles meaning: *As you deſire to retaine aſſurance of your deliuerance from the wrath to come; and that the Lord ſhould take notice of you for his in the day of that dreadfull ſeparation; ſo ſee that by all meanes, you cheriſh in you the gifts and operations of Gods holy ſpirit: griene it not by ſtrangling and choaking of thoſe holy motions ſuggeſted by him: but giue all endeuour, that all his holy motions and operations be cheriſhed and preſerued in their fulleſt feruour, without any the leaſt abatement.* Thus we haue ſeene the poynt prooued. Now it remaines to apply it.

Exod. 12.23.

And firſt, this ſerueth to condemne ſuch as nippe the bud ſo ſoone as euer it peeps forth, and quench euery ſparke that at any time appeareth; yea, wilfully ſet themſelues to repell

repell all good motions, haſting to their curſed company, to chaſe away thoſe (which they call (prophanely) qualmes of deuotion,) ſweete inſpirements of Gods holy ſpirit. So ſome, haue ſome kinde of remorſe wrought at ſome times vpon the hearing of a Sermon, and ſeeme to be much grieued, and are a while perplexed; but they ſoone quench this griefe, being not willing to *torment* themſelues *before the time*, and therefore runne into merry company, and drinke downe ſorrow, not being willing to be ouermuch diſquieted with this melancholy. Others vpon the hearing of Gods mercies, and the ioyes of heauen, ſeeme to be enflamed with a loue to God; but the loue of the world, earthly pleaſures, and vanities, ſoone quench all, and nip (like a ſharpe froſt in the ſpring) all theſe buds. Oh the curſed vnthankefullneſſe of theſe men! What vnkind, ingratefull, diſcourteous dealing is here with the ſpirit of grace? Thus ſhutting him out, ſo ſoone as euer he begins to enter? Wouldeſt thou deale ſo vnkindly with thy friend, who commeth to thy doore? Why dealeſt thou then ſo vncourteouſly with Chriſt Ieſus and his holy ſpirit, who ſtands at the dore and daily knockes, but can get no entertainement. Beware; beware, of this reſiſting of the Holy Ghoſt; the ſinne is fearefull and diſcomfortable, for hereby thy heart may grow more obdurate, and thy life more brutiſh and abominable. Reu. 3. 20. Acts 7. 51.

And therefore in the next place, let it ſerue for Admonition to thee, and me, and to vs all, that we beware how we ſuffer that bleſſed heate to ſlake, which by Gods grace beginnes to be enkindled in our hearts: ſuffer not that coale, that holy motion which the Lord hath caſt into thy boſome, to die within thee, but blowe it vp, lay on more fuell, adde daily more and more matter to it, and tremble to loſe the leaſt meaſure of Gods gracious gifts; Be frequent in ſpirituall exerciſes, as in hearing, reading, meditation, Chriſtian conference, prayer, and the like: let no meanes be neglected, that God hath ordained for the working of eſtabliſhment. And as thou layeſt on fuell, *Vſe 2.*

ſo

ſo ſee thou giueſt this holy fire vent: exerciſe and employ, and put theſe holy motions into practiſe. Much wood piled on a coale (if vent be wanting) doth ſoone ſmother it and put it forth. See then thou exerciſe the graces God hath giuen to thee.

Queſt. *How the motions of Gods ſpirit may be knowne from Sathans ſuggeſtions.*

But how may I know and be able to diſtinguiſh betweene the motions of Gods ſpirit, and the ſuggeſtions of the Diuell?

Anſwer 1. Eſay 8.20.

Surely thus; if the motions that are put into thy heart, ſpeake not contrary to Gods Word: if the Word and they ſpeake one and the ſame, then are they of God, not from Sathan.

The ſecond mark.

Secondly, if they lead thee not beyond thy calling, or the meaſure of gifts that God hath giuen thee: There are many that are very much excited to reforme ſome abuſe, that belongs vnto the Magiſtrate: or it may be, are deſirous to enter into the Miniſtery, when they are not gifted: theſe motions certainly are not of God, they are but *Diabolicall deluſions.*

The third mark.

And laſtly, thou maiſt ſhrewdly ſuſpect them if they be too violent, and neither interrupted, troubled, nor mingled with other euill motions: ſuch a motion as is ſo violently, and not controlled with thy owne corruption, thou haſt cauſe to feare, and maiſt well ſuſpect. Take theſe rules for triall, vntill thou haſt learned better.

Queſt.

But ſecondly, how may I know whether the motions of the ſpirit be quenched in me, or no?

Reſp.

Examine whether or no they be leſſened; if ſo, then thou mayſt well feare, it hath found diſcourteous vſage at thy hands; As for example, thou haſt not now thoſe knockes and Calls, to the hearing of the Word, Prayer, &c. that heretofore thou haſt had: thou canſt goe a day, nay many daies, without the thought of theſe things: thou heareſt not that voice behinde thee, *this is the way walke in it*, as thou wert wont; thy heart is cold in the vſe of holy duties, and little or no ſenſible comfort, after the performance of them, *Pſal.77.2,3.* Surely (if thus) the ſpirit of grace,

grace, hath found but churliſh entertainement, conclude vpon it.

A ſecond doctrine, that may be hence gathered, is this; *Where ſpirituall life, and new birth is once begun, there will be a growth, and an increaſe in grace.* There will be no ſtanding at a ſtay, but a proceeding by degrees: after a riſing there will be a going. *Doctrine 2. Grace growes by degrees,*

Chriſt confirmes this by a Parable of ſeed growing ſecretly: *So is the kingdome of God, as if a man ſhould caſt ſeed into the ground, and ſhould ſleepe, and riſe night and day, and the ſeed ſhould ſpring, and grow vp, he knoweth not how.* Thus true grace will haue it proceedings, from one degree vnto another: And as it is in the naturall conception, after the firſt quickning, the Infant ſtirres and growes more ſtrong euery day then other: ſo is it in the ſpirituall. Hee compareth grace (alſo) in the heart, to a graine of muſterd-ſeed, which is ſmall to ſee to at the beginning: yea, *leſſe then all the ſeedes that be in the earth. But when it is ſowen it groweth vp, and becommeth greater then all hearbes, and ſhooteth out great branches, ſo that the fowles of the ayre may lodge vnder the ſhadow of it.* Thus when grace is once planted in the fruitfull ground of a regenerated mans heart, it ſpringeth vp incontinently, encreaſeth ſpeedily, ſpreadeth mightily, and proſpereth exceedingly. The Prophet *Dauid* alſo procueth this, in the 92. *Pſalme*, where ſpeaking of the regenerate, ſaith thus; *The righteous ſhall flouriſh like a Palme tree, and ſhall grow like a Cedar in Lebanon: ſuch as be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall ſtill bring forth fruit in their age, they ſhall be fat and flouriſhing.* Thus we haue ſeene the point prooued. Now (in a word) heare it thus applyed.

Mar 4. 26, 27.

Coloſ. 2. 19.

Mar. 4. Verſe 30, 31, 32

Pſal. 92. 12, 13, 14. So Pſal. 84. 7. 2 Theſſ 1 3.

Firſt, let it ſerue for Examination; Try thy ſelfe hereby, ſee what growth of grace is in thee, what encreaſe of faith, loue, zeale, patience? what ſtrengthning of the inward man? doth grace get more ſtrength euery day then other? doth it grow to ſome bigneſſe? doth it ſhoot vp in *Vſe 1.*

so see thou giuest this holy fire vent: exercise and employ, and put these holy motions into practise. Much wood piled on a coale (if vent be wanting) doth soone smother it and put it forth. See then thou exercise the graces God hath giuen to thee.

Quest. *How the motions of Gods spirit may be knowne from Sathans suggestions.*

But how may I know and be able to distinguish betweene the motions of Gods spirit, and the suggestions of the Diuell?

Answer 1. Esay 8.20.

Surely thus; if the motions that are put into thy heart, speake not contrary to Gods Word: if the Word and they speake one and the same, then are they of God, not from Sathan.

The second mark.

Secondly, if they lead thee not beyond thy calling, or the measure of gifts that God hath giuen thee: There are many that are very much excited to reforme some abuse, that belongs vnto the Magistrate: or it may be, are desirous to enter into the Ministery, when they are not gifted: these motions certainly are not of God, they are but *Diabolicall delusions.*

The third mark.

And lastly, thou maist shrewdly suspect them if they be too violent, and neither interrupted, troubled, nor mingled with other euill motions: such a motion as is so violently, and not controlled with thy owne corruption, thou hast cause to feare, and maist well suspect. Take these rules for triall, vntill thou hast learned better.

Quest.

But secondly, how may I know whether the motions of the spirit be quenched in me, or no?

Resp.

Examine whether or no they be lessened; if so, then thou mayst well feare, it hath found discourteous vsage at thy hands; As for example, thou hast not now those knockes and Calls, to the hearing of the Word, Prayer, &c. that heretofore thou hast had: thou canst goe a day, nay many daies, without the thought of these things: thou hearest not that voice behinde thee, *this is the way walke in it*, as thou wert wont; thy heart is cold in the vse of holy duties, and little or no sensible comfort, after the performance of them, *Psal.* 77.2,3. Surely (if thus) the spirit of grace,

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Firſt, let it ſerue for Examination; Try thy ſelfe hereby, ſee what growth of grace is in thee, what encreaſe of faith, loue, zeale, patience? what ſtrengthning of the inward man? doth grace get more ſtrength euery day then other? doth it grow to ſome bigneſſe? doth it ſhoot vp in *Vſe 1.*

in talleneſſe, and ſtature? Surely then it is out of queſtion, that grace is true grace, and thou art made partaker of the new birth: but doth it remaine ſtill Infant-like, and feeble, without any ſtirring or ſhewing of it ſelfe? Then haſt thou cauſe to feare, it is but the counterfeit, and not true grace indeed; the withering of the blade is a ſhrewd ſigne of a ſtonie ground.

Matth.13.

Vſe 2. Secondly, this may ſerue to Reproue ſuch as ſtand at a ſtay, and goe not forward; but are like the *George* on Horſebacke, euer riding, but neuer goe a ſtep further: where you leaue them this yeare, there you may finde them the next. This is a fearefull ſigne, and moſt vncomfortable: the childe that is euer ſucking, and yet thriues not, we will ſoone iudge to be in ſome conſumption: So may we iudge of theſe, *who are euer learning, yet neuer come to the knowledge of the truth:* but are as leane, lanke, and euill fauoured, after many a yeares meanes, as *Pharaohs* ſeuen leane kine were, after they had deuoured vp the ſeauen fat. I confeſſe Gods owne children haue their winters; there is a time of deſertion and temptation, wherein all things ſeeme to ſtand at a ſtay, goe backeward, and decay; and it were great raſhneſſe to ſay, all are diſſemblers, that fare in this manner: but yet for a man to ſay, that they are ſo like to diſſemblers (during their continuance in the wane) as that a man can hardly diſtinguiſh them from dead trees and hollow-hearted hypocrites, is no great raſhneſſe; during ſuch ſtanding at a ſtay or a declining, a man is euer ſubiect to the miſery of being queſtioned, both in the opinion of others, and in the account of his owne heart, for matter of ſincerity.

2 Tim.3.7.

Gen.41.3.

Heb.5.12.

Vſe 3. In the third place, let this Admoniſh euery one to grow in grace, *let vs forget that which is behinde, and endeuour to that which is before; let vs preſſe hard towards the marke, for the price of the high calling of God.* Let vs not be euermore as *ſmoaking flaxe*, or *bruiſed reeds*, or as new ſet *plants*, but let vs abound more and more. At a ſtay wee cannot ſtand (iudge what we will:) not to goe forward is to goe backe-

Phil.3.13.

1 Theſſ.3.13.

Non progredi, eſt regredi.

backeward, not to encreaſe is to decreaſe: like as the Sun we are euermore in motion; and as the Sea, ebbing or flowing: And as the Angell on *Iacobs* ladder, aſcending or deſcending. See then that you proceed in ſanctification, and goe from ſtrength to ſtrength. And to this end vſe the meanes God hath ordained; be conſtant in religious exerciſes, heare the Word, receiue the Sacraments, read, pray, meditate, and be not wanting in theſe, which are as requiſite for the ſoules encreaſe in grace, as meate and drinke, and the like neceſſaries for the bodies growth and ſtrengthening. If you be in Chriſt, neuer reſt vntill you become ſtrong men in Chriſt. Nay, if you be in Chriſt, you will not reſt till you come to ſome perfection in him; *Ioyne therefore vnto your vertue faith, and with faith knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe: for if theſe be in you, and abound in you, they will make you neither vnfruitfull, nor vnprofitable.* Pſal. 84. 1 Pet. 2. 2. 2 Pet. 1. 5.

The laſt Vſe may be for Comfort to ſuch as are partakers of this New-birth. God that hath begunne this new worke of grace will finiſh it: So ſaith the Apoſtle. *Hee that hath begunne a good worke in you, will performe it vntill the day of Ieſus Chriſt.* Many of Gods children are much diſcouraged; and why? the reaſon is; their faith is weake, their hope is feeble; their loue is cold; and there is ſo much corruption, they feare their eſtate's not good: But that grace thou haſt, is it true grace? if it be, then feare not, it will grow more ſtrong, by thy daily feeding it in the vſing of the meanes. *Vſe* 4. Phil. 1. 6.

But why doth not God giue fulneſſe of grace at once, but thus diſpenſeth it by degrees, vnto his Seruants? *Queſt.*

Firſt, God is a *God of order and not of confuſion*: And therefore, as in naturall things, he vſeth to proceed from one extreame to another, by degrees, through the meane: ſo doth he in ſpirituall. The Sun by degrees aſcends to the midſt *Reſp.*

midst of heauen; So in the seasons of the yeare, we are not one day scorched with a Summers heate, and the next day frozen with a pinching cold, &c. Such are Gods spirituall proceedings. Thy steps of grace are ordinarily *Soft* and *Short*.

Secondly, God would haue vs know the excellencie and worth of grace: And therefore, as in the first Creation, he tooke sixe daies for the making of all things in, not for that he could not haue made all in one (yea in the twinckling of an eye) but that he would haue vs well consider, and that distinctly of the worke of each particular day; so he is pleased to dispense his graces one after another for this end and purpose.

Thirdly, were his graces giuen vnto vs in a fullnesse at the first, what need would there be of Gods ordinances? Now to maintaine their credit with vs, God giues such a measure of grace, as may still maintaine hunger and thirst in vs after more, in a carefull and conscionable attendance vpon the meanes.

These (amongst many other) Reasons may be giuen; So that there is no cause of discouragement vnder the sense of our weaknesse, but of great encouragement: Remembring, 1. The nature of true grace, which being rooted, cannot chuse but grow from small beginnings to a mighty progresse, like the *waters* spoken of in *Ezekiel*; And to the *graine of mustard seed* spoken of in the *Gospell*; euen to an *ouerflowing*, 2 *Thess.*1.3. though it be *after the measure of euery part*, *Ephes.*4.18. for the *branch* must be suitable to the *body*: *Christ* himselfe was a great grower, he arose from the little roote of *Iesse*, but in the end filled not onely the earth but the heauens. 2. Considering our owne condition, who are but *Babes* vpon our first Conuersion: now it is not wonder to see a *Babe* want *perfection of degrees*, though it hath the *perfection of Parts*; though it cannot feed it selfe, nor goe alone, we wonder not: nay, on the other side, we would count it monstrous in nature, to see a childe new borne, to take the spoone out of the nurses hand, and put it

to

to its owne mouth, or to run out of the Nurſes armes about the chamber: We muſt haue our times of growing: As it is with ſchollars in all kinde of learning, they begin with the meaneſt parts thereof. *Grammar* taketh her beginning from the letters; *Logicke* from the two laſt parts thereof, the *Nowne* and the *Verbe*; *Geometrie* hath her beginning from a *point*; *Arithmeticke* from the *Vnite One*; *Muſicke* from the *ſound* and *halfe ſound*, yet attaine to the excellencie in the end: ſo in grace. It is true, the trees of *Paradiſe* were made all perfect at the firſt, but it is not ſo with the trees of *Righteouſneſſe*, wherefore be not out of *hope* nor *heart*; If thou beareſt any fruit, God (like a carefull huſ-bandman) *will prune thee, that thou mayſt bring forth more fruit*; other trees at laſt decay though formerly they haue bore fruit: but trees of *Righteouſneſſe*, the more they yield the more they ſhall be repleniſhed; and the elder they grow, the more ſhall they flouriſh, and the better ſhall they proſper. Keepe then thy grace in an honeſt heart, and it will increaſe, though yet it be ſmall, like the widdowes oyle in the cruiſe, and meale in the barrell; when great graces in an vnſound heart ſhall vaniſh away and come to nothing. Ioh. 15. 2.

To my Father] Not to my brother; or fathers ſervants or to my harlots: But to my Father. Hence learne: *Text.*

Reliefe is to be ſought for, onely at Gods hands in time of miſery and diſtreſſe. To him are we to betake our ſelues and to none but him. *Doctrine. The boſome of the Lord, is the onely beſt refuge in the day of calamity.*

This hath Gods Church and children ſhewed, by their practiſe: *David* being in miſery, euer flyeth to the Lord, this was his ordinary courſe, as might be made plaine by many particular inſtances fetched out of the *Pſalmes*: Where we may often reade of theſe and the like ſayings, *I called vpon the Lord in my troubles* and againe, *In my diſtreſſe I cried to the Lord*: and againe, *When all refuge failed me, I cryed to the Lord.* Such ſayings are frequent. This courſe did the Church take in time of trouble. *For* Pſal. 3. 4. Pſal. 120. 1. Pſal. 142. 4. Pſal. 116. 4. 3.

when

Psal.107.4,5,6 *when they wandered in the wildernesse in a solitary way, and found no citie to dwell in, being hungry and thirsty their soule fainting in them: Then they cryed to the Lord in their trouble,*

Verse 12,13. *and he deliuered them out of their distresse. When their heart was brought downe with labour and they fell, there being none to helpe them; then also they cryed to the Lord in their trouble*

Verse 17.18. *and he saued them out of their distresse. When they were afflicted because of their transgressions and iniquities, then they cryed to the Lord and hee saued them out of their distresses:*

Verse 27.28. *yea, when they were at their wits end by reason of their afflictions, they cryed to the Lord out of this their trouble, and hee brought them out of their distresses.* It were endlesse to

Psal.99.6. bring what might be brought for the confirming of this truth: I could tell you of *Moses and Aaron amongst his Priests and Samuell amongst them that call vpon his name; how these called vpon the Lord and were answered.* But what shall I need, to vnderprop so knowne a truth; let mee giue you the Reason and then I will shew you the Vse.

Reason. All power to helpe is in his hands alone, as *Iehoshaphat*

2 Chron.20. doth confesse when he saith thus. *O Lord God of our Fathers, art not thou God in heauen? and rulest not thou ouer all the kingdomes of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?* *Afflictions come not out of the dust, neither spring they from the*

Iob 5.6. *earth*; but from the most high God doe they proceed.

Hos.6,1. *Now who shall bind vp the wound, but he that made it? who shall heale, but he that hath smitten?* to him therefore must we turne; to him must we seeke for helpe.

Vse 1. Let this serue then to Reproue such, as betake themselues to other helpes in time of misery, seeking to bee relieued, either by Saints, or Angells in heauen; or by *Coniurers, Witches*, or such like vnlawfull meanes heere vpon the earth. This was King *Ahaziahs* sinne, who being

2 King.1.2. sicke *sent messengers and said vnto them, Goe enquire of Baalzebub the God of Ekron, whether I shall recouer of this disease*: contrary to that charge which God doth giue

his

his people. *Regard not them that haue familiar ſpirits; neither ſeeke after Wizards, to be defiled by them: I am the Lord your God.* Of this I haue formerly ſpoke more, and therefore a word or two here ſhall ſuffice. Leuit. 19. 31.

Secondly, let this teach vs to betake our ſelues vnto the Lord, when ſorrowes and griefes aſſaile vs. Seeke helpe from him, and that by meanes; yet onely by ſuch lawfull meanes as he hath warranted in his Word; And beware of truſting in the meanes that God hath warranted. It is lawfull to ſeeke to the Phyſitian, and vſe of his helpe, yet to truſt in the helpe of the Phyſitian, more then in the helpe of God, and to ſeeke firſt and rather to the Phyſitian then vnto God, is ſinnefull. This was *Aſa* his ſinne, and remaines as a blemiſh vpon his name to this day, and will doe for euer: Truſt not, then in the meanes, but in God who muſt giue a bleſſing vpon the meane. Let them haue their place, and ſet them not aboue their place, for by one blaſt of God, they may become vnprofitable and vnſucceſſefull. See therefore thou bee more deſirous of a bleſſing, then of the meanes: Let this be the chiefe meanes that thou doeſt vſe, to flye vnto the Lord, and powre forth thy ſoule before him, and then be thou aſſured (at length) to haue redreſſe and helpe. What we ſay of ſome ſpeciall medicine, that hath oft beene tryed, we may ſay of this, *probatum eſt.* Gods children neuer tooke this courſe in vaine. *Vſe 2.* 2 Chron 16. 12

And ſay vnto him, Father] He doth here fore-thinke what he ſhould ſpeake when as he comes into his Fathers preſence (for as yet hee was not.) From his practiſe learne; *Text.* *Verba ſunt, pœnitentiam, meditantis, in confeſſione peccati, nondum tamẽ agentis. Auguſt.*

Not to come into Gods preſence without preparation: but conſider what to ſay, and what to ſeeke, before you ſpeake. *Doctrine.* *Preparation needfull before we ſpeake to God.* Eccleſ. 5. 1. Hoſ. 14. 2.

Be not raſh (ſaith the Wiſeman) *with thy mouth, and let not thine heart be haſtie to vtter any thing before God.* We muſt conferre with our owne hearts, and prepare them before we come into the Lords preſence. To this, doth the

Prophet *Hoſea* ſeeme to exhort *Iſrael*, *Take vnto you words, and turne to the Lord, and ſay vnto him.* And ſo our Sauiour in his direction for prayer, ſets not downe the Petitions abruptly, but beginneth with a ſolemne *preface*, to ſhew that before we pray there ought to be a diſpoſition of our ſelues, and compoſing of the *Affections* to the duty, So *Pſ* 108.10. & 57.7,8.

Reaſon. Eccleſ.5.1. The Reaſons of this, *Salomon* giues in the place before cited: *For Firſt, God* (ſaith he) *is in heauen*: as if he ſhould ſay, God is full of Maieſty and wiſedome: He is both Lord and Iudge; it is not a man, nor an earthly power, that you haue to deale with, but that God who hath the *Angels* attending on him and a thouſand times tenne thouſands of Angels adminiſtring vnto him; at whoſe feete all Kings on earth caſt downe their Crownes and Scepters.

Secondly, *thou art vpon the earth, i.e.* a weake, vnwiſe, vnworthy creature, infinitely inferiour in degree vnto thy Creator; And therefore it becomes not thee to ſpeake vnto him but with the greateſt feare, reuerence, and aduiſednesse: And being vpon the earth, yea *of the earth earthly*, thou art too heauie to mount vp with thy Affections, ſo ſoone as thou haſt occaſion to pray; There muſt be a ſetling of them before hand, for as *Common hands* are *Vncleane hands*, *Mar.*7.2. ſo our Thoughts and Affections, take them as commonly they are, and they are (through a daily dealing with worldly things) *vncleane* and *prophane*. Yea when we haue laid aſide our worldly labour, earthly deſires, &c. yet will not our Affections be ſtrait ſetled, but as the Sea when it is moued, and rouzed with the windes, though the winde lie, yet the Sea workes ſtill a good while after, before it will be calme; So ſome waues are working ſtill, ſome thoughts, cares, and cogitations, are about vs till we prepare our ſoules otherwiſe. Theſe be the Reaſons.

Vſe. And therefore Firſt, this ſerues to Reproue many, who raſhly come into Gods preſence without any preparation, or

or due meditation of what they are to say or craue. Small is the number indeed of such as doe pray, but smaller is the number indeed of such as prepare themselues to pray: Few there are that frequent his house, fewer there are that preparedly come into his presence. In preferring some petition to a King, or if that suit be but to some meaner personage, what preparation shall be made before-hand? how carefull will we be, of the well placing of our words, that our speeches may not be distastfull? Are we thus circumspect when we haue to deale with man? how comes it then we are so careless when we come before the Lord? Why are we so rash with our mouthes, and hastie to vtter any thing before him? Surely, this is our sinne, and it goeth not alone, but often causeth a vaine and idle repetition of what formerly was vttered; which Christ condemnes. Gen. 41. 14. Matth. 5. 7.

In the second place, let this Admonish vs to prepare our selues, before we come to appeare before the Lord, to call vpon his name, whether in publique or priuate. You know, Goodly buildings haue some magnificence in the gate, and great personages haue seemely Vshers to go before them, who by their vncouered heads, command reuerence and way: so should holy duties be vndertaken, *Exod.* 19. 10. 1 *Sam.* 16. 5. 2 *Chron.* 19. 3. Till this be, no comfort can we haue of audience and acceptance, *Psal.* 10. 17. *Iob* 11. 13. And this is the reason why we haue found so little profit in the vse of Gods ordinances. *Vse* 2.

But it may be, you would know wherein this *Preparation* doth consist? *Quest.*

I answer (onely in the Generall) in two things: First, in a taking of the heart from all other things; as 1. *Sinne in generall, Isay* 1. 15. So our Church begins Gods worship with a publike Confession of sinne. In *Particular*, *worldly thoughts*; These we must leaue as *Abraham* did his *seruants* and his *Asse*, at the bottome of the hill; He vsed them as a helpe in his iourney, but when he came to the *Mount* he discharged them, and bid them stay below, *Resp.*

hee would come againe anon. So the thoughts of our worldly businesse are tolerable while we vse them as seruants, but when we come to the place of Gods worship, and to present our selues before the Lord, we should say to *Cares* and *Labours*, *stay you here*; goe not vp with me, but expect me againe when I haue done worshipping. 2. *Confidence in any other thing*, *Ier.*17.5: A prouoking sin that causeth God oftentimes to send vs away with scorne, as he did the Israelites: Why seeke you vnto me, goe to the gods you haue trusted to. Be watchfull ouer the words you vtter, and respect the matter. Aske such things as be agreeable to his holy will: So shall your prayers be acceptable and well pleasing to him.

Secondly, as the heart must be thus *taken off* from other things, so it must *stand full bent to the dutie*. All the powers of the soule must be intent vpon it: Our *Vnderstandings* to conceiue; our *Memories* to retaine; our *Wills* to yield; our *Affections*, like so many little ones with their eyes vpon their Father, begging and crauing, &c. *Ier.*29.13. And in these two duties lies the worke: other Particulars may be drawne to these heads.

Quest. Whether a set forme of prayer be lawfull.

Here this Question may be moued: Whether it be lawfull to vse a prescript forme of words in Prayer? and whether (without sinne) a man may imitate this Prodigall: For that forme he framed and deuised, the same he vseth, as appeareth verse 21.

Answ. Num 6.23,24. & 10.35,36.

To this I answer, that it is lawfull, and for some very behouefull. That it is lawfull, it is euident by the Word. *Moses* was inioyned by the Lord to vse a forme of blessing of the people, which forme was to be vsed euer after by the Priests. Now, if this were lawfull for the Priests (whose lips should preserue knowledge, and at whose mouth the people were to seeke the law, and therefore, without question, were able of themselues to conceiue a Prayer, as the Spirit of God should giue vtterance and ability) can it bee thought vnlawfull for the people (who haue lesse gifts, and therefore had need of

more

more helpes) to vſe the like? A forme of prayer was alſo preſcribed for the people to be vſed, at the bringing of the firſt fruits vnto the Temple. *Pſalmes* there were alſo which were appointed to be vſed on ſpeciall occaſions: One was to be vſed euery Sabboth day: Another, to be vſed by the Prieſts and Leuites euery morning, containing in them matter of praiſe and petition: Another there was appointed to be vſed in time of affliction, entituled thus, *A Prayer for the afflicted, when hee is ouerwhelmed, and powreth out his complaint before the Lord.* Yea the Leuites were commanded by *Hezekiah* the King, with the reſt of the Princes, to praiſe the Lord with the words of *Dauid*, and of *Aſaph* the Seer. And as we haue warrant for ſet-forme of Prayer in the Old Teſtament, ſo alſo haue we ſufficient for it in the New. The Apoſtle *Paul* obſerues a ſet forme of bleſſing, in the beginning and ending of his Epiſtles, and Chriſt himſelfe (whoſe example is without exception) did vſe the ſame words in Prayer three ſeuerall times, as the Euangeliſt Saint *Matthew* doth affirme: (who not contenting himſelfe to ſay he prayed thrice, addeth withall this, that he ſaid the ſame words.)

Deut. 16. 3. 15.

Pſal. 92. Pſal 22.

Pſal. 102.

2 Chro. 29 30.

Rom. 1. 7. compared with 1 Cor. 1. 3. & 2 Cor. 1. 2. & Gal. 1. 3 Epheſ 1. 2. and ſo the reſt. Matth. 26. 42. 44.

Thus we haue ſeene it proued, that ſet Prayer *is* lawfull. Now, as it is lawfull, ſo for ſome it is very neceſſary and behouefull: For euery Childe and ſeruant of God, though he haue an honeſt heart, yet he hath not euermore a flowing tongue, but often wanteth the gift of vtterance and of boldneſſe, of inuention and of order, hauing ſimple capacities, and frayle memories. Now to conceiue a Prayer, all theſe are required, he muſt bee able to vtter and to order, to inuent and to diſcerne; He muſt haue gifts of audacitie and of memory. Now are all the godly thus qualified? or ſhall we dare to blot them out of the Regiſter of Gods choſen that cannot thus doe? For theſe then, a preſcribed forme made by themſelues or others, eyther conned by heart, or read out of a Booke, is very helpefull: as a Crutch for one that is

Gouge on the Epheſ.

Perk. *Case of Conscience. Not alwaies to tye our selues to a set forme.*

lame in his limbes, who though without it he cannot goe a step, yet with it can walke apace. Thus then we haue seene it lawfull; and for many needfull, to come before the Lord with a set forme of words, as this Prodigall did before his Father: yet withall, let me giue this caution, *That wee doe not alwaies tye our selues to a forme of words.*

Reason 1. For first, what forme of prayer is there wherein are all our wants expressed? haue we not new assaults? Doe we not commit new sinnes? Doe we not inioy new blessings? and shall we not then open our mouthes to sing a new song vnto the Lord? Tye not therefore thy selfe alwaies to a forme of words, for thou shalt haue occasion to alter it.

Obiect. But we want words to expresse these our desires, neither can we alter the forme but very rudely, so that wee are afraid, to leaue the former forme that wee doe vse.

Answ. Rom. 8. 26. In prayer, the groanes and sighes of the heart is the best Rhetoricke. God doth not measure our prayer eyther by the multitude, or fineneſse of the words, but by the feruencie of the spirit: This is the soule of prayer, words are but the body, which without the soule is but a dead carkasse. He will be content to beare with Barbarismes in our prayers, so that the spirit be present. Albeit then thou canst not inuent nor order; though thou wanteſt eloquence and words, yet make vp this want, by grones and sighs; for God knoweth the meaning of the spirit: Words are but to make thee vnderstand thy selfe, and not to giue God vnderstanding of thy needs; for he knoweth whereof thou hast need before thou askest. When words are wanting, then fall to sighing. A father hath pittie vpon his childe when it complaines; but if it cannot speake but onely weepe and grone, and lift vp the hands and eyes vnto the father, oh then his bowels erne, and his compassion is doubled. So the Lord, he heareth his children when they speake vnto him

Rom. 8. 27. Matth. 6.

him; but when they cannot ſpeake, when words are wanting, all they can doe, is thus to lift vp their hands and watery eyes, ſighing and groning for deliuerance and eaſe: This moueth the Lord much, and cauſeth him to pittie. Exod. 3. 7.

A ſecond Reaſon why we may not alwaies tye our ſelues to a ſet forme, is this: Becauſe we are to ſtriue to grow and increaſe in grace, and in all things labour to come to perfection. We may not euermore ſtand at one ſtay, nor alwaies be as children, who needs leading by the hand, but we muſt grow more and more in knowledge and in iudgement. And thus much may be ſpoken of this point, we are now to ſpeake of the words themſelues, which he deuiſed to ſpeake. *Reaſon* 2. Heb. 6. 1.

Father I haue ſinned, &c. *Text.*

In theſe words of his acknowledgement, we may ſee what it was eſpecially that touched him to the quicke; namely this, that hee had abuſed and wronged the loue and kindneſſe of ſo good a Father. This was that which made him ſo much to inſiſt vpon the name of [*Father.*] I will goe to my [*Father*:] I will ſay [*Father.*] The miſery that he was in (as his want of bread and other neceſſaries) no doubt was grieuous; yet all this troubled him not ſo much as this, that he had carryed himſelfe ſo vndutifully towards ſo gratious a parent. Let this then be noted:

That nothing is ſo grieuous to a true penitent, as this, that by committing of ſinne, hee hath offended God. This was that which moſt troubled *Dauid*, and went nigheſt to his ſoule, that he had ſinned againſt the Lord, and offended his Maieſty by his committing of euill. *Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.* It is not his meaning to leſſen his offence, the words may not ſo be taken, but his ſpeech ſheweth what went nigheſt to his heart, and lay heauieſt on his ſoule. His treſpaſſe againſt *Uriah*, in taking away his life, was grieuous to him: His treſpaſſe againſt *Bathſheba*, in drawing her to *Doctrine.* *To the godly ſin is the greateſt ſorrow.* Pſal. 51. 4.

to vnchaſtity, did alſo trouble him, but that (by both of theſe) he had offended God, this did moſt of all perplexe him; *Againſt thee, againſt thee haue I ſinned.* Nothing touched him ſo neere as this, no not ſhame of the world, nor feare of hell.

Zach 12.10. Thus is it alſo ſaid of the houſe of *Dauid*, that *the ſpirit beeing powred vpon them, they ſhall mourne for him*: That is, when the godly ſhall come to ſee what euils and miſeries their ſinnes brought vpon Chriſt, and how odious their offences haue beene towards him, this ſhould pierce their hearts, and nothing more. Thus was it alſo with the people of God, who are ſaid in the day of their

1 Sam.7.6. faſt, *to draw water*, (namely out of their hearts) *and to powre it out before the Lord.* By all which is meant, they wept bitterly and abundantly for that they had offended the Lord by their many ſinnes. *Ioſeph* being tempted to folly by his laſciuious Miſtreſſe, ſaid, *How ſhall I doe this great wickedneſſe, and ſinne againſt God?* The wrong that hee ſhould haue done his Maſter, was nothing in his eye, to the offence againſt the Lord.

Reaſon. Rom.8.15. The Reaſon of this, the Apoſtle Saint *Paul* giueth. *They haue not receiued the ſpirit of bondage againe to feare, but they haue receiued the ſpirit of adoption*: Which Spirit, doth make them loue the Lord, and feare to offend, and exceedingly grieue when he is offended: As it is with a true louer towards his beloued.

Vſe 1. *Differences betwixt the ſorrow of the godly and wicked.* 2 Cor.7.1. Now for the Vſes, and firſt we may ſee here a difference betweene the ſorrow of the Godly and of the wicked: both grieue, both mourne. *Ahab* as well as *Dauid*. *Iudas* as well as *Peter*. Yet the ſorrow of the one is godly and bringeth life: the ſorrow of the other worldly and bringeth death: For here is the difference. The ſorrow of him that is truely penitent, is moſt conuerſant about the euill of his ſinne; and is more for Gods cauſe then for his owne; more that God is offended, then for any manner of reſpect vnto himſelfe. Were there no ſhame, no danger, no puniſhment, neither here nor hereafter, in this life or in the next;

Malum peccati.

next; yet this would wound their ſoules and grieue them at the heart, that by ſinne God was offended. Thus is the godly ſorrow: This is that which cauſeth *repentance neuer to be repented of.*

Now the ſorrow of him whoſe repentance is vnſound, is of another nature, and is principally occupied about the *euill of puniſhment.* Being more for their owne ſakes then for Gods. There ſinne hath no place in their ſorrow, nor God offended. It is ſhame and puniſhment that cauſeth them to grieue, *Caine grieues,* but why? *his puniſhment is greater then he can beare. Pharaoh* howles and takes on; but it is the *thunder and haile that cauſeth it; his ſorrow is gone ouer with the ſtorme. Saul mournes,* but it is becauſe, *God had caſt him away from being King. Ahab puts on ſackecloth,* but it was *the euill that was to come vpon his houſe, with the taking away of his poſterity that cauſed it. Eſau weepes, but he more reſpects his owne loſſe then Gods diſhonour: the bleſſing is loſt.* Thus ſelfe-loue is the mouer of it; were there no ſhame, iudgement, hell, there ſhould be no ſorrowing for ſinne. This is the ſorrow of the wicked, which bringeth repentance *to be repented of,* and is a ſorrow to be euer ſorrowed for. Wee ſee then how each of theſe differ in the obiect, that either of them is exerciſed about.

Malum pœnæ.

Gen.4.13.14. Exod.9.27. 1 Sam.15.24.25 1 King.21.21. 27. Gen.27.38.& Heb.12,17.

Secondly, this may teach vs to try our ſelues and our repentance. For is it ſo, that nothing is more grieuous to a true penitent then this, that by ſinne hee hath offended God? Examine then thy heart, deale truly with thy ſelfe, what is it that moſt troubles thee? I doe not doubt, but thou haſt had ſome manner of remorſe; At ſome time or other, thy heart hath beene ſmitten for thy ſinnes thou haſt committed. But deale now truly with thy ſelfe, and ranſacke thy owne conſcience: what was it that did moſt perplexe thee? What was it that lay heauieſt on thy ſoule? What did moſt trouble thee? Was it thought of ſhame and feare of hell? Was it cauſed by ſome ſuch by-reſpects? Reſt not then in it, for a reprobate may thus ſometimes

Vſe 2.

sometimes grieue, and therefore I say rest not in it; I doe not simply discommend this sorrow; For I confesse it is a good preparation to repentance, and as the needle which makes way for the thread, so doth worldly sorrow for godly sorrow; the spirit of *bondage for the spirit of adoption*: But I wish thee to goe further; for this sorrow as yet is but worldly, and bringeth death being rested in. But is it otherwise with thee, is this the maine cause of thy griefe, that God is offended? and if there were no hell nor punishment, neither here nor hereafter, yet dost thou find in thy selfe, an inclineablenesse to mourne for thy sinnes thou hast committed? art thou grieued that by thee God hath beene dishonoured? canst thou grieue for sinne as it is an offence against God? if thou dost thus; then thy estate is blessed, yea thrice happy is it; for thou shalt neuer repent of this thy sorrow. Yet let me tell thee, thou mayst deceiue thy selfe, and thinke it thus, when it is not; for the heart is full of guile and deceit, and will cry peace, peace, when there is none.

Signes of true sorrow for sin.

And therefore for thy further establishment, know if thou dost thus grieue, these things shalt thou finde in thee.

1. *A griefe for all kinds of sin.*

First, thou wilt grieue for sinnes of all *sorts*, originall and actuall; of ignorance and of knowledge; of commission and of omission; secret and open; for lesse as well as for bigger; whatsoeuer is sinne thou wilt mourne for, because Gods law is by it broken, and so his Maiesty is offended.

Psal. 51. 5. Thus was it with *Dauid, in sinne I was conceiued*, he mourneth as well for his sinne originall as actuall, for sinnes of nature, as of life. And againe, *Who can know the errors of his life? Oh cleanse thou mee from secret faults.* He as well mourns and desires to haue pardon for his sinnes vnknowne and secret, as for them that were open and apparent to himselfe or others. So then, though it begin but in a few particulars, yet before it leaue, it drawes in all the rest: As in a traine of gunpowder, when one corne is set on fire it will not leaue vntill all be fired and in a blaze.

Psal. 19. 12.

Secondly,

Secondly, If thou grieueſt becauſe God is offended, then wilt thou grieue alſo for the ſinnes of others, aſwell as for thy owne, becauſe God is diſhonoured by the one, as well as by the other. Thus was it with righteous *Lot*, *For the righteous man dwelling amongſt the wicked, in ſeeing and hearing, vexed his righteous ſoule from day to day, with their vnlawfull deedes.* Thus alſo was it with holy *Dauid*, *His eyes guſhed out with riuers of teares, becauſe men kept not Gods law.* So did thoſe mourners, marked for Gods owne people, mourne *for the abominations done in Ieruſalem.*

2. *If we grieue for the ſinnes of others.*

2 Pet. 2. 8.

Pſal. 119. 136.

Ezek. 9. 4.

Thirdly, if thy Sorrow be right, it will be a *Proportionall Sorrow.* A Sorrow anſwerable to the ſinne, as wee ſee in *Manaſſes*, his ſinne was great, and his Contrition was great, 2 *Chron.* 33. 12. So in *Peter*, his Sorrow was great for denying his Maſter, *Matth.* 26. 75. It is a great deceit in the ordinary Repentance of the world, what kinde of Sinne ſoeuer they commit, they haue but one meaſure of Sorrow for it.

3. *If it be proportionable.*

Fourthly, If thy Sorrow be godly, and is for ſinne as it is an offence againſt God, thou wilt then bee more deſirous to be rid of ſinne, then of any other croſſe whatſoeuer; yea as heartily deſirous neuer to commit it, as thou art deſirous that God would neuer impute it. *The foundation of God ſtandeth ſure, hauing this ſeale, the Lord knoweth them that are his. And let euery one that nameth the name of Chriſt, depart from iniquity.* Many other ſignes and markes might be brought, but theſe are enough, to manifeſt the ſoundneſſe or vnſoundneſſe of thy Sorrow. Thou that formerly waſt well perſwaded of thy ſelfe, aske thy ſelfe now once againe, whether theſe things bee in thee, yea, or no; thinke it not labour loſt the ſecond time to put thy ſelfe vnto the tryall; the better aſſurance, the ſounder will be thy comfort. Doſt thou grieue for euery ſinne, as well as for any ſinne; for the corruptions of thy heart, thy ſecret and vnkowne ſinnes? Doeſt thou acknowledge and bewaile thy hidden corruptions, and leſſe grieuous crimes? Doeſt thou condemne thy ſelfe

4. *A greater deſire to be rid of ſin then of any other croſſe.*

2 Tim. 2. 19.

selfe before God, for such sinnes as the world knowes not of? as haue beene done in secret, God and thy owne conscience onely seeing thee? And doest thou not grieue as well for thy omission of good duties, (as prayer, reading, meditating, relieuing others in their necessities, and the like) as well as for commission of euill? And dost thou blame thy selfe as well for the euill that cleaues to thy best workes, (as pride, vaine-glory, hypocrisie, dulnesse, deadnesse, &c.) as for thy euill workes? If it bee thus with thee, it is an euident signe that sinne, as it is sin, and a breach of Gods law, doth wound thy soule. But in the second place, I demand of thee whether thou grieuest in secret for the corruptions of the times; for the pride, drunkennesse, blasphemie, contempt of Gods Word, prophanation of the Sabboths, that doth euery where abound? doe these and the like sinnes fetch groanes from thy soule, and teares from thy eyes, bring thee on thy knees, cause thee to wring thy hands, to see God so dishonoured, is it thus with thee? But is it so indeed? oh then well is it with thee, thy case is happie. And yet lastly answer me, is it thy greatest desire to be ridde of sinne, yea, of euery sinne, be it neuer so gainefull or profitable? And dost thou as earnestly desire to leane it as thou dost to haue God forgiue? Why, this is an excellent signe, a neuer-failing signe of thy sound sorrow; this is a certaine testimony to thy soule, that thy griefe is vnto life, and that thou art a childe of God. Oh! let these things bee well thought on, and often remembred, and let vs often search our hearts by them, that we may know what wee are, and what sorrow we haue, whether godly or worldly. Without question many of Gods children want that sound comfort which they might and should haue for want of this search and triall; for without it, it cannot bee but wee must remaine either in errour or in doubtfulnesse.

Vse 3. Now, in the third place this may serue for the Reproofe, yea, for the terrour of many, who rest in a counterfeit and vn-

vnsound repentance. For, doth a true penitent grieue more for Gods cause then for his owne; is he more grieued for the offence against God, then for any manner of respect vnto himselfe? Then surely such are farre from true repentance, who (were it not for feare or shame) could be content to liue in sinne, and tumble in it all their daies. A kinde of sorrow indeed many haue, but it is only worldly, slauish, diuellish; their respect is wholly to themselues; to God nothing. They loath sin, but not because God abhorres it; they grieue, but not because God is displeased by it; but because they cannot make their parties good enough against him, in keeping of their sinnes, and preiudicing of his iudgements. Who almost makes conscience of secret sinnes? Where is hee that grieues for lesse euils? that mournes and grieues for his omission of good, and neglect of duties God hath required? for few are there that sigh and cry for the abominations committed in our shops and streetes: should God send his Angell through this Land, to marke those that thus mourne; how small would bee the number of those that receiue the marke? How many of vs haue this desire rather to be freed from sinne then any other crosse, and are as willing not to commit it, as to haue the Lord not to impute it? Can wee then thinke that repentance is so common as the world takes it to bee? Surely, surely, these things doe testifie to our faces that we are farre from it. Be it knowne therefore vnto thee, thou that mournest not for thy secret corruptions, who abstainest not from secret sinnes, that grieuest not for other mens sinne, aswell as for thy owne, thou that hast not this earnest desire to be ridde from all sinne whatsoeuer; be it knowne vnto thee (I say) and certified to thy soule, that though thou doest mourne and grieue, and art sorrie thou hast done amisse, and also couldst wish that many things could againe be recalled which thou hast committed; yet thy sorrow is vnsound, it is but a heauie and comfortlesse sorrow, and the beginning of sorrowes euerlasting. And

Ezek. 9. 4.

therefore

therefore content not thy ſelfe with it, as if it were godly ſorrow, for it is not, and it will turne to bitterneſſe in the end.

Vſe 4. A fourth Vſe may be for Admonition to euery one of vs, that would haue ſound comfort of their repentance and conuerſion, to vſe all good meanes that they may finde their hearts thus to be affected. Neuer reſt ſatisfied till thou canſt mourne for ſinne, becauſe it is ſinne, and make thy ſinne to be thy greateſt griefe. Reſt not contented, vntill thou finde thy heart humbled for thy cloſe corruptions and hidden ſinnes; yea, for euery ſinne, aſwell as for any ſinne; for the ſinnes of others, aſwell as for thy owne. Know nothing by thy ſelfe whereby God is offended, that thou dotſt not as heartily deſire to leaue, as to haue the eternall God forgiue. Till it be thus with thee, thou canſt haue no hope that thy repentance is ſound and good. Vſe all good meanes for the attaining to this grace. And amongſt others theſe:

Meanes to bee vſed for attaining to true ſorrow.

Firſt, meditate of Gods loue. Often meditate on thoſe coards of loue, Gods workes of mercy towards thee, both in things temporall concerning this life preſent, (as health, life, liberty, peace, proſperity, and the like;) as alſo in things ſpirituall that concerne a better, wherewith the Lord doth compaſſe thee. And amongſt all others forget not that rich grace and mercy in giuing of his Sonne to bee a reconciliation for thee, when thou wert a ſlaue to Sathan and a fire-brand of hell; that he ſhould ſend his Sonne, and giue him vp to death; yea, to that ſhameſull death of the croſſe, to redeeme thee from all iniquitie, *O great is thy mercy towards me* (ſaith that kingly Prophet) *for thou haſt deliuered my ſoule from the loweſt hell.* Great it is indeed, what mercy greater? In this one mercy a world of mercy is comprehended. Conſider then of this one mercy, this free mercie, this full mercy; and thou canſt not but needs muſt grieue to offend ſo good a God.

Eph. 1. 7.

Pſal. 86. 13.

2. Prayer. Secondly, Pray for Gods ſpirit, for that worketh true compunction and contrition in the heart. *I will powre*

Zach. 12. 10.

vpon

vpon the house of Dauid, and vpon the inhabitants of Ierusalem the spirit of grace; and they shall looke vpon mee whom they haue pierced, and they shall lament for him, as one that mourneth for his onely Sonne, and be sorrie for him, as one is sorrie for his first borne. In which words we haue both the meanes layd downe that I haue now named. Let these be especially vsed, and we shall finde them very auaileable for the obtaining of this grace. Let me intreate thee for the Lords sake, and for thy owne soules sake, to put them then in practise, and that daily. It is a matter of speciall behoofe, and very important, it concernes the eternall saluation or damnation of thy soule, and therefore looke about thee.

In the last place, it may comfort such as doe thus grieue for sinne, more regarding God then themselues, looking more vpon him whom they haue offended, then vpon what they haue deserued by offending: Not so much grieuing for shame of men or feare of hell, as that by their sinning they haue offended God. Let not such be discouraged, for this sorrow is a blessed sorrow, and shall end in ioy; this sorrow will bring to life and happinesse; And of this Sorrow we may say as the woman of Christ, *Blessed is the wombe that bare thee, Luke* 11.27. Oh let all such mourners of *Sion* comfort themselues therefore with these words. *Vse 5.*

And before thee] That is, in thy sight, as afterwards verse 21. This did adde much vnto his sorrow, and did very much aggrauate his fault. Two points are here to be obserued:

The first is this, *That Gods eye is on all mens actions.*

The second is this, *The forgetting of Gods all-seeing eye in the committing of euill, doth aggrauate the sinne, and encrease the sinne.*

For the first of these, viz. *That Gods eye is on all mens actions, he is an eye-witnes of euery worke done and sinne committed. All things are naked and open vnto the eyes of him with whom we haue to doe,* (saith the Author to the *Hebrewes,*) *Doctrine. All men sinne God looking on.* Heb. 4.13. Psal. 139.2.

brewes.) And excellently *Dauid*: *Thou knowest my downe-sitting and vp-rising: thou vnderstandest my thought afarre off.* Verse 3. *Thou compassest my path and my lying downe, and art acquainted with all my waies.* Verse 4. *For there is not a word in my tongue, but loe thou knowest it altogether.* Verse 5. *Thou hast beset me behinde and before.* And againe, *If I say, surely the darkenes shall couer me, euen the night shall be light about me; yea, the darkenesse hideth not from thee, but the night shineth as the day, the darkenesse and the night are both alike to thee.* Verse 11. Verse 12. That whole Psalme may be a proofe for this truth. And in another Psalme he saith, *Thou hast set our iniquities before thee: our secret sinnes in the light of thy countenance.* Psal. 90. 8. Psal. 119. 168. The Lord himselfe doth testifie this by his Prophet *Ieremiah*, *Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other Gods whom you know not,* Ier. 7. 9. *and come and stand before me in this house, which is called by my name, and say, we are deliuered to doe all these abominations.* Verse 10. *Behold, euen I haue seene it, saith the Lord.* Verse 11. So in another place, *Am I a God at hand, saith the Lord, and not a farre off? Can any hide himselfe in secret places that I shall not see him, saith the Lord, and doe not I fill Heauen and earth?* Ier. 23. 23, 24. I will not be too prodigall in spending time in vnderpropping so knowne a point, which Iob 34. 21, 22. Mat 6. 4. 6. 18. Pro. 5. 21. all confesse for truth, and for which Scripture is so strong. To come then to the Reasons.

Reason 1. First, God is euery where present, he can be shut out of no place, as man can, or as the Sunne can; because he is infinite in nature. *Do not I fill heauen and earth,* saith the Lord? *Am I a God at hand, and not a farre off?* Ier. 23. 24. And therefore it cannot otherwise be, but he must needs behold our doings, and our actions, *Psal.* 139. 7. *Acts* 17. 27.

Reason 2. Secondly, It is he that made *the eye, and shall not he see? it is he that made the eare, and shall not he heare?* Psal. 94. 9. hee giueth knowledge, and shall not he know? Can any thing bee hid from him from whom they haue their being? The worke is knowne vnto the worker; the art vnto the artificer, the pot vnto the potter: and shall not the creature

God is most infinite and most vniuersall.

he

be knowne vnto the Creator?

Thirdly, *He it is that chastiseth the nations* (as the Prophet speakes in the same Psalme, Verse 10.) *shall not he correct?* He shall be the Iudge; euery one shall be iudged by him, according to his workes: now albeit he shall not want witnesses at that day, yet it is fitting that himselfe should haue knowledge of the actions of all men, seeing *he will not reproue after the hearing of his eares*, *Isa.* 11. 3. These reasons shall suffice in stead of many. Now for the Vses. Eccles. 12. 14.

And first, this may serue for Terrour to all such as liue in sinne; what greater terrour to a theefe, then to haue the Iudge an eye-witnesse of his villany? So what greater terror to the wicked then this, to haue the Lord behold their doings. Come hither then and learne thou dissembling hypocrite, thou that coggest and dallest with the Lord, giue eare, attend. The sinnes committed by thee, thou thinkest haue beene in secret, none seeing: hadst thou beene perswaded of the presence of some godly man, or it may be, but of the presence of a little child, thou wouldst not haue wrought such, nor such a villanie: why know, *Vse* 1.

1 That thy iniquities are before the Lord, and *thy secretest sinnes in the light of his countenance*, *Psal.* 90. 8. Nothing hath beene carried, nor practised so closely, nor cunningly by thee, but that the Lord had an eye vpon.

2 He did not carelesly cast his eyes vpon thy actions, but he obserued, and marked diligently, euery circumstance thereof, *He pondered all thy paths*, *Pro.* 5. 21. weighing euery circumstance of place, time, manner, meanes. &c.

3 He hath so pondered, and considered of thy wayes and courses, as that he neither can, nor will, euer forget them; For *He hath written them in a booke, and they are before him*, *Esay* 65. 6. Yea *hee hath sealed them vp amongst his treasures*, *Deut.* 32. 34. They are sure, and safe. Iob 14. 17.

4 He hath so written, and sealed them vp, as that notwithstanding he will one day bring them to light, and lay

the ſecreteſt of thy doings, open before men, and make them manifeſt, 1 *Cor.*4.5. *For there is nothing couered that ſhall not be reuealed; neither hid, that ſhall not be knowne*, Luk. 12.1.2.

5 He will not onely lay thy practiſes open, but he will charge thee with them ſo, as to *recompence them into thy boſome*, *Iſay* 65.6. *He will ſet them in order before thine owne eyes alſo*, *Pſal.*50.21. And *bring thee to iudgement for them*, *Eccleſ.*11.9.10.

6 And laſtly; the more cunning thou haſt vſed, in concealing of thy ſinne, and in keeping of it ſecret, the more doth the Lord abhorre thee, and the heauier vengeance ſhall betide thee in hell, ſeeing thou haſt denied the Lord, or thought him at the beſt to haue but carnall eyes, and to *ſee* but *as man ſeeth*, *Iob* 10.4.

Oh thinke on theſe things you lurking *Dans*, cloſe enemies of the Church, *whoſe ſleepe departs from you, till you haue cauſed ſome to fall*: The Lord ſeeth your plots and cunning deuices, your cloſe practiſes againſt his Church and people; *But he that ſitteth in heauen ſhall laugh you to ſcorne, the Lord will haue you in deriſion.* Take notice of this alſo you adulterers and whore-mongers, who ſay in your hearts, *Who ſeeth vs?* We are compaſſed about with darkneſſe, we need not feare: Behold the Lord himſelfe, who ſhall be thy Iudge, he ſeeth thy villany, and looketh thee in the face, in the act doing. In a word, all you that think of ſecrecy, and hope for euer to auoid, both the reproach and puniſhment of your ſinnes committed; conſider this and be better aduiſed, thinke not by denying, excuſing, colouring, or cloaking them, to auoid the ſhame; For what if men doe count you innocent, yet God will bring in euidence, to find you guilty. He himſelfe tooke you with the manner, and was in place at the deed doing: and therefore he himſelfe will *witneſſe againſt thee, and ſet thy ſinnes in order before thee.*

Pſal.50.

Vſe 2. Secondly, this ſerueth to ſet forth Gods wonderfull patience, and long-ſuffering: for, is all ſinne in his eye? then

then wonder at Gods forbearance! who ſeeing ſo many and outragious ſinnes daily committed; yet for all that, ſpares vs. Some are ſwearing, ſome tipling, ſome cheating, ſome whoring, when his eye is on them: All our impurities, impieties, he doth plainely behold, yet he forbeares and doth not ſtrike: wonder at this, wonder at it, oh you ſonnes of men, and let it teach you to repent.

A third Vſe, may ſerue to ſtirre vs vp, and encourage vs to well-doing, what lazie ſeruant will not put forth his ſtrength, when his maſters eye is on him? So, who is it (were he well perſwaded that the Lord is a ſpectator and beholder of his doings) would not put forth his ſtrength to the Lords worke? Were this well conſidered, how courageous ſhould we be, both in the duties of our generall and ſpeciall callings? How forward would we be to euery good worke? Be not then ſlothfull in Gods ſeruice, ſtand not all day idle; be euer doing of good: not the leaſt good can be done, but he doth know it; be it done neuer ſo ſecretly, yet he ſeeth it. He ſeeth thy prayers, he heareth thy grones, he bottles vp thy teares which are ſhed, and made at mid-night, and will reward them: thou needeſt not looke for witneſſes to take notice of thy actions, God himſelfe is witneſſe, and thy owne conſcience alſo. Thy conſcience is as a thouſand witneſſes, and God as a thouſand conſciences; How many witneſſes wouldſt thou haue? Canſt thou deſire more? Let this inflame thee to pietie, and cauſe thee to make euen holy thoughts precious: For, as there is not the leaſt euill in the heart which can eſcape Gods knowledge; no more is there the leaſt good motion and cogitation. Oh that this were well weighed! then ſhould we not haue ſuch a number of lazie Chriſtians, as now we haue: let it be conſidered, and let his knowledge ſupport thee in euery good action. *Vſe 3.*

Fourthly, this point affords vs a vſe of comfort; for, is it ſo, that God is a beholder of all our workes and actions? Surely then this may ſerue for our ſingular conſolation, and that in diuerſe diſtreſſes. I will inſtance but in *Vſe 4.*

some; As first, against the malicious enterprises of wicked men, who band themselues against Gods Church and people; the Lord seeth and knoweth how to bring their purposes to nought, and how-euer they say, *The Lord shall not see, neither shall the God of Iacob regard it, yet they shall know, that he that made the eye doth see, and he that chastiseth the heathen shall correct.* Secondly, it may comfort vs in time of persecution; Are we any way wronged in body or in goods? Why, the Lord stands by, he is an eye-witnesse, and taketh notice of all our wrongs. *I haue surely seene the affliction of my people which are in Egypt, saith the Lord, and haue heard their cry, by reason of their taske-masters: for I know their sorrowes.* Commit therefore thy cause vnto the Lord; say onely with *Dauid, Lord thou seest it.* And thirdly, it may comfort vs against the censures and slanders of the wicked. The Lord knoweth vs and our desires; he knoweth our hearts and innocency, what euer the world either say or thinke. This was *Iobs* comfort in the like case; *my witnesse is in heauen, and my record is on high.* And thus the Apostle *Paul*, when he was disparaged by the *Corinthians, I passe not* (saith he) *to be iudged of you, my iudgement is with the Lord, he iudgeth me.* It matters not what the Prisoner saith, so the Iudge acquit vs: And thus we see what comfort this affords.

Psal. 94. 7, 9, 10

Exod. 3. 7.

The second doctrine hence to be obserued is this;

Doct. 2. The forgetting of Gods eye doth aggrauate the sinne.

That the forgetting of Gods all-seeing eye in the committing of euill, doth aggrauate the sinne, and increase the same. This he insists vpon, as an aggrauation of his fault, that he had not feared in the sight of God to offend. The speech of *Ezra* in his confession, may seeme to make much to this purpose, *Behold we are before thee in our trespasses, for we cannot stand before thee, because of this:* As if he should say, our sinne is increased, in that we had no more regard of thy presence, and stood not in that awe of thee that we should, but now we see that we were all the while in thy view, and because of our neglect herof, we now perceiue we cannot stand before thee. Thus doth *Dauid* aggrauate his

Ezra. 9. 15.

sinne,

ſinne, *Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.*

The reaſons of this point are theſe. Firſt, we ſinne againſt the meanes that ought to keepe vs from ſinne, and this doth aggrauate the ſinne exceedingly, and make ſinne out of meaſure ſinfull. What better meanes to reſtraine vs from the committing of ſinne, then the remembrance of Gods eye? Now when we reſpect not Gods eye, and fall into euill, we ſuffer ſin to breake out againſt the good means that ſhould reſtraine it: This is a fearefull aggrauation, and makes the leaſt ſinne to be preſumptuous. *Reaſon* 1.

Secondly, we rob God of his honour, and giue not that vnto him which is his right, we would plucke out his eyes that he ſhould not ſee, or at leaſt, iudge him to be blind: to thinke God ſeeth vs not, is a kind of Atheiſme, for after a ſort, we deny him to be God. And to thinke God ſeeth vs, and yet to run in ſin without reſpect of his preſence, is little better then to contemne him: both wayes he is diſhonoured, and ſo the ſinne aggrauated and increaſed. *Reaſon* 2.

Let the vſe of this be, to Admoniſh euery one of vs to take heed, leaſt we forget Gods eye in our workes and actions: let the eye of his maieſtie be duly thought vpon, whereſoeuer thou art, or whatſoeuer thou art a doing, yet ſtill remember it: for, the careleſſe regard of it will increaſe both thy ſinne and ſorrow. Eſteeme of euery place as *Iacob* did of *Bethel*; what he then ſaid, vrge ſtill vpon thy ſoule, *The Lord is here preſent, and I was not aware of it.* Let thy ſhop be a *Bethel*, thy chamber a *Bethel*, thy cloſet a *Bethel*; for God is there preſent. Oh that this meditation did take place in our hearts, how many ſinnes would it keepe vs from? how conſcionably ſhould we walke? how vpright would we be? The chiefe fountaine of all hypocriſie, is either ignorance, or not conſidering of this diuine propertie of God: And ſurely, if any thing will baniſh hypocriſie, this will doe it. As many of you therefore as call vpon the name of the Lord, and deſire to depart from iniquitie and ſinne, remember the vbiquitie of Gods eye. A *Vſe* 1.

man cannot chuſe but be good (ſaith *Boetius*) who ſtill remembers, that he ſtands in the preſence of the Lord: let this meditation then be euer in thy mind, that God is before thee, and behind thee, without thee, and within thee, on thy right hand, and on thy left hand, alwayes neare and neuer farre off; and ſo ſhalt thou walke vprightly.

Vſe 2. In the next place, this may ſerue for Terror to all ſuch bold preſumptuous ſinners, as dare and doe commit ſinne, albeit they doe remember, that Gods eye ſeeth them: albeit their conſciences cry loud in their eares, that the Lord beholds them. Doth the very forgetfulneſſe of Gods eye increaſe and aggrauate the ſinne; then what doth this? how fearefull is the ſinne of ſuch, as though they do remember the eye of God is on them, yet ſleightly regard it, and will not abſtaine from their euill doings? I doubt not but the conſciences of many tell them, they haue thus ſinned, thus boldly, audaciouſly, and preſumptuouſly tranſgreſſed. Few will deny that God ſees them, and they will ſay, they know it and remember it too: If this be true thou ſayeſt, then the more wretch thou, that dareſt thus prouoke him to his face, and as it were, challenge him in the field. Doſt thou not in effect ſay this? Albeit thou haſt forbidden me to do thus, or thus, and haſt threatned damnation, for the doing of it, yet I will do it, though thou lookeſt on me, I care not for thy eye, I feare not thy threats, I eſteeme not of thy iudgements? O wretched creature, duſt and aſhes, wormes-meat, that thou dareſt be thus bold: Take heed, God will be prouoked, though not eaſily: he will be angry, though he be ſlow to anger; and thou ſhalt then know, what a fearefull thing it is to fall into the hands of the eternall God.

Vſe 3. In the laſt place, here is matter of humiliation, for the very beſt amongſt vs; doth the forgetfulneſſe of Gods eye increaſe the ſinne? then alas, how are our ſinnes increaſed? how many ſinnes haue we committed, when the eye of God hath beene neuer thought on? Nay, how many ſinnes haue we committed vnder hope of ſecrecy? No mans eye hath

eye hath ouer-looked vs, therefore haue we tooke libertie to ſinne, and beene bold to doe euill: how horribly haue we abaſed his glory and maieſtie, when we haue not beene aſhamed to do that vnder his eye, which our conſciences tell vs, we would not doe; nay, we ſhould haue beene aſhamed to haue done, if the eye of the leaſt child had looked on vs? Oh let this humble vs, and in making thy confeſſions, let not this be forgotten; bring thy ſoule to a humiliation euen for this, amongſt the reſt, that God was not remembred. In doing of euill, the ſight of God was little reckoned of. Let this be put in thy Catalogue of ſinnes, and for this very particular, afflict thy ſoule before him, and deſire him to cleanſe thee from ſecret faults, *Pſal.19.*

And am no more worthy to be called thy Sonne.] See how he humbleth and abaſeth himſelfe, euen to the vttermoſt. I am not worthy to be thy ſonne, nay not worthy of the name of a ſonne, make me but as an hired ſeruant, and I ſhall thinke my ſelfe moſt happy. Oh rare humilitie! yet greatly neceſſarie, becauſe God is good to ſuch. But, as for the proud, he beholds them afarre off. But to come to the Leſſon, and this it is; *Where there is true Repentance, there is a ſight and ſence of a mans owne vnworthineſſe.* The better repentance, the more humilitie. Before, there was no place in the Family good enough for him; now, he thinks himſelfe not good enough for any place in the houſe. Thus they that haue their eyes opened, and are truly penitent, will eſteeme God to be great, but themſelues baſe. It was the ſpeech of *Abraham*, the Father of the faithfull, *I am but duſt and aſhes.* It was the voice of *Iacob*, *I am not worthy of the leaſt of thy mercies.* It was the ſpeech of *Dauid*, *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?* It was the voice of *Gideon*, *My Fathers houſe is the leaſt in all Iſrael.* It was the voice of *Iob*, *I abhorre my ſelfe, and repent in duſt and aſhes.* It was the voice of *Peter*, *Depart from me, Lord, for I am a ſinfull man.* It was the voice of *Paul*, *I am not worthy to be called an Apoſtle:*

Text. Verſ.19.

Doctrine. *Where there is true repentance, there is a ſight of a mans owne vnworthineſſe.*

Gen 18.27. Gen 32.10. 2 Sam.7.18. Iud.6.15. Iob 42.6. Luk.5.8. 1 Cor.15.8,7. 1 Tim 1.15. Mat.8.8.

poſtle: and that he was *the chiefe of all ſinners*. It was the voice of the humble Centurion, *I am not worthy thou ſhouldeſt come vnder my roofe*. What ſhall I need to ſpeake of *Ezra*, *Nehemiah*, *Daniel*, *Mary Magdalen*, with others; who haue beene vile and baſe in their owne eyes, though great in the Lords eſtimation and ſight. If you go through the whole booke of God, from the beginning to the end, you ſhall euer find, that the faireſt Saints haue eſteemed themſelues to be fowleſt ſinners.

Reaſon. Reu.3.17.

And it ſtands with good Reaſon; for the affections muſt needs follow the temperature of the mind; ſo that as the conceit of holineſſe and happineſſe doth puffe vp a man in pride and preſumption; ſo the true ſight and ſenſe of his ſinfull and wretched eſtate, muſt needs caſt him downe with ſhame and ſorrow: as may be ſeene in the Prophet *Eſay*, when he cried out; *Woe is me, I am vndone, becauſe I am a man of polluted lips, and I dwell in the middeſt of people of polluted lips!* Iſa.6.5.

Vſe 1. Let vs then examine our Repentance by our humilitie. Haſt thou truly repented? then thou art truly humbled, and caſt downe with a ſight and ſenſe of thy ſinnes and tranſgreſſions: Then thou art vile and baſe in thine owne eyes and eſtimation: then art thou poore in ſpirit, and broken in heart. And if it be thus with thee, theſe markes will make it manifeſt.

Signes of an humbled ſoule.

Firſt, trembling at the Word. Iſa.66.2.

Firſt, a trembling at Gods Word: *To this man will I looke, ſaith the Lord, euen to him that is poore and of a contrite ſpirit, and trembleth at my Word.* I am not ignorant how ſome referre this onely to the Law; which threatneth, terrifieth, and denounceth the horrible iudgement of God againſt ſinners; but it is to be taken more largely (as *Calvin* doth) in regard that the faithfull themſelues tremble at the Goſpell: So then, a trembling at the Word, yea at euery word of God; the *threatning* Word, the *promiſing* Word, the *commanding* Word, is a ſound ſigne of a humbled ſoule. Firſt, a trembling at the hearing of Gods *threatnings*; When he heares the menacings of Gods

Cal. in loc.

Firſt, at the threatnings.

vengeance

vengeance againſt ſinne, there is a kind of inward quaking and feare, leaſt by ſinne we ſhould incurre the danger of Gods wrath, and bring on our heads the curſe denounced againſt the breakers of Gods Law. Thus *Dauid, his fleſh trembled for feare of God, and he was afraid of his iudgements.* Thus was it with *Habakkuk, His belly trembled, and his lips quiuered at the hearing of the voice.* Rottenneſſe entred into his bones, and he trembled in himſelfe, that he might reſt in the day of trouble. Pſal.119. 120 Hab.3.16.

Secondly, as they tremble at Gods *threatnings*, ſo alſo at his *promiſes*: The hearing or reading of Gods mercies and promiſes, begets in the humbled ſoule an inward feare and quaking; leaſt through vnthankfulneſſe and diſobedience, he ſhould depriue himſelfe of the vſe and fruit of the promiſe made: To this doth the Apoſtle exhort the Hebrewes; *Let vs feare leaſt at any time by forſaking the promiſe of entring into reſt, any of you ſhould ſeeme to be deprined.* And let not this ſeeme ſtrange to any, that a child of God ſhould tremble in hearing of ſuch comfortable Doctrine; that the hearing of Gods mercies and promiſes, ſhould cauſe him to feare: For theſe two may well ſtand, and are mixt together in the heart of euery beleeuer. He heares the promiſes, conceiues the ſweetneſſe, takes much comfort in them; Hereupon, he feares leaſt that he by his miſdemeanour ſhould miſſe of ſuch happineſſe. *Secondly, at the promiſes.* Heb.4.1. Pſal.2.

Thirdly, he trembles at Gods *precepts*, fearing to tranſgreſſe, becauſe of the authoritie of the commandement. Thus was it with *Dauid, Princes haue perſecuted me without a cauſe, but my heart ſtandeth in awe of thy Word.* God had commanded; he ſtands in awe of this command, and will give obedience. Thus we ſee one marke of a truly humbled ſoule, a trembling at Gods Word, yea at euery word; both Threatning, Promiſing, and Inioyning. *Thirdly, at his precepts.* Pſal.119.165.

Secondly; if thou art indeed humbled, and haſt a baſe eſteeme of thy owne ſelfe; thou wilt renounce thy owne workes and merits, and diſclaime all opinion of thy *The ſecond ſigne, a renouncing of our owne works.*

thy owne vertues and goodneſſe, reſting onely on the mercy and fauour of God in Chriſt Ieſus: Thou doſt ſee the imperfections of thy beſt workes; and how thy beſt righteouſneſſe is like a menſtruous cloth, filthy and polluted, and therefore doſt not dare to thinke any thanke due vnto thy ſelfe for the obtaining of any good bleſſing, be it neuer ſo ſmall.

The third ſigne. Thankefull acknowledgement of the leaſt of Gods fauours. Gen.32.9.10.

Thirdly; if thou haſt this humble heart; then there wilbe a thankfull acknowledgement of the leaſt fauour or mercy that God doth beſtow: As a poore man is thankfull for euery farthing, ſo wilt thou be for euery ſmall bleſſing; acknowledging it to be infinitely aboue deſert, thou being leſſer then the leaſt of Gods mercies.

Thou wilt be thankfull for thy health, peace, liberty, yea, for the *beneſit of the light, vſe of thy ſences: for thy going vpon the earth, for thy breathing in the ayre: for the leaſt crum of bread, or drop of water thou doeſt receiue.* For thou art not ignorant how vnworthy thou art of the leaſt of theſe.

The fourth ſigne. Contentation with the hardeſt meaſure.

Fourthly, if thou haſt this contrite and humbled ſoule, thou art content with Gods ſeuereſt courſes, and patiently ſubmitteſt thy ſelfe vnto his will: Thou art content to receiue euill at Gods hand as well as good. Thus was it with old *Ely*, when he heard of the intended iudgements againſt him and his houſe. *It is the Lord (ſaid he) let him do what ſeemeth him good.* And thus it was with *Dauid* alſo, *I know O Lord that thy iudgements are right, and that thou in faithfulneſſe haſt afflicted me.* So ſaith the Church, *I will beare the wrath of the Lord becauſe I haue ſinned againſt him.* So then we ſee that when we are once throughly humbled vnder the ſence of our ſinnes, we will patiently ſubmit our ſelues, vnto the greateſt afflictions that God is pleaſed to lay vpon vs.

1 Sam.3.18. Pſal.119.75. Mic.7.9.

The fifi ſigne. Teachableneſſe.

Fiftly, if thou art thus humbled, thou art then teachable, for a broken heart is ready to receiue impreſſion; but pride is impatient of admonition, it will not be taught; it is deafe on that eare. The proud Phariſees take it in great ſcorne,

ſcorne, that Chriſt ſhould reproue them of blindneſſe: Proud *Zidkiah* cannot indure *Micaiah* his admonition: But let a Prophet deale with a humble *Hezekiah*, you ſhall heare him ſay, *Good is the word of the Lord which thou haſt ſpoken.* Ioh 9.39.40. 2 Cor.18.23. Iſay 39.8.

Sixtly and laſtly, a humble heart will ſhew it ſelfe in a humble carriage towards others, accounting other of Gods ſeruants better then themſelues: *Striuing in giuing honour to go before others.* It will cauſe vs patiently to beare iniuries and wrongs, as *Dauid* by *Shemei*, *God hath bid him curſe.* It will make vs ſparing in our cenſures, and will not ſuffer vs to diſgrace or diminiſh the gifts of others, as that proud *Phariſee* did; yea we will account it no diſgrace to be imployed in the meaneſt ſeruice, for the good of any of Gods people. And in a word; our very lookes and veſture will make it apparent that we are humble. And thus we haue ſeene the markes. *The ſixt ſigne. Humble cariage expreſſed.* 1. 2. 3. 4. 5.

There wants nothing but a diligent examination, to tell vs whether we haue this humble heart yea or no: and conſequently, whether as yet we haue ſoundly repented. The Lord giue vs hearts to examine our ſelues, and grant vs his grace for the better performance of this duty, that we may not deceiue our ſelues as we are too too prone, but that we may haue a certaine knowledge of the eſtate of our ſoules.

But in the ſecond place I muſt fall from Exhorting to lamenting; for certainely there is but ſmall ſtore of true repentance vpon the earth, there is ſo little humilitie: the ſignes we haue giuen doth apparently ſhew it. Where is this trembling at Gods word that formerly we ſpake of? this quaking at his threatnings, at his promiſes, at his precepts? how ordinarily are theſe things heard of without trembling? Do not men euen make a mocke at the threatnings, ſaying the viſion is as wind, and where is the promiſe of his comming? are not the promiſes of the Goſpell abuſed, and made matter of licentiouſneſſe? and is not the grace of God turned into wantonneſſe by men of the world? *Vſe* 2. 2 Pet.3.4. Rom.2.

world? And as for his commands, who ſtands in awe of them, who doth yeeld to that which God requires; or hearkens to that which the Lord will ſay? alas men *breake the bands, and caſt away the yoke; hating to be reformed.* And againe, what truſting to mens owne works, what boaſting of our owne goodneſſe is to be found amongſt vs? and how little relying on Gods fauour and mercy? Further, what horrible ingratitude doth raigne amongſt vs? what deuouring vp Gods bleſſings? and how little acknowledgement of Gods goodneſſe? *The Oxe knowes his owner, and the Aſſe his maſters crib. But England doth not know, this people doth not conſider.* Great bleſſings are vnder-prized, but ſmaller mercies altogether deſpiſed: the Goſpell and the fruits of it, as peace, plenty, &c. Theſe are vndervalued and ſleightly regarded: and (as the *Iſraelites* of their *Mannah*) we think baſely of it: our peace we grudge our ſelues; neuer better times then when more warre, ſay many. Is this our thankfulneſſe to God for this his goodneſſe? O wretches that we are, to be ſo vnthankfulll for ſo great a bleſſing!

Pſal. 85. 8.
Pſal 2. 2.
Ier. 5. 5.
Pſal. 50. 17.
Iſa. 1. 3.
Num. 11. 6.

And as for common mercies, how commonly are they neglected? as food, raiment, lodging, preſeruation, how few are thankfull for theſe things? We ſwallow theſe vp, as the Swine the acornes, not looking vp to the tree; Scarce bleſſing our meat we eat. And why? Oh theſe are but ordinary: and are they ordinary? the more haue we to anſwer for our vnthankfulneſſe. For, tell me: Is not Gods goodneſſe the greater, in that he continues theſe vnto vs, albeit we daily make forfeiture of them by our ſinning? And ſo for other bleſſings, both *priuative*, (as keeping vs from diſeaſes, ſauing vs from dangers, keeping vs and ours euery night from fire, from robbers, from ruine) as alſo *poſitiue*, in giuing of vs life, health, ſtrength of body, vſe of the ſenſes, in feeding vs, leading vs in our going in and out, refreſhing vs with ſleepe euery night, our great vnthankfulneſſe for theſe good bleſſings, plainely ſheweth that humility is wanting. Beſides, how wonderfull impa-

tient

tient are we vnder Gods correcting hand, what murmuring, complaining, repining against God and his proceedings, when any losse befalls vs, or other crosse lies on vs? We are content to receiue good from him, but euill by no meanes can we endure. In the day of trouble our spirits are as short as *Iehorams* was, *Behold this euill commeth from the Lord, wherefore should I attend on the Lord any longer?* Oh our impatience! our impatience, I say, when Gods hand is on vs; our murmuring and grudging against Gods proceedings; our fretting in the day of our tribulation, as if some iniurie or wrong was done vs, these do euidently testifie we are farre from this humility of spirit. 2 King 6.33.

Moreouer, how impatient are we of admonition? How do we swell when we are told of our faults? What a disgrace do we hold it to be told of our duties, though in neuer so humble and submissiue a manner? Yea, though it be by the mouth of God, or *Nathan*. Yet what a spirit of contradiction do we manifestly shew, returning reproofe for reproofe, rebuke for rebuke. If we should see one that is dangerously sicke, instead of taking a potion prescribed, fling it in the Physitians face, we would pitie his estate, and thinke it desperate. The case of such is little better, that do cast a reproofe into his face againe that giues it. Doth not this shew our hearts are haughty, void of all true humility and meekenesse? And lastly, (in a word) doth not our cariage and behauiour towards others condemne vs? What condemning of others, and iustifying of our selues? What censuring and iudging of our brethrens infirmities? Do not these argue haughtinesse of spirit? And do not our proud speeches, countenances, goings, and apparell, signifie a vaine and proud heart? If all things testifie against vs, where is then repentance? the counterfeit of it may euery where be had, but the true grace indeed is rare to be found. Oh! what cause haue Gods children to run to the gap? What need haue we all to fly vnto the Lord, for there is abundance of sinne in euery place and corner, but little repentance, the Lord he knoweth. You therefore that feare the

Ostendo illi latum, aspergit me luto: Ostendo illi speculum, & allidit parieti.

the Lord call vpon him: you that haue any intereſt in the Lord, pray vnto him: downe at morning, downe at euening, giue him no reſt vntill hee haue ſheathed vp his ſword, which he hath drawne out and is now a furbuſhing and making ready for the battell, with which hee will ſhortly ſtrike, if the prayers of Gods children do not hold his hands.

Vſe 3. Thirdly, this may ſerue for *Terrour* to all ſuch, who as yet haue not this meane and baſe eſteeme of themſelues. Let all ſuch know they are void of grace: I haue Gods Word for my warrant. Hab. 2. 4. *Behold* (ſaith the Prophet) *his ſoule which is liſted vp, is not vpright within him.* All thoſe that are void of humility are farre from vprightneſſe: The higher the Sun is, the ſhorter is the ſhadow; the more grace, the leſſe conceit: The emptieſt veſſell euer ſounds lowdeſt, and the fuller the baſer. Wood that in burning yeelds the greateſt ſmoke, doth commonly giue the ſmalleſt heate. Thoſe bowes which are moſt laden with fruit, thoſe eares which are fulleſt of Corne, doe euer bend downeward; when the barren bow, and empty eare ſtands vpright: So thoſe that are emptieſt of grace, euermore make the greateſt oſtentation, and cracke moſt of their owne goodneſſe. But, of this I ſhall haue occaſion to ſpeake more hereafter.

Altitudo non eſt valida. Chryſ. Hom. 20. in Epiſt ad Rom.

Vſe 4. Laſtly, this may comfort ſuch as are thus meane and baſe in their owne eyes, who cry out with that holy Patriarch, *They are leſſe then the leaſt of Gods mercies and favours.* And with bleſſed S. *Paul*, *They are the worſt of all ſinners*, who vpon diligent ſearch find in them the former markes and ſignes of true humility: let ſuch comfort themſelues. This is a great argument of ſound grace, it is an euident teſtimony of ſound repentance, and of Gods fauour; and certaine it is (therefore hold it for a truth) the viler and baſer thou art in thy owne eſteeme, the more deare and precious thou art in the eyes of the Lord; howeuer in the eyes of the world thou art giuen vp for deſperate, and a man vndone.

But

But ah! alas thou haſt not as yet attained to that depth of ſorrow for ſinne that other of Gods ſeruants haue: thou art not as yet humbled enough, nor ſufficiently vile in thy owne eyes, therefore thou feareſt. Comfort belongs not to thee, as being one that hath not as yet truly repented of ſinne, &c. *Ob.*

It is certaine that all do not attaine to the ſame depth of ſorrow, nor humiliation for ſinne: God dealeth not with all alike, becauſe in wiſdome he knoweth what is moſt fit for euery man. But had you neuer ſo much griefe for ſinne, as to make you diſlike it, and your ſelfe for it; and to bee wearie and heauy laden with the burden of it? Haue you not come to God with a humble acknowledgement of your owne vileneſſe and baſeneſſe; begging mercy and forgiueneſſe of all your ſinnes for his Sonnes ſake alone? And doth it not make you more watchfull ouer your wayes, and more carefull to walke worthy of the Lord in all pleaſing? If thus: then be you aſſured, that though you haue not beene caſt downe vnder that depth of humiliation that others haue, yet that degree of humiliation you haue had, God in wiſdome ſaw to be competent, and ſufficient for you. It is good to grieue, becauſe we can grieue no more: but to perplexe the ſoule with needleſſe feares, becauſe we haue not beene ſo much humbled as others (the former markes and ſignes being found in vs) argues ignorance and vnthankfulneſſe: As if one ſhould cry out of a skilfull Chyrurgian, for ſetting our broken bones with leſſe paine, or curing our wounds with leſſe ſmart, then he did ſome others. It may be, God in mercy hath kept as yet from thee the ghaſtly aſpect of thy ſinnes, leaſt the horrour of them ſhould ouerwhelme thee: bleſſe God for it, and thinke not the worſe of him, nor of thy ſelfe, if thou be brought home by inticements and allurements. It is no ſmall aduantage the Deuill takes through immoderate ſorrow of young beginners: in which reſpect *Paul* charged the *Corinthians* to comfort the inceſtious perſon, *leaſt he were ſwallowed vp with ouer-much heauineſſe; and ſo Sathan* (ſaith *Reſp.* 2 Cor. 2. 7.

(ſaith he) *circumuent vs*, 2 *Cor.* 2. 11. *For we are not ignorant of his deuices.*

Text. *Make me as one of thy hired ſeruants*] As if he ſhould haue ſaid, I dare not, I do not make ſuit to be as before I was, a ſonne; I am vnworthy of ſuch fauour, yet vouchſafe me that fauour that I may belong vnto thee: and although I am not worthy to be called a Sonne, yet vouchſafe me to be a hanger-on; let me haue a roome and ſeruice in thy houſe, though it be amongſt the company of thy hired ſeruants.

Here we ſee the caſe is altered; while he was in the houſe no place was good enough for him; but now that he hath beene a while in a farre Countrey, and wanted of that bread which his Fathers ſeruants had, he doth deſire to be in the baſeſt office.

Doctr. *Gods bleſſings are better diſcerned by their want, then by their enioyment.* 1 Sam. 3 1. Iſay 4. 2.

This teacheth vs this leſſon; *Gods bleſſings are better knowne and more eſteemed by the wanting of them, then by their enioying.* The worth and value of Gods good bleſſings are not knowne till we be without them. Thus viſion was precious in the daies of *Ely*, when that was wanting. And the prophet *Iſay* telleth the people of Iſrael, that the *bleſſings of the Lord ſhould be excellent and pleaſant to them, after they had beene pinched with the want thereof in their captiuity*, yea, the bud ſhall then be beautifull, &c.

Vſe. The Vſe of this (in a word) is, to teach vs to eſteeme more of the good bleſſings we receiue from God, and beware of vnder-valuing them, leaſt we giue the Lord occaſion to depriue vs of them. Theſe common bleſſings of the ſhining of the Sun, breathing in the aire, meat, drinke, preſeruation in our going out, in our comming in, vſe of the ſenſes, ſtrength of body, and the like, let them be more eſteemed of thee: alas, conſider how miſerable thou art without theſe! The Lord is faine (ſo great is his mercy, and our corruption) to depriue his children of many of theſe good bleſſings, till they know the price and worth of them; and in their reſtraint make them enioy the ſmalleſt bleſſing more thankfully and comfortably. Hunger is good ſawce,

ſauce, and giueth good relliſh and taſte to courſe meates, and homely fare, when for want hereof dainty diſhes are but contemned. Should the Lord depriue thee of thy health, ſtrength, ſence, ſleepe, then wouldſt thou ſee what a benefit thou haſt enioyed. Bewaile therefore thy owne corruption in this kinde, and pray for this wiſedome, that thou mayſt rather know the worth of Gods bleſſings by the enioying, then by the wanting of them.

Text. Verſe 20.

And he aroſe, and came to his Father, &c.] This Prodigall now puts in practiſe, what formerly he had reſolued to doe. As reſolued to ariſe: So, *he aroſe.* In this his practiſe we muſt conſider; Firſt, what hee did; Secondly, what he ſaid. For the firſt; the Text ſaith, *He aroſe, and came vnto his Father.* Where we haue firſt the parts of his repentance; which are two, *Auerſion* from his ſinne, [*He aroſe.*] Secondly, *Conuerſion,* to his God, *And came vnto his Father.*

Secondly, We haue to conſider the circumſtance of time when he did it, which is implyed in this word [*And*, or, *So*,] that is immediately, he deferred no time, but preſently put in execution what was before but in purpoſe and reſolution. Something in generall from the dependance, before I come to the ſpecials.

In the former verſe we heard his purpoſe, in this verſe we ſee his practiſe. Hence learne:

Doctrine.

Where there is true repentance, there is not onely a purpoſe in the heart, but a holy endeauour and practiſe in the life. The true penitent doth not onely purpoſe to leaue ſinne, but alſo doth put in practiſe what formerly he hath purpoſed: This may be confirmed by many examples in Scripture: *Dauid* reſolued to confeſſe his ſin; and he was as good in practiſe, as he was in purpoſe. *Then I acknowledged my ſinne vnto thee, neither hid I my iniquity: For I thought; I will confeſſe againſt my ſelfe, my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* So alſo in another place, he thus ſaith, *I haue conſidered my waies, and turned my feete into*

Where there is true repentance, there is not onely a purpoſe in heart, but an endeauour in life.

Pſal. 32. 5.

Pſal. 119. 59.

into thy teſtimonies. He did not only conſider and determine, but performe and doe.

Reaſ. 1. Becauſe they haue the ſame arguments for the one, which they haue for the other. What ſtronger argument can be brought for reſolution in heart, then can be brought for action in life? Surely the ſame reaſons that we haue to moone vs to reſolue well, the ſame (if not better) we haue to moone vs to doe well.

Reaſ. 2. Phil. 2. Secondly, The ſame ſpirit which worketh in vs the will, worketh in vs the deed alſo; and it is as well able to work the one, as it is to worke the other.

Vſe 1. Firſt, Let this ſerue to *Reproue* the folly of ſuch, as reſt themſelues contented with their faint purpoſes, perſwading themſelues they haue truely repented, and would haue others alſo to bee ſo perſwaded, though no reformation follow hereupon. Many there are who while they are hearing of the word, ſeeme very much to be mooued with the promiſes or threatnings; inſomuch that their ſins which they heare to be reproued, for the preſent they purpoſe to forſake, and the duties they heare commanded they haue ſome deſire to performe; and Act. 26. 28. with *Agrippa*, they are almoſt perſwaded to be *Chriſtians*: They are almoſt perſwaded to take better courſes: But there they reſt. Many purpoſe when they come into ſuch or ſuch a place, or haue this or that preferment, to doe much good, and ſet vp ſuch an almes-houſe, or giue ſo much to ſuch a pious vſe, &c. but how few follow their *Reſolutions* to *Execution?* their purpoſes being like the minutes of a clocke, the ſecond followes the firſt, and the third the ſecond, all day, and yeare long, but neuer ouertake the one the other. Many there are alſo, who when the hand of God is vpon them by loſſes, or ſickneſſe, or ſuch like viſitation; they purpoſe and promiſe great reformation: but when Gods rod is remooued, and his hand taken away, they are as bad as euer they were: ſo that wee may ſay of them, as the wiſe man by ſhearing his Hogs, *Here is a great deale*

Ægrotus ſurgit, ſed pia vota iacẽt

deale of cry, but a little wooll. Here is a great deale of purpose, but a little practise, abundance of resolution, but small store of action. And herein they deale with the Lord as the people of Israell did, who when God brought any calamity vpon them, they *presently returned and sought God early. But* (as the Text saith) *they flattered him with their mouth, and dissembled with him with their tongue.* And as it is in another Psalme, *Psal.* 106. 13. *they soone forgot his workes*: they forgot, yea soone: they made hast to forget. Oh! that such forgetfulnesse should possesse any Christian heart. Psal. 78. 33. 34. 35. 36. 37.

Thus many there are who make many good profers of comming forth of their sinnes: but (alas!) they presently recoile like *Zarah* in *Thamars* wombe, and *Perez* steps forth. These passions the Prophet compares to the morning dew, which is soone dryed vp with the heat of the Sunne, as if it had neuer beene: Of such a nature are all these qualmes that many haue, they soone passe away, and are of no continuance. It is true indeed, good motions are to be respected, but if they bring not forth good actions, and if there follow not good endeauours, they are no other then such as may be in the very wicked and reprobate; many haue gone as farre as this, who are now in torments. Hos. 6. 9.

* Many as good resolutions as thou hast any, are now in hell; many who are of old ordained to condemnation, haue beene Sermon-sicke, as well as thee; haue resolued to leaue sinne as well as thee; and wilt thou then rest in this? *Pharaoh* can sometimes cry out, *I haue sinned. The Lord is righteous, and I am wicked. Saul* in a passion will confesse to *David, Oh my Sonne David, thou art more righteous then I.* * *Hells mouth full of faint purposes and desires.* Exod. 9 27. 1 Sam. 24. 17.

Nebuchadnezzar in his fits can purpose well, when hee seeth the excellent propheticall spirit of *Daniel* in interpreting his dreame, he is then so affected, That *Daniels God is the onely true God: a God of Gods and Lord of Kings, and a reuealer of secrets*: But alas this motion lasted not long, for a while after his idoll must bee worshipped on Dan. 2 47.

Chap.3.16. paine of death as the ſtory ſhewes: After this, the ſight of the miracle in the three childrens deliuery did ſo wonderfully affect him, as that it did wring from him the acknowledgement of the true God; and cauſed him

Chap.3.29. to make a decree; *That euery people, nation, and language, which ſpake any thing amiſſe, againſt the God of Shadrach Meſhach and Abednego, ſhould be cut in peeces and their houſes made a dunghill, becauſe there was no other God that could deliuer after that ſort.*

Chap.4.30. Yet for all this not long after you may ſee him ietting it in his pallace, and as proudly as euer aduancing himſelfe aboue the Lord. Reſt not therefore in theſe purpoſes and paſſions, which thou ſeeſt are in very wicked men and hypocrites. Doe not thinke thou haſt truly repented becauſe thou haſt had a purpoſe to forſake thy ſinne, no, know it for a truth thy repentance is not true, vnleſſe theſe motions and purpoſes conceiued, bring forth good actions in life to bee practiſed.

And are theſe ſo ſharpely to bee Reproued, who reſt onely in faire purpoſes, and goe no further; then what hope is there of them that will not ſo much as purpoſe? How hard is it to make the Adulterer leaue his luſt, the Drunkard his cups; the Swearer his oaths; the Vſurer his extortions. When neither of them can bee brought thus farre, as to ſay, I will leaue them?

Vſe 2. In the next place, let this ſerue to vrge a former point deliuered, *viz.* that we bring good motions vnto perfection, and not ſuffer thoſe good reſolutions, which God hath put into our hearts to die, but euer proceed from purpoſe to practiſe: would wiſhing and purpoſing ſerue the turne, *Baalam* would haue beene in heauen long agoe: I tell you, hell will be full of good intents, but heauen of good actions: Thou, therefore who wouldſt haue any comfort to thy ſoule and conſcience in thy repentance, euer ioyne theſe two together, *reſoluing* and *doing*; when euer Gods ſpirit hath put into thy heart any good moti-

Num.23.10. *Purpoſes are but fooles purchaſes.*

on,

on, follow it hard vntill thou bringeſt it to perfection, and then thou *ſhalt be bleſſed in thy deed*; imitate this Prodigall, what thou reſolueſt to doe, doe. As thou ſayſt thou wilt confeſſe, ſo confeſſe; as thou reſolueſt to returne, ſo returne; let it not be ſaid of thee, as of that fooliſh builder, *this man began to build, and was not able to finiſh.* To lay a foundation, and not build higher is but ridiculous; *reſolution without practiſe is no better.* Make not thy ſelfe ridiculous both to God and man: we all loue laſting ſtuffe in a ſuite, we cannot away with that horſe that will tyre; and can God like ſuch as doe not continue? he cannot doe it.

Iam. 1.25.

Luk. 14.30.

But ſome may demand, What good meanes are to bee vſed, for the bringing theſe good motions to perfection, which is no eaſie matter; the Diuell being ready to ſteale euery good motion out of our hearts, and our owne corruption to extinguiſh it, before wee can bring it forth into actions?

Queſt.

For the attaining to this, let theſe rules be practiſed; Firſt, reſolue vpon a good ground, build thy reſolution on a ſtrong foundation: if thou reſolueſt to leaue any ſin, conſider well the abſolute neceſſity of forſaking of it, the danger it will bring if it be continued in, both in this life, and another: the impoſſibility of obtaining heauen, without repentance for it, and the like, and ſo alſo for doing of any good dutie, build thy reſolution on a good foundation, that in time of triall and temptation thou maiſt ſtand faſt. Deriue authority of all thy intentions from Gods ſacred truth, which giues rules not onely for doing well and ſpeaking well, but for thinking well. Let no purpoſe paſſe currant from thy heart, till God hath by his Word giuen it his approbation; ſuch intents as are not from God will be inauſpicious and without ſpeed. And ſurely, here is the reaſon ſo many good purpoſes vaniſh away, like the morning cloud, and come to nothing, becauſe they doe not ſeriouſly conſider the abſolute neceſſity of doing, or leauing vndone, that which they reſolue on.

Anſw. Meanes for the bringing of purpoſes to perfectiõ. Firſt, reſolue on a good ground.

Hoſ. 6.4.

Second meanes; To determination add ſupplication.

Secondly, adde to thy determination earneſt prayer, and ſupplication: haſt thou any good motion, and doth it come thus farre as to a holy reſolution, to leaue ſuch or ſuch a ſin: or doe this or that good dutie, then ſec nd it with a petition, lift vp thy heart vnto the Lord, call for grace. Thus *Dauid* prayed in the behalfe of the people, when he ſaw them ſo well diſpoſed in their chearefull offering to the Temple, *O Lord God of Abraham, Iſaac, and of Iſrael our Fathers, keepe this for euer in the imagination of the thoughts of the heart of thy people.*

1 Chro. 29. 18.

As he did in their behalfe, ſo doe thou in thy owne, *Lord keepe this for euer in the imagination of the thought of the heart of thy ſeruant: it is thou Lord who haſt wrought in me the will, be thou pleaſed alſo to worke in me the deed: Oh ſuffer not this my reſolution to die, but giue grace to practiſe what I haue now reſolued.* Thus be thou earneſt with him, and call vpon his name, for be thou aſſured, thy beſt reſolution will proue but a vaniſhing motion, vnleſſe thou be ſtrengthened with grace from aboue. In all thy purpoſes therefore reſerue the firſt place for Gods helping hand; *without me* (ſaith Chriſt) *you can doe nothing*, God muſt bleſſe their conception, elſe they proue abortiues, and neuer come to a birth, for in vs *there is no ſtrength to bring forth*, *Iames* 4. 13.

Iohn 15. 5.

Third meanes; Speedie execution.

A third meanes is *ſpeedy execution*: delay not, but ſpeedily put in practiſe: before the yron coole, it is good ſtriking; and while the waxe is pliable, it is good ſetting on the ſeale; and therefore what *Salomon* exhorteth in the caſe of vowes, is generally to be practiſed in all holy purpoſes and motions, *bee not ſlacke to performe them*. They that know themſelues, know how fickle and vnconſtant their hearts are: now as we would deale with a variable and vnconſtant man, ſo let vs deale with theſe hearts of ours; we would take ſuch a one at his word, and lay hold of the opportunity, when we finde him in a good vaine, leaſt within a ſhort ſpace he alter his minde: Our hearts are farre more variable and vnconſtant then any man is

Eccleſ. 5. 3.

or

or can be, let vs then learne this wiſedome, preſently to lay hold of euery good motion, and put it in practiſe, doe not ſtand debating the matter, when God putteth any good thought into thy heart, or raiſeth vp any good purpoſe, or deſire within thee, but preſently proceed to execution; make no long tarrying before thou doeſt put them in action; there are many, who haue beene much affected in hearing of the Word, and haue reſolued to leaue ſuch a ſinne, or doe ſuch a duty, and put in practiſe what he hath heard, but by reaſon of their deferring vntill the next day, or ſuch a time, thoſe motions die, and purpoſes vaniſh, and come to nothing, therefore let this be amended of all you that would be conſtant, and let this rule, with the reſt, be carefully obſerued, of all you who deſire to be as good in action, as you are in purpoſe and affection, and ſo by Gods grace, and helpe (without which all is vnprofitable) you ſhall ſee much benefit and profit come hereby.

Thus much for the coherence and dependance which this verſe hath with the former, he puts in practiſe what there he did but purpoſe.

Now to come nigher to the words of this verſe, wherein we ſee what this Prodigall did, he *ariſeth* and *goeth* to his Father; he leaueth his ſinne, and turneth to his God: Secondly, the circumſtance of time, when he did this, which is implied in this particle *And*, or *So*, that is preſently vpon his reſolution, he did not debate any longer vpon the matter, but forthwith roſe vp and went his way.

He aroſe and came to his Father] His ariſing is nothing elſe, but his leauing of ſinne (as formerly we haue heard) and his comming to his Father, is his turning to the Lord. So then here we haue the parts of true repentance layd downe, which are in number two, firſt, *Auerſion from ſin*: ſecondly, *Conuerſion to God*. *Text.* *Terminus à quo, & terminus ad quem.*

Firſt, wee might obſerue this generall Doctrine:

Doctrine. *That true repentance consists of two parts* (viz) *leauing of sinne, and turning to God:* According to that of *Dauid, Eschew euill, and doe good.* And that of *Esay, Cease to doe euill, and learne to doe well.* And that of the Apostle, *Put off the old man, which is corrupt, &c. And put ye on the new man, which after God is created in righteousnesse, and true holinesse.* And I might from hence take occasion soundly to lesson such, as thinke true Repentance to consist onely in a forsaking of some euill, and abstaining from some grosse sinnes; how often doe we heare this Apologie made, when other reasons are wanting, to proue the soundnesse of repentance? I am neither whore, nor thiefe, nor murtherer; Well, and what then? this may be, yet thou mayst be a Reprobate: He that goeth no further, goeth but halfe way to heauen at the most, and hee that rests in the mid-way, is like neuer to come thither: what shall I say to thee, (to speake as fauourably as I can) thou art but halfe loyall, and is such a one a good subiect? thou art but halfe a sonne, and therefore a bastard; thou art but halfe hot, and therefore luke-warme. What then canst thou looke for, but to be spewed out of Gods mouth, as loathsome and vnsauoury vnto his stomach? Thinke of this, oh you ciuill honest men! who blesse your selues in your ciuill carriage; you doe no man wrong, you oppresse none, you haue tooke no mans oxe nor asse? This may be, yet know, this can be no good argument to proue thou hast repented: many goe thus farre, *who are of old ordained to condemnation*: thinke of the Parable of the talents, there thou shalt finde that the seruant which gaue God his own, did not escape hell, *cast you that vnprofitable seruant into vtter darkenesse, there shall be weeping and gnashing of teeth.* Behold here though thou giuest God his owne, yet that will not saue thy soule; couldest thou say thus vnto the Lord, behold Lord here is my talent, I haue not spent it, here is my time, thou didst lend me, while I was vpon the earth, be it 40. or 50. yeares, or more or lesse, here it is; in all this time, I haue not sworne one oath, nor spoke a word

True Repentance consists of two parts.
Psal. 34.14. & 37.27.
Esay 1.16.
Ephes. 4 22.24.
Acts 26.18.
Vse.

Reuel. 3.

Matth. 25.25.

Note this you ciuill honest men

word that might tend to thy dishonour; not an idle word hath passed from betweene my lips; here is also my substance, not one penny wastfully spent on my owne lusts or pleasures, take Lord thy owne, there it is; couldest thou say thus? which alas, thou canst not, yet, if thou couldst thus speake, and truly so speake, yet I tell thee, thou wouldst come short of blessednesse, because thou hast beene vnprofitable; what dost thou more then the bruit beasts? they dishonour not God with their tongues, but in their kind they glorifie him, are not they then nigher happinesse then thy selfe? Consider well what I say, and the Lord *giue thee vnderstanding in all things.* But I intend not to stand on this Generall: I come to the Particulars. 2 Tim. 2. 7.

Hee arose] The poynt wee may obserue hence, is this; *Text.*

Where there is true Repentance, there is a rising from sinne; there is a leaning, and a forsaking of all former euill waies and courses. This point might be confirmed by many examples: As of *Paul, Peter, Zachens,* with others, who left their former courses, and committed them no more. But amongst all other examples, that is most excellent, to proue this in the 19. of the *Acts,* who to shew the truth of their repentance, brought their curious bookes, and burnt them openly. Hence is it also that the seruants of God haue euer called vpon the people, that they would testifie the truth of their Repentance by their forsaking of euill; thus *Samuel* enioyned the *Israelites* to *put away their strange gods from amongst them.* And *Peter* laid this taske vpon his hearers, that they *would amend their liues.* So the King of *Niniueh* giues this in charge, that euery *man should turne from his euill way, and from the wickednesse that is in his hands*; he full well knew, that there was no auerting or turning away the iudgement, threatned by the Prophet, but by repentance; and that there was no true repentance, if sinne were not forsaken. *Doctrine.* *Where there is true repentance, sinne is left.* 1 Thess. 1. 9. Gen. 38. 26. Acts 19. 19. 1 Sam. 7. 3. Act. 2. 37, 38. Ion. 3. 8.

The Reason of this is, because euery true penitent, is partaker *Reason* 1.

partaker of Christs death, and the power of it, which causeth him to die vnto sinne; as the Apostle notably sheweth, in the sixt to the *Romanes*, at the beginning of the Chapter, *Knowing this* (saith he) *that our old man is crucified with him, that the body of sinne might be destroyed, that hence-forth we should not serue sinne*: thus Christs death being applyed by faith, will worke in vs the death of sin, and cause vs to forsake our former euill waies.

Rom. 6. 6.

Reason 2. And secondly, the spirit of God dwelleth in that mans heart, and is become his guide, and this *spirit freeth vs from the law of sinne and death.* This expells sinne, and will not suffer such filthinesse to remaine in the roome where it doth lodge. These may be the Reasons of the point.

Rom. 8. 4. 2.

The Vses follow.

Vse 1. First, hereby try thy Repentance, whether it be good or no? Hath it wrought a change, and alteration in thy affections, words, and actions, *are all old things done away, and new come in the place thereof?* is there a forsaking of sin, a reformation of life? if it be thus, then it is well, for thus it is, and must bee with euery true penitent. True it is, in the time of our impenitencie, like wild, and mad horses, we gallop in the way of sinne: yet in the day of our repentance, the spirit of God, as with a bit or bridle giueth vs a ierke, and turneth vs backe, and setteth vs as fast a going the other way, Insomuch that our companions stand wondering at the matter; admiring that we so suddenly breake off company, *and runne not with them to the same excesse of riot.* So great is the change, that not onely our selues, but others also see it and admire it. Now then thou that talkest of Repentance, is this change in thee? assure thy selfe, if thou hast repented, it is, and all the world may see it; canst thou with good conscience say of thy selfe, as *Paul* did of the *Corinthians, I was once a thiefe, a drunkard, an adulterer, a reuiler, an extortioner, a couetous person,* and the like. *But now I am washed, now I am sanctified, yea, and iustified in the name of the Lord Iesus, and by the spirit of my God.* Canst thou thus say of thy selfe and

2 Cor. 5.

1 Pet. 4. 4.

1 Cor. 6. 10.

Verse 11.

and that in truth? Why then (to thy comfort be it ſpoken) this is a notable euidence of the truth of thy repentance; but if it be otherwiſe, thou maiſt deceiue thy ſelfe, but be it knowne vnto thee, thou art as farre from it, (for any thing that I can ſee) as they are that rob by the high way ſide, and it may be farther.

Secondly, this may ſerue for terrour to ſuch as finde no change in themſelues, but are the ſame ſtill that euer they were: of whom it cannot be ſaid, as of the *Corinthians, ſuch were you but now you are changed*; But ſuch are you, and ſo ſtill continue vnchanged; Adulterers you were; Couetous you were; Drunkards you were,&c. and ſo are ſtill; As proud as euer, as prophane as euer, as worldly as euer, as irreligious as euer, if not worſe then euer; yet theſe men bleſſe themſelues with a falſe perſwaſion of repentance, when indeed, they haue not trodden ouer the threſhold of repentance: and though they haue liued thirty, forty, or it may be threeſcore yeares, yet poore ſoules, they haue not all this time trod one ſtep, nor took the firſt ſtride towards Gods kingdome; Sinne is not yet left nor forſaken. But oh thou dreamer awake, if euer thou wilt awake, *Awake*; gull not thy owne ſoule, thy torment ſhall not bee the leſſe in hell, becauſe thou falleſt in before thou beeſt aware. Delude then thy ſelfe no longer, but looke well about thee: Thou canſt not endure others ſhould cozen thee, why cozeneſt thou thy ſelfe? Happily thou haſt had ſome ſpirituall qualmes, or vpon hearing of the Word haſt ſhed ſome teares; but what then? if no reformation followes, theſe are no ſignes of true repentance. This is true repentance (ſaith a Father) ſo to bewaile ſinnes paſt as that we commit them no more, which we haue bewailed. It is to no purpoſe then for thee to bewaile thy former courſes, vnleſſe there follow hereupon a due amendment, let not then this deceiue thee, for thou doſt but mocke, and not indeed repent, when thou ſtill doſt that whereof thou haſt repented. This is true repentance, ſo to repent, that thou haſt ſinned, as that

Vſe 2.

1 Cor. 6. 11.

Mala praterita plangere eſt, plangenda iterum non committere. Amb.

Vera pœnitentia eſt quando ſic pœnitet hominẽ peccaſſe, vt crimen non repetat Bern.

that thou doeſt ſo no more. Till therefore thou doeſt ceaſe from ſinne, and reforme thy waies, vntill thou doeſt finde this change in thy ſelfe, ſo that thou canſt truly ſay, I was thus and thus, but now the caſe is altered, thou canſt haue no comfort in thy repentance, for aſſure thy ſelfe, that Repentance and continuance in thy old wicked courſes, can neuer ſtand together.

Inanis panitentia quam ſequens culpa coinquinat. Aug. Soliloq.

Others there are, that indeed ſeeme to leaue ſinne, but not all; like *Herod*, their hearts are ſtill on their *Herodias*: there is one thing, wherein *God muſt bee merciſull vnto them*: And herein they are like to ſome Adulterer, who hauing beene queſtioned for his harlot, and enioyned a penance, and made to turne her out of dores, yet ſends her to ſome priuate houſe, where he may haue reſort vnto her once or twice a weeke; to dye for it, he will not ſo part with her, as neuer more to come into her company. Now alas how doe all ſuch delude their owne ſoules with a falſe Repentance; which if it were true, it would bee *Generall*: it would (ſaith one) ſtrip vs ſtarke naked of the garments of old *Adam*, and leaue not ſo much as the ſhirt behind, which ſits ſo cloſe vpon the backe; The beloued ſin ſhall be parted with, as well as any ſinne: not one ſtone ſhall be left in that rotten building of ſin vnthrowne downe; but as the floud drowned *Noah's* owne friends and ſeruants, ſo ſhall the flood of their repenting teares drowne their ſweeteſt corruptions: they will not make an Arke of bulruſhes (with *Moſes* mother) to preſerue the babe becauſe it was a goodly child, and follow after, hoping to be choſen for a Nurſe, but they will drowne it be it neuer ſo louely a one.

2 King. 5. 18.

Vſe 3.

In the third place, this may ſerue for the comfort of all ſuch as doe finde this change in them; who can ſay as that blinde man, who had his ſight reſtored, *One thing I know, that whereas I was blind, now I ſee*: whereas I was filthy and vncleane, I am now waſhed and cleanſed, Oh happie is the condition of ſuch a one! thrice bleſſed is thy eſtate, onely let me admoniſh thee, that thou manifeſt

Iohn 9.

sest this change vnto the world, that others may also say; *How is this man changed from what he was?* *Ambrose* makes report of a young man; who hauing a long time liued in lust and vncleanneſſe; at length trauelled, and in his trauell was conuerted: afterwards returning home meets with one of his old acquaintance, with whom he had beene often nought, but passed away and would not salute her; at which the Strumpet wondering, speakes to him after this manner; *What, haue you forgotten me? It is I*: His reply vnto her againe was this, yea, *I know it, but I am not I.* Thus it becomes thee to manifest this change thou findest to be in thee: that as others haue beene witnesses of thy sinne, so they may be also witnesses of thy Repentance. And when thy old lusts, thy old acquaintance come and knocke at dore, let them not finde him they looke for; though the house be the same, let them see the Inhabitant is not the same; and know that a new Lord is come into the house.

Amb. lib. 2. de panitent cap. 10.

Sed ego non sum ego.

Before I leaue this point, A Case would be resolued; for seeing True Repentance is a forsaking of sin, and all sin, it may be questioned:

1. Whether any mans Repentance in this life be perfect?

2. Whether a man that hath repented truly may yet againe fall into the same sinne?

Of both briefly.

For the first, I answer; there is a double perfection: First, *Of all the parts.* Secondly, *In euery part*, which we call a perfection *of degrees.* In respect of *Parts*; Repentance is perfect, for the whole man is changed: but in respect of *Measure*, and *degrees*, euery mans Repentance is imperfect in this life. For albeit he that repents hath euery part of it, yet not any part thereof hath the full perfection: As we see, a little childe hath all the parts of a man, none wanting; yet it hath no member which is not imperfect; it is not yet come to the strength, growth, iust measure, size, and height of a man; this is attained by degrees, through

1 Thess. 5.

through the nouriſhment it takes. And as the ayre in the morning, or firſt riſing of the Sunne, though it be euery where light, yet it hath euery where darkneſſe, and therefore receiueth till high-noone, further and further illumination, as daily experience teacheth. Wherefore let no true Penitent be diſmayed becauſe ſin is not altogether left, much corruption is remaining; and loue of God, hatred of ſinne, endeauour to walke vprightly, is not ſo perfect as they could wiſh; for *there is no man liueth that ſinneth not.*

To the Second *Quere*; I anſwer Affirmatiuely, he may: And for the better Reſolution of this doubt, let vs take notice of a *Generall* and *Particular Repentance*: The *Generall* is at a mans firſt Conuerſion, when he repents of all ſinnes: *Particular* Repentance is, when a man arraigneth and iudgeth himſelfe, for ſome particular ſinne committed after. Now that a man may eaſily fall into particular ſins, after Generall Repentance, is euident, by what hath beene before deliuered; For Repentance doth not wholy take away ſin, but only weakens it and impaires it. But as for Particular ſins ſoundly repented of, that man ſhall not eaſily fall into them againe, and yet he may though ſeldome, and very rare. I ſay *if they are ſoundly repented of*: that is, if he haue not failed in the due practiſe and performance of the duty; for otherwiſe, if he haue not arraigned himſelfe at Gods barre as he ought, if he hath not ſearched his heart to the bottome, his ſin like a ſoare that is ſtopt too ſoone, before it hath bled out all the corruption, will rankle, and ſwell againe, and breake forth in the end: But if he hath repented truly, then I ſay, he will not eaſily fall into it a ſecond time; the bitterneſſe of their Repentance makes them tremble to thinke vpon it: And therefore we reade not that *Dauid* fell into the ſinne of Adultery againe; nor *Peter* any more times then that once, to deny his Maſter. And yet though he will not eaſily, nor often fall into the ſame ſin, yet it is poſſible that he may fall into it againe, as we ſee in *Ionah*, who though he had repented

for

for his running away from God, as appeares, *Ionah* 2. yet afterwards Chap 4. he was angry with God, and iuſtified his former ſinne, and wiſhed he had neuer come thither; which before God, was to commit the ſame ſinne againe. Let not this incourage any to fall, but comfort poore troubled ſoules who are entangled againe with the ſame euills that they diſpaire not. A man may ſinke twice vnder way, yet eſcape drowning. And ſo much for the anſwer to theſe doubts, as alſo for the firſt part of his Repentance, his *Auerſion* from his ſinne, come we now to the ſecond, his *Conuerſion* to God.

And came to his Father] From hence we learne:

Text.

Doctrine.

In true Repentance there is not onely a riſing from ſinne, but alſo a turning to the Lord, and a ſetting of our hearts towards him and his kingdome. This therefore is enioyned vs (as well as the former) in many places of Scripture: *If thou wilt returne oh Iſrael, ſaith the Lord, returne vnto me*: and againe, *Oh Iſrael, returne vnto the Lord thy God*: *take with you words, and turne to the Lord.* And againe, *Rent your hearts and not your garments, and turne vnto the Lord.* This was *Paul* willed to exhort the *Gentiles* to; *that they ſhould repent and turne to God, and doe workes meete for repentance.* Many more places might be brought to confirme this: but what need I? *By the mouth of two or three witneſſes, ſhall euery word be eſtabliſhed.*

In true repentance there is not onely a riſing from ſin, but alſo there is a turning to God.

Ier 4 1.
Hoſ. 14.1.2.
Ioel. 2.13.
Act 26.20.

Reaſon 1. The Reaſon is this: As by faith we are ingrafted into Chriſt Ieſus, and ſo made partakers of his death, and the power of it, which cauſeth vs to die vnto ſinne: ſo alſo by the ſame faith we are made partakers of his reſurrection, which cauſeth *vs to walke in newneſſe of life*, and liue vnto the Lord. Secondly, the ſame ſpirit that doth cauſe vs to leaue ſin, doth bring vs to the Lord, enabling vs to cry *Abba Father*, as the Apoſtle ſpeaketh.

Rom. 6.4.11.

Reaſon 2.

Rom. 8.15.

Vſe 1. *Vſe.* To reproue many, who will indeed confeſſe, there muſt be a turning: and will alſo practiſe a change; but it ſhall be from bad to worſe: from one ſinne to another: As for example; how many doe turne from prodigality

to

Stulti dum vitant vitia, in contraria currunt. Rom. 2. 22.

to couetouſneſſe? from ſwearing to couſening? from Atheiſme to popery? from prophaneneſſe to hypocriſie? now alas; what is this, but to turne out the Diuell at the porch, and let him in at the poſterne? As for turning for all ſinne to God, that is no ordinary thing to bee found in theſe dayes; And therefore aſſuredly, repentance is not ſo common, as the world takes it to be.

Vſe 2. And if theſe are to be reprooued, then much more are ſuch to be condemned, who turne from God to ſin; from a Proteſtant to a Papiſt, from a Profeſſor to an Atheiſt. How farre are theſe from true repentance? What hope can they haue, who come ſhort of thoſe that come ſhort of heauen? Take good notice of this, you that haue beene forward, and zealous, but now are become Apoſtates and backeſliders; and hearken to the counſell giuen to the Church of *Epheſus, Remember whence thou art fallen, and repent, and doe thy firſt workes, or elſe I will come againſt thee quickely, except thou repent.* Reuel. 2. 5.

Vſe 3. In the laſt place, let this Admoniſh vs, to looke that our turning be a true turning: And as by ſinne we haue departed with this Prodigall from our Fathers houſe, ſo let vs alſo ariſe with him, and ſet forwards towards heauen: fixe thy eye vpon the Lord; make towards him with thy foot: Let the maine current of thy affection, be on things aboue, and thy heart be vpon thy God. And thus turning from the one vnto the other, thou mayſt haue comfortable aſſurance, that thy repentance is true and ſound. Now I come to the circumſtance of time, when he repented, implyed in this word Coloſ. 3. 2.

Text. *So*, or *And*] After this Prodigall had reſolued to goe and humble himſelfe vnto his Father, he did not debate any longer about the matter, but forthwith roſe vp and went his way.

Doctrine. *Repentance is not to be deferred, but preſently to be ſet vpon.*

Repentance is not to be deferred but preſently to be ſet vpon, ſo ſoone as God ſhall put the motion into our hearts. There may not be deferring or procraſtinating, but a ſpeedie practiſe, and execution.

To day (ſaith the Prophet *Dauid*) *if you will heare his voice, harden not your hearts. Seeke the Lord while hee may be found, call vpon him while he is neere* (ſaith the Prophet *Eſay.*) *While we haue opportunity, let vs doe good* (ſaith the Apoſtle:) And againe, *Exhort one another daily, while it is called to day*: many proofes might be brought: and as many reaſons. Pſal. 95. 7. 8. Eſay 55. 6. Gal. 6. 10. Heb 3. 7. 13. Ioel 2. 12.

Firſt, God is to be ſerued before all: God euer required in his ſeruice the firſt fruits, and the firſt borne: The firſtlings are his darlings; the fatteſt Lambes are fitteſt for his ſacrifice: Now hath the Lord reſpect to beaſts? Nay, ſurely, but hereby he ſheweth vs our dutie: the maine hè aymes at in all thoſe types, was to teach vs to giue him the firſt and beſt. *Reaſon* 1. *God is to be firſt ſerued.* Deut. 15. 21. Pro. 3. 9. Exod. 13. 1. Mal 1. 8.

Secondly, we ought not to deferre, in reſpect of the ſhortneſſe, and vncertainty of life. Our liues they are compared to a *pilgrimage*, to the *flower of graſſe*, to *winde*, to *ſmoake*, to a *vapour*, to a *dreame*, and the like: all which ſheweth the ſhortneſſe of our time: and therefore our whole life is little enough to ſpend in Gods ſeruice. *Reaſon* 2. *Becauſe mans life is ſhort and vncertaine.*

But farther, as it is ſhort, ſo alſo it is vncertaine? We haue no aſſurance to liue one houre; wee are here but Tenants at will, and know not how ſoone our great Land-lord will turne vs out of this earthly tabernacle: We may be cropt off like an eare of corne: for what is this life, but as a neſt of ſtraw and clay, ſoone ſhaken a peeces. Many haue ſeene a faire bright morning, who neuer beheld the euening (as the *Sodomites.*) And vpon many the Sunne hath ſet in the euening, to whom it neuer appeared riſing in the morning: So was it with the rich *Glutton* in the Goſpell. Seeing this is ſo, we haue great cauſe ſpeedily to repent. *Nihil certius morte, hora mortis nihil incertius.* Gen 27. 3. Iob 24. 24. Gen 19. 24. Luke 12. 20. *Reaſ.* 3. *Qui non eſt hodiè, cras minus aptus erit.*

Thirdly, the longer we liue in ſinne, the harder will our repentance be; for firſt, our ſinnes will grow more ſtrong; And ſecondly, wee our ſelues ſhall grow more weake. By continuall ſinning we get a cuſtome and habit of ſinning, and it is not eaſily left, a man may as ſoone forget *Sicut non poteſt aliquis dediſcere maternam linguam, ſic vix lõgam peccati cõſuetudinẽ. Baſil*

forget his mother-tongue, as leaue it, *Can a Blacke-more change his skinne, or a Leopard his spots? then may you also doe good, that are accustomed to doe euill,* (saith the Prophet.) Where he seemeth to make it a thing impossible, for one that hath continued long in sinne, to leaue and forsake it. And indeed, with man, it is impossible, though with God it is not, for with him are all things possible: Art thou not able to plucke vp a plant when it is new set; how then wilt thou be able to doe it, when it is of ten yeeres growth? And as repentance will be the harder in respect of sinnes strength; so it will be the harder also, in respect of thine owne weakenesse: for the longer thou liuest in sinne, the weaker wilt thou grow in all the powers and faculties both of soule and body. Experience sheweth, that the longer a sickneſſe doth continue, the more is the body weakened, and made vnfit for labour: so the longer sinne (which is the soules sickneſſe) remaines vnrepented, the more weake and vnable will we be to shake it off: Our vnderstandings will be more darkened, our wils more peruerted, our affections more corrupted, our hearts more hardned, our consciences more seared, and all the powers and faculties, both of body and soule, more and more disabled. And therefore we haue great reason, to make haſt, and no longer to deferre and put off repentance.

Ier. 13.23.

Reas 4. *I. the great danger that the sinner is in for the present.*

Fourthly, becauſe for the present, thy estate is fearefull, the wrath of God hangs ouer thy head by a twined thred, if thou hadst eyes to see it: thou eatest in danger of thy life, thou drinkest in danger, walkest in danger, sleepest in danger, lying betweene death and the Diuell, as *Peter* did betweene the two souldiers, bound with two chaines. Now who would be in such a danger one houre, for the gaining of a world? euery creature is vp in armes against thee, they wait but for a watchword: would God bid them strike, they would soone dispatch thee; and Hell, that gapes for thee, longing to deuoure thee. You haue little cause then to deferre one day, one houre, or one minute.

Acts 12.6.

minute. Thus you ſee ſome reaſons: many more might be brought, but we haſten to the Vſes.

Vſe 1. And firſt: This reproueth that wonderfull madneſſe and exceeding great folly of ſuch as procraſtinate and deferre their conuerſion to the Lord; and put off their repentance, though the Lord call them thereunto, and offer them neuer ſo fit an opportunity. Men indeed confeſſe repentance is needfull, and they will ſay there is no hope of Heauen, except they doe repent, and they purpoſe to repent: But here is the miſchiefe of it, they will not doe it in time, but deferre and fore-ſlow it till hereafter, and that through the Diuels deluſion, perſwading them that they haue time enough to repent in; they may yet enioy the pleaſures of ſinne, and turne to God hereafter, who will aſſuredly receiue them to his mercie. For God ſaith, he is mercifull, and hath faithfully promiſed, that *whenſoeuer a ſinner repenteth him of his ſinne, he will blot out all his wickedneſſe out of his remembrance.* As he dealt by the thiefe, who was receiued to mercy at the laſt houre, though his whole life was ſpent in wickedneſſe; ſo will he deale with thee: What needeſt thou then, as yet, thinke of repentance; ſeeing thou mayeſt enioy both the pleaſures of this life, and of that which is to come alſo? And thus he carries thouſands blindefold to hell (who know not they are nigh it, vntill they fall in it) gulling them moſt ſhamefully; teaching them to reaſon againſt their owne ſaluation: how often doe you heare theſe reaſons brought? I haue time enough to repent in: What tell you me of Repentance, as yet? Is not God mercifull? Did he not ſhew mercy to the thiefe at the laſt gaſpe? I doubt not but to be ſaued, as well as the preciſeſt of you all. But thou who thus goeſt on head-long to damnation, come hither and let me ſhew thee thy monſtrous folly: that if it be poſſible, thou maiſt be recouered out of the ſnare of the Diuell, who art thus taken by him at his will. Firſt, thou bleſſeſt thy ſelfe with hope of long life, thou wilt repent when

Three maine lets of timely repentance. Firſt, hope of long life.

2 Tim. 2. 26. *It is a folly to deferre repentance vpon hope of long life.*

when thou art old: but how knoweſt thou, that thou ſhalt liue till thou commeſt to be old? Doeſt not thou ſee, how vpon the ſtage of this world, ſome haue longer parts, and ſome haue ſhorter? And as we enter into the Lords vineyard, doe we not ſo goe out? that is in ſuch a manner, and at ſuch an houre, ſome in the morning, ſome at noone: ſome at night, ſome die in the dawning of their liues; paſſing from one graue vnto another, being no ſooner come out of the wombe of one mother, but another mother receiues them into hers: Some die in youth, as in the third houre, others die at thirty, forty, or fifty, as in the ſixt and ninth houre, and other ſome very old, as in the laſt houre of the day. Now tell mee how many die before fifty, for one that liue till they bee paſt that age? What hope haſt thou to liue till thou beeſt ſo old? Doeſt not thou daily ſee and heare of many, that goe well to bed at night, and are found dead in the morning; and of many other, that are ſuddenly ſlaine, or come to ſome vntimely death: why may it not be thus with thee? how vaine then, and falſe is thy hope of long life? ſeeing no man can tell what a day, what an houre may bring forth.

Reaſon. 1. *Becauſe many die before.* Math. 20. 1. 2.

Reaſon 2. *Becauſe old age is no fit time for it.* 2 Sam. 19. 35.

But in the ſecond place; Say thou doeſt liue vntill thou art old, yet conſider how vnſeaſonable a time this is for repentance. *Behold* (ſaith *Barzillai* to *Dauid*) *I am this day foureſcore yeeres old, and can I diſcerne betweene good or euill, hath thy ſeruant any taſte in that I eat or drink? Can I heare any more the voice of ſinging-men and women? wherefore then ſhould thy ſeruant be any more a burden vnto my Lord the King.* Heere ſee how he confeſſeth, that by reaſon of his age, he was vnfit to attend vpon the King, or doe him ſeruice: and therefore much more ſhall a man bee diſabled in old age, for this worke of repentance, *Salomon* calls the daies of old age, *euill daies*, and withall, wils the young man to *remember his Creator before they come.* Eccleſ. 12. 1. They are termed euill, not becauſe they are ſo in themſelues, but becauſe of the many-fold miſe-

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ries that doe accompany them, and ſo the Philoſopher called old age, *The Haven of all euill*, becauſe of the innumerable maladies, and aches, and paines, that doe flocke thither, as into a common receptacle: For then *ſhall the keepers of the houſe* (by which *Salomon* meaneth the hands, which are the protectors of the body) *tremble and ſhake. And the ſtrong men*, that is, the legs that ſhould carry the body) *bowe themſelues, and wax faint and feeble*; *and the grinders* (by which he meaneth the teeth, the mouth being as the mill, and the two rowes of teeth, like the vpper and nether mil-ſtones) *ſhall ceaſe, becauſe they are few: and thoſe that looke out of the windowes ſhall bee darkened*, (that is, his eyes ſhall wax dim, and his ſight ſhall faile him;) *then ſhall the dore be ſhut in the ſtreets, when the ſound of the grinding is low.* The mouth and the iawes ſhall hang downe, and not be faſt; neither ſhall they eat as young men vſe to doe: *Hee ſhall riſe vp at the voice of the bird*; his ſleepe ſhall not be ſound, but it ſhall be taken away, yea with euery little chirping of a bird hee ſhall be awakened: *and all the daughters of muſicke ſhall bee brought low*; their eares ſhall waxe deafe, they ſhall not delight in muſicke; *they ſhall alſo bee afraid of that which is high*; they ſhall then goe hanging downe the head and ſhoulders, as they vſe to doe that are afraid (for theſe are the height of the body.) *And the Almond tree ſhall flouriſh*; that is, the head ſhall be full of gray haires, and wax hoary; *And the Graſhopper ſhall bee a burden*, that is, his leanneſſe and bones ſticking out, his crooked backe ſhall be wearieſome; *and then ſhall his deſires faile*, his meat and drinke and all other pleaſures ſhall be lothſome, hee ſhall delight in nothing. See here how age is deſcribed, and doe but conſider whether this be a fit time for Repentance: Is it like thou wilt be able to vndergoe ſo great a taske as that, when thou ſhalt feele ſo many aches in thy bones; ſo many cramps in thy ioynts, and ſo many paines in all the parts of thy body? when thou art dull in apprehending, and of bad capacity and remembrance;

Diog. Laert. in vita Dion.

Eccleſ. 12. 1.

brance; without a good leg to bring thee to Church, without a good eare to heare at Church, and without ſight to ſee to read a letter in Gods booke? Oh thinke how far vnfit thou wilt then be for this waighty worke of Repentance.

As therefore it is an exorbitant courſe, while the Ship is ſound, and the tackling ſure, the Pilote well, the Sailor ſtrong, the gale fauourable, the Sea calme to lye idle at roade; and when the Ship leakes, the Pilote is ſicke, the Mariners faint, the ſtormes boyſterous, and the Sea outragious, to lanch forth, and hoiſe vp ſaile for a voyage into farre Countries: So is it as abſurd for thee to ſpend the morning of thy youth, and ſoundnes of health and perfect vſe of reaſon in the ſeruice of ſinne and thy owne luſts, and neuer reſolue to weigh anchor, and cut the Cable that with-holds thee from ſeeking Chriſt. But whenas thy wits are diſtracted, thy ſences aſtonied, all the powers of thy minde and parts of thy body diſtempered, then to begin to ſeeke after God, thinking ſodainly to become a Saint at thy death, though thou haſt liued like a diuell all thy life. See then thy monſtrous folly, and condemne thy ſelfe for it; Lay not this taske on thy old bones; Thou wouldſt condemne him for a foole, who being to goe a farre and foule iourney, and hauing a great burthen to be carried; would lay it vpon a weake iade, that hath much to doe to beare vp it ſelfe, and let a ſtronger goe empty. Yet this is thy wiſedome, who doſt intend to lay the great load of *Repentance* vpon thy faint and feeble dote-age, which is hardly able to beare it owne burden.

Reaſ. 3. None is then ſure to finde grace.

Iuſtum eſt, vt à Deo contemnatur moriens, qui deũ omnipotentem contempſit viuẽs.

And thirdly, Say thou doeſt liue till thou beeſt old, and art freed from much of this trouble; hauing vnderſtanding, memory, ſight, and ſenſe, &c. yet who can tell whether God will heare thee at the laſt gaſpe? For what can bee more righteous, then that the Lord ſhould contemne thee at the houre of death, who haſt contemned him in thy whole life? and that thou ſhouldeſt forget

God

God when thou art going out of the world, who wouldſt neuer remember him whileſt thou wert in the world? And that thou ſhouldſt die impenitent, who haſt liued in impenitencie? Hath not the Lord threatned this? are not theſe his words? *Becauſe I haue called, and you haue refuſed; I haue ſtretched out my hand, and none would regard: But you haue deſpiſed all my counſell, and would none of my correction. I will alſo laugh at your deſtruction, and mocke when your feare commeth. When your feare commeth like ſodaine deſolation, and your deſtruction ſhall come like a whirlwind; when diſtreſſe and anguiſh commeth vpon you. Then ſhall they call vpon me; but I will not anſwer, they ſhall ſeeke me early, but they ſhall not finde mee. Becauſe they hated knowledge, and did not chuſe the feare of the Lord.* Let theſe words take deepe impreſſion in thy heart; For if thou wilt not know God in thy youth, he will neuer know thee (for ought thou knoweſt) when thou art gray-headed: If thou wilt not giue him the young and ſound and that which is without blemiſh, hee will neuer take in good part the old, and ſicke, and euill fauoured, which no man will giue to his friend, or dare offer to his Prince. Hee that would not haue a beaſt, that had no eyes, in his ſeruice, will haue thee whileſt thou haſt eyes to ſerue him. The Lord complained of the Iſraelites for offering the ſicke and lame, were they no good offerings then, and are they now good ware? Will the Lord be pleaſed with the blew bottome, when the diuell hath had the creame? will he accept of the diuels leauings? Take thou heede then how thou dareſt put off repentance till hereafter; ſend it not before thee to three or foureſcore yeares; thou mayſt neuer ouertake it, nor obtaine mercy. Let the example of reprobate putters off, moue thee to preuent the diuels penitentiall houre. Remember *Eſau*, and the fiue fooliſh Virgins, and that falſe Propheteſſe *Ieſabell*, who had time to repent, yet repented not, but put it off from day to day, vntill ſhe found no place for repentance. Be not like theſe in their wicked practiſes, leſt thou bee like them

Prou. 1.24.
Verſe 25.
Verſe 26.
Verſe 27.
Verſe 28.
Verſe 29.
Mal. 1.8.
Heb 12.16.
Matth 25.
Reuel. 2.21.

them in their fearefull puniſhments. Thus thou muſt needs ſee the folly of this thy courſe in putting off repentance vpon hope of long life.

Second Let of repentance is preſumption of Gods mercy. The great folly in putting off repentance vpon hope of Gods mercy.
Epheſ.2.4.
Pſal.145.9.

Now, for the other *Let* which keepes thee from timely turning; and whereby thou doeſt confirme thy ſelfe in wickedneſſe, and hearden thy heart in ſinne; let vs ſpeake ſomewhat of it. Thou alleageſt God is mercifull, and will receiue thee whenſoeuer thou doeſt turne. That God is mercifull, none can denie; the very diuels in hell will confeſſe it. *He is rich in mercy*; yea, *His mercies are ouer all his workes*. But now conſider what an vnthankefull part is it for thee to offend ſo gracious a God? What greater iniquity can there bee, then that thy Creator ſhould bee contemned of thee, for which hee deſerueth the more to be loued and reſpected by thee. *There is mercy with thee* (ſaith the Prophet *Dauid*) *that thou mayſt bee feared*; not that thou mighteſt bee deſpiſed or contemned, that teacheth vs no ſuch leſſon. How doeſt thou ſucke poyſon out of this honie? Is God ſuch a one as thou imagineſt? the more is thy ſin to deale ſo wretchedly with ſo good a God.

Reaſon 1. It is ingratitude. Quæ maior iniquitas, quam vt inde à te creator contemnatur, vnde plus amari meretur. Ber.

Reaſon 2. God is iuſt, &c. Parauit cælum, ſed parauit & tartarum. Parauit refrigeria, ſed parauit etiam æterna ſupplicia. Cyp.
Ezek.33.11.

But in the ſecond place know, that as God is *gracious* and *mercifull*, ſo is he alſo *iuſt* and *true*; and as hee hath prepared heauen for ſome, ſo hath hee alſo prepared hell for others. Now, the queſtion is, who ſhall taſte of his mercy, and who of his iuſtice; for whom he hath prepared Heauen, and for whom hee hath prepared hell. Surely God himſelfe doth ſhew vs in his word: As in that place (which is ſo much abuſed by wicked ones, for the nouriſhing of themſelues in carnall ſecurity) of *Ezekiel, I will not the death of a ſinner, but that he turne from his way, and liue.* Here wee ſee the Lord ſpeaketh not of all ſinners, but of ſuch as turne from their euill waies, and repent. As for ſuch as doe not, but continue ſtill in ſinne taking occaſion by Gods mercy to continue in their vnrepenting, deſpiſing the riches of his bountifulneſſe, his patience and long-ſuffering, *The Lord will not ſpare him,*

Rom.2.4.
Deut.29.20.

but

but the anger of the Lord and his iealouſie ſhall ſmoake againſt that man, and all the curſes that are written in this booke ſhall lye vpon him, and the Lord ſhall blot out his name from vnder heauen.

Exod.20.5. Exod 34.7.

So then we ſee, no carnall ſecure one hath cauſe to bleſſe himſelfe, for ſo long as he continueth in his ſinnes without repentance, mercy belongeth not to him, but iudgement. Thou therefore that bleſſeſt thy ſelfe with a falſe perſwaſion of mercy, walking ſtill on in a courſe of ſinne, deceiue thy ſelfe no longer, for God is iuſt as well as mercifull. *And will viſit the iniquities of the fathers vpon the children, vnto the third and fourth generation of all ſuch as hate him, and hee will by no meanes cleare the guiltie.* It is very pleaſing (ſaith one) to all ſinners to heare of thoſe louely attributes, *The Lord is mercifull and gratious, ſlow to anger, abundant in goodneſſe, keeping mercy for thouſands, forgiuing iniquitie, tranſgreſſion and ſinne, &c.* But if thou loue ſo many good beginnings; feare that which next followeth, for God is alſo iuſt and true; and further know, that the longer God in mercy hath expected thy amendment, ſo much the more grieuouſly will he puniſh thee for neglecting of it.

Multũ delectat omnes peccatores, quia miſericors & miſerator dominus, &c. Sed ſi amas tam multa initia, time tibi & vltimũ quod ait & verax, Aug. Quanto diutius Deus expectat vt emendetis, tanto grauius iudicabit ſi neglexeritis. Aug. de Van. ſæc

And laſtly, let me tell thee; though God hath promiſed that at what time ſoeuer *A ſinner doth repent him of his ſins, &c. He will put all his wickedneſſe out of his remembrance.* Yet he hath not promiſed to giue repentance to ſuch as haue deſpiſed it. And if he giue it not, thou wilt neuer haue it: For as *all good gifts come from aboue from the Father of lights*; So muſt this alſo. Thus then thou ſeeſt how little reaſon thou haſt, to harden thy heart in thy ſins becauſe God is mercifull.

Reaſ. 3. Qui promiſit penitenti veniam, non promiſit peccanti penitentiã.

But in the third place, thou alledgeſt the example of the thiefe vpon the Croſſe, who had ſpent all his life in ſinne, yet repented at the laſt gaſp. It is moſt true that the Scripture maketh mention of ſuch a one, and but of one; of one (ſaith a Father) that none might deſpaire, of but one that none might preſume. This then is a mede-

The third Let of repentance remooued, which is the example of the thiefe conuerted at the laſt. Luk.23.43. *Vnus miſericordiam inuenit bora vltima, ne quis deſperet, & vnicus, ne quis præſumat. Aug*

cine

cine againſt deſperation, and no cloake for ſinne: Looke vpon his fellow thiefe, who was crucified with him, what place found he for repentance? And for this one, haue we not many thouſands that haue periſhed? know thou then that this is but one particular, and an extraordinary act of Gods mercy, and therefore, thereof thou mayſt make no generall rule. Is it is not madneſſe to looke euery day for the Sunne in the firmament to ſtand ſtill or goe backe becauſe it hath done ſo once? or to thinke to heare euery aſſe ſpeake, becauſe *Balaams* once did? It is as great a madneſſe for thee to hearten thy ſelfe in ſinne by this one example, and farther (that thou mayſt come to a ſight of thy folly) let me ſhew thee what difference there is betwixt him and thee: for firſt (in all likelyhood) this was his firſt call, which preſently he hearkeneth vnto: and willingly entertained the good motions of the ſpirit. But thou haſt beene often called, inuited, allured, yet all will not doe: The ſpirit of God hath many times ſtood knocking at the dore of thy heart, but thou haſt not opened, but vnkindly and churliſhly ſent it away without anſwer.

Ioſh 10.13.

2 King.20.11. Num.22.28.

Great difference betweene the thiefe and ſuch preſumptuous ſinners.

Secondly, he neuer reſolued (as thou haſt done) to perſiſt in ſinne, and reſerue his old daies for God, but hee (without queſtion) continued in his ſinfull courſes through ignorance, and not through wilfullneſſe; But it is otherwiſe with thee; thy conſcience doth witneſſe it.

Thirdly, ſee what fruits of repentance he bringeth forth.

For Firſt, he confeſſeth his ſinnes, and reproueth his fellow thiefe for his wickedneſſe: Then he earneſtly prayeth to Chriſt for pardon and forgiueneſſe: He further confeſſeth Chriſt to be his *Sauiour and Redeemer* euen then when all his Diſciples for feare forſooke him: Theſe and many other fruites appeared in this Conuert, which did manifeſt his repentance to be vnfeined and ſound: Seeing then there is ſuch differences in your purpoſes and courſes,

Luk.23.40. Verſe 41.

Verſe 42.

courſes, I cannot thinke there will be the like in your repentance and ſalua tion; Let not then any of theſe things, hinder you from a preſent conuerſion, but ſee your former folly and bewaile it, and ſuffer not thy ſelfe, to be held in the ſnares of the diuell any longer. Weigh well theſe Reaſons; ponder on them: they will conuince thee or conuert thee.

Secondly, Let this Admoniſh euery one of vs to deferre no time, but ſpeedily to repent. *Abraham* roſe vp betimes to ſacrifice his ſonne; ſo doe thou make haſt to ſacrifice thy ſinne. *Zacheus* came downe haſtily when he was called, why then doe we deferre comming to our Sauiour? Hearken not to that ſame crow-crying *cras, cras*, to morrow, to morrow, the voice is diſmall. In worldly buſineſſe deliberation is very neceſſary, and it is held a point of wiſedome, to deliberate long before a man determine any thing: but in this matter it is dangerous. It is not ſafe for the hunted beaſt to ſtand ſtill when the hounds purſue him; nor for thee to ſtand muſing when Gods iudgements follow thee at the heeles. Eſcape for thy life (ſaid the Angell to *Lot*, when he lingered in *Sodome*) leaſt thou be deſtroyed: ſo ſay I to thee, flie for thy life, make all poſſible ſpeed to come out of thy ſins, linger not in *Sodome*, nor about the borders of it, leaſt thou be conſumed with the fire of Gods wrath. Conſider of the former reaſons, and let them moue thee hereunto. And remember the longer thou delayeſt, the more matter thou prepareſt for thy own ſorrow and griefe: If the beſt doth happen that thou hopeſt for; if euer thou doeſt truely repent (which if thou goeſt on ſtill is much to be feared) for the greater ſinne, the greater ſorrow: euery ſinne will fetch a grone from thy ſoule, and teares from thy eyes, if euer God doe giue thee grace to turne vnto him, and therefore breake off thy ſins betimes, and heape not vp more matter of griefe in thy owne ſoule: you know the beſt curing of a wound is when it is greene, if it be taken preſently it will be ſooner healed, and with leſſe ſmart. If a man breake a leg, or an

Vſe 2.

Gen. 32. 3.

Pſal. 140. 11.

an arme, the longer it goes vnſet the worſe it will be ioyned: ſo is it in this caſe. Beſides we count him an ill husband, and improuident, who ſuffers a ſuit to goe on from terme to terme, and charges to grow without compounding the buſineſſe, and ſpeedie taking of it vp; doth it not light heauie on him in the end, when he paies both principall, and the arrerages? Is it not a farre greater folly not to compound with God betimes, but to let the ſuit run on till he bring vs to execution, and iudgement? which God beginneth in this world, and taketh from a man ſometimes his *Seeing*, ſometimes his *Hearing*, ſometimes his *Feeling*, *&c.* All from ſome. Let euery one of vs be warned to amend. You yong men, who are now luſtie and ſtrong: *Remember you your Creator now in the daies of your youth.* Eccleſ. 12. 1. *You ſhall not ſee my face,* ſaid *Ioſeph* to his brethren) *except you bring your younger brother with you*: how canſt thou behold the face of the Lord Ieſus, if thou dedicateſt to the Diuell thy louely younger yeares, and giueſt him nothing but thy loathed old age? How long (ſaith a Father, ſpeaking to all young men in his owne perſon) ſhall I ſay to morrow to morrow? why doe I not now? why doe I not this houre make an end of ſinning. So, why doeſt thou not now at this very inſtant, caſt away thy filthineſſe, thou knoweſt not what may happen before to morrow: while thou haſt time turne; Challenge not to thy ſelfe thirtie or forty yeares hereafter, for thou art not ſure of one day or houre. As for you that haue neglected your youth, and ſlept that out, now awake, if euer you will awake; Awake, for it is high time: and as the *Iſraelites* gathered twice as much *Manna* the day before the *Sabboth*, as they did at any other time, becauſe on the *Sabboth* they might gather none: Exod. 16. 22. So thou that art aged, who lookeſt euery day for thy laſt Sabboth, ſhouldeſt redeeme thy time by double diligence, that thou haſt formerly loſt by ſloath and negligence: heare twice as much, pray twice as much, doe twice as much good as any young man doth: It ſtands thee much vpon, for thou haſt a great

Quamdiu cras cras, quare non modo, quare non hac hora finis turpitudinis meæ. Auguſt.

iourney

iourney to goe, and but a ſhort time allotted.

In a word, to you all: *Repent*, and that while it is called to day; deferre no longer, thou haſt deferred too long: be now more wiſe, and doe that in time, which all the world would doe out of time, and cannot. All men ſeeke the Lord at laſt, but wiſe men ſeeke him while he may be found: what wretch ſo prophane, that vpon his death-bed, doth not make the Lord his refuge? Then the eye, the hand, is lifted vp vnto him; then will they call for mercy, and deſire others to pray to God for them. But oh that there were ſuch an heart in thee, that thou wouldſt doe thus now while time is, and the gate of Gods mercy is ſet open for thee. Eſay 55.

The old world had a time for repentance, while *Noah* preached: *Sodome* had her time, while *Lot* viſited: *Jeruſalem* had a time, while *Chriſt* conuerſed in her: So had *Dives* his time; and *Eſau* his time: the *fiue fooliſh virgins* their time: and *Ieſabell* her time for Repentance: which, being neglected, they had no more time offered. If the filthy *Sodomites*, if prophane *Eſau*, if the *fooliſh virgins*, if the rich *Glutton*, if whoriſh *Ieſabell* were now aliue, what would they doe? or rather what would they not doe, to obtaine ſaluation? Nothing would be ſo much eſteemed, as a trice of time, which heretofore by dayes, weekes, moneths, yeares, was lauiſhly miſpent. Oh that thou kneweſt what treaſure time offers to thy ſoule! thou wouldſt then looke with a iealous eye on the houre-glaſſe, and ſigh at the dropping of euery ſand that falls: Be not ſo fooliſh as to hazard thy ſoule to the laſt houre. Remember the reaſons that were formerly brought, and well conſider them: thou haſt no leaſe for thy life: *this night may thy ſoule be taken from thee*: and ſay thou doeſt liue till thy hayres be gray, what likelihood is there that God will then giue thee grace to repent, who haſt obſtinately refuſed grace all the dayes of thy life? Hath not God ſhewed his viſible iudgements on ſuch putters off? Some dying ſuddenly, others ſottiſhly, others deſperately,

ly, as that wretch, who was wont to boaſt, that he could repent, if he had time to ſay but three words, *Lord haue mercy on mee*; which time he had, and did ſpeake three words, but they were not thoſe he did intend, but three other more fearefull: for, riding ouer a water, vpon a broken bridge, his horſe ſtumbled, and both fell in, and were drowned; yet before his drowning, he had leiſure to vſe theſe three words, *The Diuell take all*, and thus he periſhed. This and many other like examples, are for warning vnto thee, that thou ſhouldeſt not deferre, as they haue done: by their harmes learne thou to beware, and venture not the ſaluation of thy ſoule vpon vncertainty. There is no hurt comes by timely Repentance, but much dammage by delaying, and deferring. Neuer did I know any repent of their timely Repentance: but I haue heard many lament, for their turning no ſooner: And indeed there is great cauſe to ſuſpect that Repentance, which is thus put off till the laſt houre, and which many thouſands frame vnto themſelues at the laſt gaſp: for it is many times more forced and feined, then ſafe and ſound; ſinne then rather leauing man, then man his ſinne: deferre not therefore, but preſently fall about this worke; make not any tarrying to turne vnto the Lord, but with *Dauid, make haſt to keepe Gods Commandements.* Remember the words of *Ambroſe* (with which I will end this vſe and doctrine) *Hee that repenteth at the laſt houre, and is reconciled, and ſo departeth out of this life, whether hee be ſecure and ſafe from condemnation I am not certaine: Doe I ſay hee ſhall be damned? I ſay not ſo, neither do I ſay he ſhall be ſaued. But wouldſt thou my brother bee out of doubt, concerning thy ſaluation? And wouldſt thou be deliuered from vncertaintie? Repent then while thou art in health: for, if thou doeſt truely repent in thy health, and the laſt day ſo finde thee, then thou art ſafe becauſe thou haſt repented, whileſt yet thou mighteſt haue ſinned.* And thus we haue ſeene what he did. Now we are in the next place, to heare what he ſaith, according to my purpoſed method.

Domine miſerere mei.

Capiat omnia Dæmon.

Pœnitentia ſera rarò vera.
Iam te peccata dimittunt non tu illa.

Pſal. 119. 60.
Amb. ad pœnitent. aged. exhort.

But

But the order of the words, as they lie in the Text, require that we first speake of the happy successe of this his Repentance, and Returne: which (as before I haue noted) is laid downe in this 20. and 22.23.24. verses, &c. to the end: wherein we haue to obserue, His *Fathers good will*; and his *Brothers ill will*. In the former these three things are obseruable: 1. His *Fathers Readinesse to receiue him*, verse 20. 2. The *Entertainement he gaue him*, verse 22.23. 3. The *Reason of both*, verse 24. Of the former of these we are now to speake.

But when he was yet a farre off, his Father saw him, and had compassion, and ranne and fell on his necke, and kissed him. — *Text. Verse 20.*

The readinesse of the Father to receiue his Sonne, is here noted; First, by his looking on him a farre off, *For when he was yet a great way off, his father saw him*. Secondly, by his running to him, while he was a farre off, *He had compassion, and ran*. Thirdly, by his kinde embracing of him, *He fell on his necke and kissed him*.

To begin with the first.

But when he was yet a great way, he saw him] Albeit this be put here in the last place, yet it is referred by most of our Expositors to the first time of his conuersion; for it was this looke that brought home this Prodigall. He saw him, and looked on him with the eyes of pittie, and by looking vpon him, infused into him the secret efficacie of his spirit, and pierced his heart with the beames of his grace, which so prenailed with him that it brought him to repentance, as it did with *Peter*, which made him to goe out and weepe bitterly for his sins, after he had thrice denied his Master. Thus they make it, as a cause of his conuersion. And taking it thus, this poynt will follow. — *Text.*

The conuersion of a sinner is from Gods free grace, Gods grace is the cause of it. Hence is it, that Christ saith, *No man commeth* — *Doctrine. Our conuersion is from Gods free grace.*

Iohn 6.44. *commeth vnto me, except the Father draw him.* Hereunto
Rom.9.6. also commeth the saying of the Apostle, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* Hence is it also, that the Church thus prayeth,
Cant.1.4. *Draw me, and we will runne after thee.* But most fully and clearely doth the Prophet *Ezechiel* set out the truth of this point, speaking (in the person of God) these words, *A*
Ezek.36.26.27 *new heart will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you a heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes.* See how the Prophet wholly disableth man from the worke of his conuersion, ascribing both the beginning and progresse thereof vnto the Lord.

Many pregnant examples might be brought, both of the Vnregenerate before their conuersion: as also of the Regenerate in their fals, after their conuersion, for the further confirming this point in hand. What dispositi-
Acts 9.1. on was there in the Apostle *Paul*, to further his conuersion? was he not breathing out threatnings and slaughters against the Disciples of Christ Iesus? and had he not procured a commission from the High-Priests, to binde all that were of that way? Did not God behold him a farre off? Did he not looke vpon him from the habitation of his dwelling? And did he not thus behold *Matthew* the Customer, *Zacheus* the Vsurer, *Mary*
Ephes.2.12. the sinner, and vs *Gentiles*, *When we were* (as the Apostle saith) *without hope and God in the world, being strangers from the couenant of promise, and aliens from the Common-wealth of Israel?* I could bring variety of examples, that would serue to strengthen the poynt, but I will remember you but of one more, and so hasten to the Vses, and that is of *Peter*; was not God faine to looke on him
Luk.22. a farre off before he repented? Hee had denied his Master once and wept not, yea twice, yet shed not a teare (though the Cocke had crowed.) And the third time hee denies him, yet weepes not vntill Christ beholds him,

him, and then (as the Text ſaith) he *wept bitterly*. Aſſuredly, if Chriſt had not caſt an eye on him, and beheld him with a gracious aſpect, had a thouſand ſeuerall perſons queſtioned with him about his Maſter, he would haue denied him a thouſand times. Thus a ſinner is like an Eccho, he cannot ſpeake firſt to God, but muſt anſwer a voice from God. Verſe 61.

The Reaſons.

And needs muſt this be ſo, becauſe *wee are dead in treſpaſſes and ſinnes*, as the Apoſtle ſaith, and as the Father of this Prodigall auoucheth of him; *dead*, not in a ſowne, but *dead*, ſtone-dead (as we ſay) and therefore haue no more power to ſtirre hand or foote, for the furthering of our owne conuerſion, then *Lazarus* had power to come out of the graue, before Chriſt called him. *Reaſon* 1. Epheſ. 2 1. Coloſ. 2, 13.

A ſecond Reaſon, why Gods grace is all in all in the worke of our conuerſion, may be this; That all matter of boaſting might be taken away, for we are very ready to aſcribe vnto our ſelues, that which of right belongs vnto the Lord: ſhould we haue any hand in the furtherance of it, we would ſoone fall a boaſting after this manner; yet in this am I beholding to my ſelfe; Thus farre I am a worker in my owne conuerſion; for this or that degree of it, may I thanke my ſelfe. And this is the reaſon that is giuen by the Apoſtle, *By grace you are ſaued* (ſaith he) *and that not of your ſelues: it is the gift of God.* If any now aske a reaſon, he giueth it in the next words: *Not of workes leaſt any man ſhould boaſt.* Thus haue we ſeene the Reaſons, now let vs heare the Vſes. *Reaſon* 2. Epheſ. 2. 8. Verſe 9.

And in the firſt place, this may ſerue for confutation, firſt, of the *Pellagians*, who affirme, that our good actions and cogitations proceed onely from free-will, and not from Gods ſpeciall grace. *Vſe* 1.

Secondly, it maketh againſt our *Semi-pellagians*, I meane the *Papiſts*, who are all for *Will*, little or nothing for *Iohn*, Gods grace; but (like *Salomons* whore) deuide that betwixt two, God and man, which of right

Voluntas humana non libertate gratiam, ſed gratia libertatẽ conſequitur. Auguſt.

belongeth onely vnto God. God onely (ſay they) perſwades the will, as a man his friend, to take a iourney, whereto he is vnwilling; but in the accompliſhing of any worke, God is onely an aſſiſtant, for man by his owne power worketh together with him. This is little better then blaſphemie thus to hold, that the will of man doth worke with Gods grace in any thing, that is good. True it is, as they are workes and actions, ſo they proceede from the will of man, but as they are good workes, ſo only are they workes of grace: For all actions of man may be diſtinguiſhed into three ſorts; ſome are *Naturall*, as to eate, drinke, walke, ſleepe, &c. Now moſt true it is, that in theſe and the like actions, man hath freedome of will, but yet ſo, as that he hath onely power to the doing but not to the well-doing; he is not able to doe any of theſe things to any good or godly end: he may vſe the meanes to obtaine faith and repentance: he may goe from place to place: he may enter into the Houſe of God, or not enter, heare the Word, or not heare it; for this is left to man, and put as it were into our hands; but it is to make vs without excuſe; for ſo to heare as that thereby our conuerſion might be wrought, is not in our power: It is the Lord that muſt firſt boare the eare.

Other kinde of actions are *Morall*; as all œconomicall, and Politicall duties. In theſe, man hath no free will of himſelfe, to chuſe the good, or refuſe the euill: to embrace the vertue, or decline the vice: but as he is wholly directed and gouerned by Gods Spirit. Laſtly, other actions are *Spirituall*: wherein we are to conſider man with a three-fold difference. Firſt, as he is before his conuerſion, where his will is altogether corrupt, inclining onely to that which is euill. Secondly, as he is in the very act of conuerſion, where in reſpect of the grace, which outwardly preuents him, his will is meerely paſſiue; and he is in the hands of God, euen as the clay in the hands of the potter, but yet in reſpect of the time, wherein his conuerſion is wrought, he is not like a ſtocke, but while he

Rom 9.21.

he is healed by the Holy Ghoſt, he is alſo actiue: In the very act of conuerſion, the will of man is not idle, nor without all motion and ſence, but it followeth the ſpirit of God, that draweth it far in one and the ſame moment, God mooueth and boweth the will, and cauſeth vs to be willing indeed; but yet ſo as all the efficacie of the worke is from the ſpirit of God; who of vnwilling, maketh vs willing: and maketh vs runne, who were before ſlow and dull. *Acti agimus.*

Thirdly, man is to be conſidered, as he is after his conuerſion: where, becauſe the grace of God beareth rule, there is a readineſſe to obey, as the Apoſtle ſheweth to the *Philippians, I am able to doe all things through Chriſt, who ſtrengtheneth mee.* So then we ſee the truth of this doctrine, how we haue no ability to cooperate (as they falſly teach) with the grace of God: freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace: For of our ſelues we are not ſufficient, as of our ſelues, to *thinke*, much leſſe to *ſpeake*; leſt of all, *to doe any good*: Indeed we will, but it is God that worketh in vs to will; we worke, but it is God that worketh in vs to worke, according to his good pleaſure. He it was that made *Aarons rod*, Firſt, *to bud* although it had no roote; Secondly, to *bloſſome*; Thirdly, to *bring forth ripe almonds, Num.* 17.8. So the Lord ſtirres vp *good motions* in our hearts, though there be no grace in vs at all; then he ſeconds theſe with *new deſires*; then after he cauſeth vs to bring forth *good fruit* of a reformed life. Thus both the *beginning, progreſſe*, and *end* of all good workes come from the Lord, and as the Lord promiſed, *Deut.* 11.12. *Mine eye ſhall bee vpon this land from the beginning of the yeare vnto the end thereof*; ſo vnleſſe *God* looke vpon *Man* from the beginning to the end of his Conuerſion, all is in vaine. Phil. 4.13. *Semper largitor eſt Deus, ſemper donatus, non mihi ſufficit, quòd ſemel donauit, niſi ſemper donauerit. Ierom. Epiſt.* 13. *part.* 1.

The ſecond Vſe is for our *Humiliation*. There is no goodneſſe nor aptneſſe in thee to that which is good: Why then ſhouldeſt thou be lift vp with any conceit of *Vſe* 2.

thy ſelfe? Oh, beware o' this boaſting! for whereof haſt thou to boaſt? Surely of nothing, but ſinne and miſery. Come not to God as proud Dames to their Husbands, bragging and boaſting of the goods they brought, (as the Papiſts would haue vs) no, doe not: the one is odious to man, the other more hatefull vnto God; vndoubtedly he that knoweth well his owne vntowardneſſe to that which is good, will neuer dare to thinke there is any thanke due vnto himſelfe for the furtherance of his owne conuerſion in the leaſt degree.

Vſe 3. Thirdly, Let it be for Exhortation to all ſuch as haue any tokens and ſignes of their true conuerſion, to aſcribe all the praiſe and glory thereof vnto the Lord. Say with *Dauid, Not vnto vs, O Lord, not vnto vs, but to thy name be the glory.* For it is of his mercy, not of thy deſeruing. Is there any difference now betwixt thee and a Reprobate? God found it not in thee, but did put it into thee; Thou art of the ſame nature with them; thou hadſt no more ability to worke out thy owne ſaluation, then they had. Thou ſeeſt many commit lewd prankes; ſome murder; others, whoredome, &c. Thou leaueſt, yea hateſt theſe things: What is the cauſe? ſurely Gods grace, and onely Gods grace. Giue glory therefore vnto God, praiſe his name, *yea let all that is within thee praiſe him.*

Pſal.125.1.

Pſal.103.1.

Vſe 4. Laſtly, this may ſerue for our Direction, deſire we to be ſaued? What ſhall we then doe but looke vp vnto him from whom ſaluation commeth? earneſtly deſire the aſſiſtance of his grace, for the effecting of the worke of our conuerſion, ſay and confeſſe with the Prophet *Ieremiah, O Lord, I know the way of man is not in himſelfe, neither is it in man to direct his ſteps.* Pray alſo with *Ephraim; Conuert thou mee, and I ſhall bee conuerted.* And with the Church, *Turne vs vnto thee, O Lord, and wee ſhall be turned, for it is God that muſt looſe the bands of thy necke, Oh captiue daughter of Sion, it is euen hee that muſt conuert*

Ier.10.23. Ier.31.18. Lam.5.21. Iſay 5.1. *Da Domine quod iubes, & iube quod vis. Aug. Soliloq. cap.18.*

uert thy ſoule. Pray, pray, with that Father, *Lord giue grace to doe what thou commandeſt, and then command what thou pleaſeſt*; otherwiſe there can be no good looked for in any of vs.

Other of our Expoſitors expound theſe words according to the method here propounded. And referre them to the after-times, and ſo make them as the fruit and effect. He did no ſooner begin to turne homewards, but his father lookes on him with the eyes of pitty and compaſſion; yea, and while he was yet a great way off, before he could confeſſe his fault, he runneth to meete him, and louingly imbraceth him.

Taking the words thus, they will affoord vs theſe good Leſſons; firſt, that

True Repentance is the readie way to obtaine Gods fauour: when he beginneth to turne, the father will beginne to runne, he wil ſoone imbrace him in the armes of his mercy; he will not turne away his face from him, but looke vpon him with the eyes of compaſſion. This the Lord teſtifyeth, ſaying, *If my people which are called by my name ſhall humble themſelues, and pray, and ſeeke my face, and turne from their wicked waies, then will I heare from heauen, and will forgiue their ſinne, and will heale their Land.* And thus in another place: *But if the wicked will turne from all his ſinnes that hee hath committed, and keepe all my Statutes, and doe that which is lawfull and right: hee ſhall ſurely liue, he ſhall not dye: all his tranſgreſſions that he hath committed, they ſhall not bee mentioned vnto him: In his righteouſneſſe that hee hath done, hee ſhall liue.* So the Prophet *Eſay*, after he had exhorted them to waſh and make themſelues cleane with godly ſorrow for ſinne, he telleth them, that *Though their ſinnes were as Scarlet, they ſhould bee made as white as Snow, and if they would conſent to obey, they ſhould eat of the good things of the Land.*

Doctrine 1. *True Repentance the ready way to obtaine Gods fauour.*

2 Chro. 7. 14.

Eſay 1. 18.

This may be further confirmed by the examples of the Iſraelites, *Manaſſes*, *Dauid*, and many others.

So then this is the onely way to obtaine mercy and forgiuenesse. And that first,

Reason 1. Because by repentance, sinne (which is the cause of diuision betwixt God and man) is now remoued, *Your sinnes* (saith the Prophet) *hath made a separation betweene you and your God.* This is the Partition-wall betwixt God and vs. Man, and Sinne (saith a Father) are two sundry things; destroy sinne which is man his worke, and God cannot but loue and embrace man as his owne worke.

Esay 59.2.

Reason 2. Secondly, True repentance is not without true faith, by which we are ingrafted into Christ: In and through whom wee are reconciled vnto God, as the Apostle saith.

Rom. 5.1.

Vse 1. If this be so, that repentance is the onely way to obtaine Gods fauour and loue; then miserable is the condition of those that are impenitent, and walke on in a course of sinne; Let these neuer hope of Gods fauour, so long as they take this course. The *Mercy-seat* was no longer then the *Arke*, *Exod.* 25.17. nor doth the fauour of God extend any further then the Couenant. Take notice of this, and let it terrifie thee that art impenitent; whose heart will not relent for thy former sinfull waies, who drinkest in iniquity like water; nay, like wine, freely and greedily, with pleasure and delight; with facility and ease, thou suckest downe and swalloweſt any kind of sin that is offered; who neuer as yet hath said so much as what *haue I done*, take notice of it; and if thou hast eares to heare, heare; thou art out of Gods fauour, and not in it. Oh that thou knewest thy wretched estate and condition: What rest canst thou haue, or what peace, so long as thou art not reconciled vnto God?

Vse 2. Let a Second Vse be for Exhortation to the impenitent, to seeke Gods fauour by this meanes, take that Councell which *Daniel* giueth to *Nebuchadnezzar*, *breake off thy sins by repentance, and thine iniquities by shewing mercy to the poore, that there may be a healing of thy error*, take

Dan. 4.27.

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a through notice, of the eſtate thou art now in; being no otherwiſe then a traytor out of his princes fauour; For ſo thou art in the eyes of the moſt high God. Come therefore as *Benhadads* ſeruants Came to *Ahab*, euen with an halter about thy necke, creeping and crouching before the throne of grace, throwing thy ſelfe downe before Gods footſtoole, in the humble and penitent acknowledgement and confeſſion of thy ſinnes: neuer thinke to haue God fauourable vnto thee, till thou thus commeſt with a bleeding heart, lamenting and bewailing thy offences paſt, and reſoluing on a new courſe for time to come. 1 King.20.32.

A Third Vſe of this may be for a Direction, vnto ſuch as formerly hauing had a ſence and feeling in their hearts of Gods loue and fauour towards them, yet by reaſon of ſome ſinne or other, haue now loſt all feeling of the ſame; See the courſe thou art to take, humble thy ſelfe before the Lord; confeſſe thy ſinne, lament and bewaile, that thou haſt depriued thy ſelfe of ſuch an ineſtimable Iewell: Take this courſe, and be not too too diſcouraged; for by this doing thou ſhalt recouer what thou formerly haſt loſt, and howeuer happily God will not preſently be found, yet aſſure thy ſelfe hee will at length returne and reuiue thee, and reſtore thee to the ioyes of his ſaluation. You know, that *Chriſt* looked vpon *Peter* after his repentance with the ſame familiarity, that he did before, though he had denied him and forſwore him; yea he ſhewed more kindneſſe to him, then to any of the Diſciples beſides; for he appeared firſt to him, after his reſurrection; and when hee did appeare to him, he was ſo farre from vpbraiding him with his ſin, that he Comforts him, and renewes his *Calling* to the *Apoſtleſhip*, and commits vnto him (aboue the reſt) the *feeding* of his *Lambs*. Now *God* is the ſame *God* ſtill as ready to forgiue, & ſhew mercy. *Vſe* 3. Pſal.51. Hoſea 6.1. 1 Cor.15.5. Iohn 21.15.

The laſt Vſe which I will make of this point, is for the Comfort of all true hearted mourners of *Zion*, let this be well conſidered of you, it will bee as marrow to your *Vſe* 4.

bones, and as the raine to the new mowne ground; For repentance is the onely way to procure Gods fauour; then thou that doſt daily mourne and confeſſe and bewaile thy ſinnes, aſſure thy ſelfe thou art highly in Gods fauour, aſſure thy ſelfe thou haſt it, and hauing it, what can bee wanting? Oh the comfort which that man hath that hath this aſſurance! this will releeue and reuiue a mans ſpirits, euen when the pangs of death are vpon him, and when the ſorrowes of the graue doe compaſſe him about. And this aſſurance maiſt thou haue who doeſt repent, it belongs vnto thee, refuſe not then that ioy that God doth offer.

Thus much for this firſt doctrine, now followes a Second, which is this:

Doctrine 2. The firſt motions of repentance, if true, are pleaſing to God.

The very firſt motions of repentance and beginnings of conuerſion, (if true and vnfeined) are acceptable vnto the Lord. For while the Sonne was *yet a farre off*, the Father had compaſſion; he had not yet come and fallen downe, and confeſſed, and yet the Father ſheweth mercy vnto him: So then we may ſafely make this concluſion; that the very firſt motion, the firſt ſtep we tread, and take homeward, is well pleaſing to God. For the further proofe of this poynt, conſider what *Dauid* ſaith, *I ſaid, I will confeſſe, and thou forgaueſt.* Where we ſee remiſſion did follow a purpoſe of confeſſion, it being ſound and ſincere; ſee the ſtory, 2 *Sam.* 12. 7. 13. Aſſoone as he beginneth to confeſſe God is ſo well pleaſed with it, that he doth preuent him ſaying, *Thy ſinne is put away thou ſhalt not die.*

Pſal. 35. 2.

Reaſon 1. The Reaſon of the former point may ſerue for this alſo, *viz.* Becauſe the firſt motion to repentance if true and vnfeined, is ioyned with ſome ſeed of ſauing faith, which be it neuer ſo ſmall or weake; though but as a graine of muſtard-ſeed; yet it makes a man partaker of Chriſt, in whom God is well pleaſed with vs.

Reaſon 2. A Second Reaſon may be; becauſe it is the worke of his owne bleſſed Spirit, which if he ſhould not reſpect, he ſhould then haue no regard to the worke of his owne hands.

hands. It is a ſparke from heauen, and kindled by his own ſpirit.

Thus then haue we ſeene the point proued, now let vs ſee it applied.

Vſe. And the Vſe ſhall be for comfort to weake Chriſtians, who are much diſcouraged with their weake proceedings in grace: they feele not their hearts ſo broken as they deſire: they deſire with all their hearts to turne vnto the Lord, to leaue ſinne, but ſtill they fall and that fowly: *The good they would doe they doe not, the euill they would not doe, that doe they daily.* Rom.7.19. Well is it thus? yet be not thou diſcouraged, for though thy repentance bee but in a beginning, yet if it be true, God will meete it with mercy. Thou ſaieſt thou deſireſt; is thy deſire true and vnfeined? doeſt thou deſire to walke ſo as that God may be glorified? doeſt thou expreſſe thy deſire by vſing of all good meanes? and is not thy deſire idle? and art thou content to doe any labour, and take any paines for the obtaining of grace? doeſt thou thirſt after it as the Hart doth after the riuers of water? if it be thus, aſſure thy ſelfe thy deſire is highly pleaſing vnto God, and moſt acceptable vnto him; the Lord he will not reiect it, nor thee in regard of it; *He deſpiſeth not the day of ſmall things, Zach.4.* Matth.12.20. *Hee will not breake the bruiſed reed, nor quench the ſmoaking flaxe; till he bring forth iudgement vnto victory.* He doth not contemne the leaſt meaſure of his owne grace he hath beſtowed on thee. Be it neuer ſo ſmall a quantity if true, it is his owne gift, *and his gifts are without repentance,* Rom.11.29. he cannot deſpiſe that which himſelfe hath giuen, neither take that away for euer, which he hath once beſtowed. Walke therefore boldly on, be not diſcouraged, thy creeping is acceptable to God, go on with comfort.

Text. *Andran*] Behold the readineſſe of this Father to receiue this his penitent childe, the one is not ſo willing to returne, as the other is ioyfull to receiue. The Father ſeeing of him comming, doth not ſtay vntill he commeth but ariſeth to meete him; yea and when he was a great way

way of ſo farre as he could ſee him; he goeth to meete him and ſtayeth not for his comming nigher. Hence learne:

Doctrine. *God is very ready to ſhew mercy to euery true penitent.* So ſaith the Prophet *Eſay.* *He is very ready to forgiue.* Thoſe titles giuen him for his name teſtifie as much. *The Lord, the Lord, Strong, Mercifull, and Gratious, &c.* Thoſe ſpeeches which he ſo often vſeth confirmeth this truth. *Why will ye die oh you houſe of Iſrael? I deſire not the death of him that dieth; Cauſe therefore one another to returne and liue. As I liue ſaith the Lord I deſire not the death of a ſinner: turne you, turne you from your euill waies, for why will you die oh houſe of Iſrael? O that my people would, &c.*

God is ready to ſhew mercy. Iſay 55.7. Exod.34.6.7. Ezek.18.31.32 Chap.33.11.

Theſe are the ſpeeches of *God* himſelfe, who ſpeakes as he meanes: the Manner, the faſhion, and the figure, of the ſpeeches, ſhew what an earneſt deſire he hath to doe vs good. Many ſuch expreſſions; expoſtulations; Interrogations; Options; and Wiſhes; we haue in Scripture, they are very frequent.

Further, for Confirmation, it will not be amiſſe to compare that paſſage, *Gen.*3.8. with this here; There *God* going to puniſh *Adam*, is ſaid onely to *Walke*, *They heard the voice of the Lord walking in the garden, &c.* He went a ſoft pace to that worke; but here you ſee in ſhewing mercy, he is ſaid to *Runne*: ſo that what *Danid* deliuers, *Pſal.*103.8. may be inferred, *he is ſlow to anger and plenteous in mercy*, and elſe-where, *Pſal.*116.5. *Gratious is the Lord and righteous, yea our God is mercifull.* Thence Saint *Ambroſe* notablie, *Bis miſerecordiam poſuit, ſemel iuſtitiam*; he ſaith *once* onely that *God is righteous*, but *twice* that he is *mercifull and gratious.*

Reaſon 1. The Reaſons are theſe. Firſt, becauſe man is the workmanſhip of Gods own hands, and therefore he is the more ready and willing to ſaue him: As an artificer is loath to ſpoyle what he hath made; though it doe diſpleaſe him, yet he tryeth all meanes to make it ſerue his turne, before he caſteth it away.

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Secondly, It is Gods nature to ſhew mercy: now we know, that naturall actions are not troubleſome to doe, but pleaſant and delightfull: how ready is the Beaſt to nouriſh her young? how willing is man to receiue his food, take his reſt, &c? becauſe it is his nature to be exerciſed in theſe actions: thus is the Lord as ready and taketh as much delight in ſhewing mercy to the penitent, becauſe he ſheweth and exerciſeth his own nature; therefore ſaith *Micah, mercy pleaſeth him*: And *Dauid* ſweetly, *The Lord is delighted in them that feare him, and attend vpon his mercy*: euen as though he reioyced much in hauing an occaſion offered of exerciſing his mercy towards thoſe that deſire it. *Reaſon 2.* Mich. 7. 8. 10. 18. Pſal. 147. 11.

A third Reaſon may be this; becauſe none might deſpaire of his mercy: he is ready to ſhew mercy, that by the example of ſuch as haue found mercy, others alſo might reſort and repaire vnto him for mercy in time of need. *For this cauſe I obtained mercy* (ſaith the Apoſtle) *that in me firſt Ieſus Chriſt might ſhew forth all long ſuffering for a patterne, vnto them which ſhould hereafter beleeue on him to life euerlaſting.* And thus ſaith *Dauid*: *For this ſhall euery one that is godly, pray vnto thee in a time when thou mayſt be found.* *Reaſ. 3.* 1 Tim. 1. 16. Pſal. 32. 6.

And laſtly, God is ready to receiue all true penitents to mercy, becauſe Chriſt Ieſus hath diſcharged their debt, and ſatisfied his iuſtice for their ſinnes. For *he was wounded for our tranſgreſſions, hee was bruiſed for our iniquities: the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.* *Reaſon 4.* Eſay 53. 5.

Is this ſo, that God is ready to forgiue euery true penitent, then let none lay the fault vpon God, if they periſh in their ſinnes, for God is ready and deſirous to forgiue, and doth often call vpon vs, to turne from our euill waies, that ſo we might not periſh. *Vſe.*

But if the Lord would not the deſtruction of the wicked, it could not be. *Obiect.*

This is well anſwered by one of the Fathers. God willeth, and willeth not the deſtruction of a ſinner, in a diuers *Anſw.*

uers ſence: he willeth not their deſtruction, as concerning
Hoſ.13.9. the deſert, for in that reſpect he ſaith, *Thy deſtruction is of thy ſelfe ob Iſrael.* But as it is the puniſhment of ſinne, and manifeſtation of the glory of his Iuſtice, ſo he willeth it. Accuſe not then God at any time, if any deſtruction happen vnto you, but lay the whole blame thereof where it ſhould be laid, viz. vpon your ſelues, whoſe hearts are hard, and will not repent.

Vſe 2. Secondly, Seeing this is ſo, that God is ready to ſhew mercy to euerie one that ſeekes it; let this bee as a ſpurre and goad in our ſides, to make vs turne vnto him, and ſeeke for mercy at his hands: he will not be wanting to thee, if thou beeſt not wanting to thy ſelfe; If there be not wanting one to aske, there will not be wanting one to heare: let there be a repentant offender, and there will be a
2 Sam.12.13. gracious forgiuer: ſay but with *Dauid* in the truth of thy heart, *I haue ſinned*, and thou ſhalt ſoone heare the Lord make anſwer, *The Lord hath done away thy ſin.*

Obiect. Oh but my ſinnes are many and great, and indeed ſo hideous and horrible, as that I neither haue nor can haue any hope of obtaining mercy.

Anſw. Are thy ſinnes many? then thou haſt not need to increaſe them, and make them more, but to leſſen them by Repentance: For thee to ſay, they are more then can be forgiuen, is a greater ſinne againſt God, then the committing of thoſe ſinnes, that lie ſo heauie vpon thy conſcience. For firſt, thou doeſt derogate from the power of God, and accuſeſt him of impotencie and weakeneſſe: doth not he cut ſhort the Princes power and mercy, that ſhall ſay, hee can pardon leſſer offences, but not treaſon and rebellion? And doth not he in like ſort ſhrinke vp the ſinewes of Gods mercy, that ſaith, he can pardon onely ſmaller ſinnes, but not ſuch as are of a larger ſize? Againe, what doeſt thou but giue his Maieſtie the lye? For he ſaith, he will extend his mercy vnto all that come
Ezek.36.25. vnto him; and promiſeth to cleanſe vs from all our filthineſſe. But thou replyeſt, No, he will not extend it vnto me,

me, neither will he cleanſe me from all my ſinnes: Now is not this to contradict the Lord, in not giuing credit to his Word and Promiſes? Wherefore, though you haue ſinned greatly, yet deſpaire not of Gods mercy and grace, nothing can be too hard for him that is omnipotent; whoſe mercy is aboue all his workes, and therefore farre aboue our ſinfull workes, be they neuer ſo many. Remember, his promiſes are made indefinitely to all that repent and turne, no matter what they haue beene; though *Publicans*, or *Harlots*, *Sodomites*, or *Gomorreans*, exclude not thy ſelfe, for God doth not exclude thee. Should a Prince ſend forth his pardon to a company of traitors, and except none; and if one amongſt the reſt ſhould thus ſay, this concernes not me, becauſe I haue beene ſo great an offender, therefore I will ſtill ſtand in doubt of my Princes fauour, and ſuſpect his word; would not euery one accuſe this man of folly, and vnthankefulneſſe? Thus doeſt thou, who doſt ſtill ſtand in doubt of pardon for thy ſinne, though the Lord hath ſent forth a generall pardon for thee, and all others that doe truely repent: Doe not thus diſhonour God, and wrong thy owne ſoule, thou canſt not want mercy, if thou doeſt truely ſeeke it. Call to mind the dayes of old; ſearch and ſee if euer thou canſt find an example of any one from the beginning of the world to this preſent houre, (were their ſinnes neuer ſo hainous or innumerable) who haue not found mercy vpon their Repentance and turning. *Rahab* an *Harlot*; *Abraham* (by all likelihood) an *Idolater*: *Paul* a *Perſecutor*: *Matthew* an *Extortioner*: *Zacheus* a *Vſurer*: euen theſe profeſſed ſinners, vpon their Repentance, obtained mercy. And doe we not read, how many of thoſe *Iewes*, who beate and buffeted the Sonne of God, who mocked him, reuiled him, and preferred a wicked murtherer before him; and laſtly, in moſt ignominious ſort crucified and killed him, were conuerted to the number of three thouſand of them at one Sermon; and had their ſinnes pardoned and remitted? Who can

deſpaire

despaire to obtaine pardon of his sinnes, when they doe but remember, that they who bathed their hands in the bloud of the Sonne of God, should haue their soules bathed with it, and that they should haue their sinnes washed away with that bloud which they shed? Take notice of one example more, and it is that of *Manasse*, whom the Scripture makes knowne to haue beene a horrible Idolater, (sacrificing his own children vnto his Idols) a notable Witch, a wicked Sorcerer, a bloudy Murtherer of Gods Saints and Prophets; insomuch, that he filled Ierusalem, from one end to the other, with innocent bloud: yet this transcendent-sinning King, found fauour and mercy at Gods hands.

1. King 21. Vers. 3. 4. 5. 6.

Ver. 16.

2. Chro. 33. 12.

Now is not this and the other examples written for our learning, to assure vs of the like fauour, if we bring the like repentance? Feare not then, though thy sinnes be many, yet Gods mercies are aboue thy sinnes. It is impossible for thee to commit more, then he can remit and forgiue. You know the Sunne euery day giueth light, so that men and other creatures partake thereof; yet neither hath it, nor we the lesse: so though thousands from one end of the earth to the other, flocke to the receiuing of mercy, yet God hath store, and the Fountaine is aboue our thirst. If you thinke your condition be such, and that your sinnes are so fowle, and many, as that though others haue beene forgiuen, yet you cannot conceiue how you should; it passeth your thoughts or imagination, that you should find grace, remember that *his thoughts are not as our thoughts:* that is *Nature* in him, which is but a *Quality* in vs; And that, as his *Nature*, so his *Operations* are aboue the *Creatures*: Besides, forget not that his mercy is as large as any other *Attribute*: he is *infinite in mercy*, as well as in *Iustice* and in *Power*; It hath no limits; and if it haue no limits, then the matter is not much, how great thy sins are. Consider of these two Metaphors in Scripture. The first *Mic. 7. 19. He will cast all our sinnes into the depths of the Sea*; Now the sea ouerflowes *mountaines* as well as *molehils*:

Fons vincit sitientem.

Isa. 55.

hils: *great Rocks* are couered by it. The second, *Isa.* 44. 22. *He will put away our sinnes like a mist or thicke cloud*, Gods mercy (like the Sun) shall dissolue them, be they neuer so great. I confesse indeed, there is an vnpardonable sinne, that shall neuer be forgiuen, neither in this life, nor in that which is to come: but the reason is, not because God cannot forgiue it; but because such as haue committed it, cannot relent, nor repent of it; they are gone so farre, that they can neuer turne backe, as the Author to the Hebrewes sheweth. Mat. 12. 32. Mar 3. 28, 29. 1. Ioh. 5. 16. Heb. 6. 4 5. 6.

Ob. This sinne I feare I haue committed, therefore I am out of hope: Indeed God is ready to shew mercy, but there is none for me.

Answ. Dost thou feare it? Then I dare pronounce peace to thy soule, thou hast not committed it; neither canst thou commit it, so long as thou thus feareſt: for such as doe commit this sinne, doe it to despite the Spirit of grace, and count the bloud of the couenant as an vnholy thing: They are not afraid of it, but (rather) boast of it, glorie in it, and liue and die in it. And therefore be not thou discouraged from seeking to the Lord; God hath mercy in store for thee, yea euen for thee, if thou becommest penitent, be thou what thou wilt be. But if thou resolueſt to lye still snorting in sinne, then let me tell thee, that as there is no sinne be it neuer so great, but vpon thy repentance shall be forgiuen; so there is no sinne be it neuer so small, that thou hast committed, but (without repentance) will be thy damnation. Be wise therefore, and make a good choice, for this day I haue set before thee life and death; at thy choice be it. *Answ.* *Such as feare they haue sinned against the Holy Ghost, haue not.* Heb. 10. 29.

Vse 3. The last vse may serue for *Imitation*. Let vs be like to our heauenly Father; and be as ready to forgiue others who haue offended vs; as God is to forgiue vs who haue and do daily offend him. It may be some haue offered thee wrong, yea great wrong; yet must thou forgiue, and that readily: Why is there then so much suing and intreating, and begging for reconciliation before pardon be obtained.

tained. Remember, God is more gracious vnto thee, and oughteſt not thou to be ſo vnto thy brother?

Doctrine. *God is more ready to ſhew mercy, then we are to receiue it.*

Further, in that we here find the ſonne comming to confeſſe, and the father running to forgiue: Hence learne we: *God is more ready to ſhew mercy, then penitent ſinners are to ſue for mercy*; the one comes ſoftly, the other ſwiftly: the Father was the forwarder of the two. An excellent place to proue this, is that of the Prophet *Eſay*: *Before they call, I will anſwer: and whiles they ſpeake, I will heare.* God will not ſtay vntill they do call, but *before they call*, he he will grant them their deſire. And ſo in the firſt verſe of that Chapter, *I was found of them that ſought me not.* Hereto tends that of the Prophet in another place; *He ſtandeth waiting that he may haue mercy on vs, and be gracious vnto vs, Iſa.30.18.*

Eſa.65.24.

Verſ.1.

Vſe 1.

Vſe. Take notice then of Gods wonderfull loue, who albeit he be the party that is offended, yet is more ready to forgiue, then we to ſeeke or to begge pardon: *My thoughts are not your thoughts, neither are my waies your waies, ſaith the Lord.* It is moſt true indeed, for of how ſtiffe, ſtubborne, implacable a diſpoſition are we of? Haue we once conceiued a diſpleaſure againſt any, how hardly are we reconciled! Nay, though they ſue, and ſeeke vnto vs, yet how hardly are we brought, euer to receiue him to loue and fauour againe within our hearts? So cloſe doth wrong and iniurie ſticke vnto vs. But as for God, behold his goodneſſe, who (albeit he be daily prouoked by our ſinnes) is ready to forgiue, and doth ſeeke vnto vs to be reconciled, being more ready to pardon, then we to begge it. Oh that we were *followers of God herein, like good children!*

Eſay 55.8.

Epheſ.5.1.

Vſe 2.

Secondly, let this ſerue to increaſe our boldneſſe in comming to the Lord; thou canſt not be ſo forward to come, as God is to meet: ſo ready to craue pardon, as he is to forgiue. When *he prepares the heart to ſeeke, he will cauſe his eare to heare:* he cannot find in his heart to be long from vs, but will readily meet vs in his owne wayes. To end this

Pſal.10.17.

Vſe,

Vse, I commend to your consideration that sweet saying of S. Bernard: *It seemeth* (saith he) *longer to God to giue the pardon of sinnes, then it doth to a sinner to receiue it: For the mercifull God doth make haste to absolue a sinner from the torment of his conscience, as hauing more compassion of a poore wretch, then he hath of himselfe.* He then that is so ready to receiue vs, and shew vs mercy, will neuer put vs off, when we come vnto him, and beg it at his hands.

Tardius videtur Deo veniam peccatori dedisse, quam illi accepisse. Sic enim, &c. De Consc. ædif. cap. 38.

But now haply some will obiect against this truth, and say; I haue often sought to God for mercy with many a teare and groane, and yet I haue not found: yea and other of Gods children, as *Moses, Dauid, Paul*, &c. haue prayed and not beene heard.

Ob.

To this I answer; It may be thou hast sought for such things as God knoweth to be vnfit for thee, tending rather to thy hurt then good: If so, then God is found in mercy; in with-holding from thee that which thou desirest; and is more ready to shew mercy then thou to seek it; for thou seekest not mercy, but thine owne misery: God therefore giueth mercy beyond thy desire.

Answ. 1.

Secondly, God may for a time delay to giue thee what thou seekest, that it may be a mercy; for hadst thou what thou desirest at the very instant, it might tend to thy hurt, or else not be respected as it should. Did God see thee fit to receiue, thou shouldest not want thy desire one houre. In this also is God more ready to shew mercy, then thou to seeke.

Answ. 2.

Or thirdly, Thou art heard in a better kind, and so was *Paul* and *Moses*, and the rest of Gods seruants, with whom God dealt by way of exchange; keeping from them what they begged, and giuing vnto them a better blessing. If then God giue not that particular thou askest, but some thing better then it, for it; (whether it be *Patience, Strength, Exercise, or increase of Grace*) thou canst not say but God is found; and is as ready, nay more readie to shew mercie, then thou to sue for it at his hands. Let vs then beleiue, remember, and apply this point

Answ. 3.

for our endleſſe and euerlaſting comfort: And beware of ſucking poiſon out of this ſweet and bleſſed flower, *Deut.* 29.19.20.

Text. *He fell on his necke and kiſſed him.*] Here is a ioyfull meeting, betwixt ſo good a father and ſo bad a ſonne: *Mercy* and *Truth* are met, and each of them kiſſe the other: here is *Truth* in the Prodigall, for he diſſembled not; and *Mercy* in the Father, *He fell on his necke*, &c.

By theſe circumſtances, the heat and fire of his affections is declared, and his entire loue vnto his ſonne expreſſed, for a kiſſe hath euer beene as a pledge and pawne of kindneſſe, which is profeſſed by it. By this ceremony or rite, they did expreſſe their loue in the time of the Primitiue Church one to another, which ceremony continued till the dayes of *Iuſtin Martyr* in cuſtomary vſe, before their approching to the Lords Table; thereby to teſtifie their hearty reconcilement each to other; this was called a holy kiſſe. It is a ceremony alſo of ciuility, and hath beene and is ſtill in vſe. Thus *Ioſeph* bleſſed his brethren, *and fell vpon their necks and kiſſed them*, &c. When *Iudas* the traitor ſtudied with himſelfe what courſe might be the beſt to bring Chriſt to his death, he could deuiſe not a more ſubtill ſhift then vnder a kiſſe (a pretence of kindneſſe) to couer his villanie: When the Church in the Canticles ſueth to her Spouſe, to ſhew his loue vnto her, ſhe intreateth him to kiſſe her with *the kiſſes of his mouth, viz.* that he would manifeſt his loue and affection vnto her, by manifeſt and good tokens. Thus the father kiſſeth his penitent child, thereby to ſeale and confirme his loue and good will towards him, that he might make no doubt thereof. So then, in that the father doth thus manifeſt and declare his loue and good will to his ſonne, after his comming into his preſence; hence let vs learne this Leſſon.

Iuſtin. Mart. Apolog. 2.

1. Theſ 5.26. Gen 45. Ruth 1.9.

Cant. 1.

Doctrine. *God doth not onely loue his children, but he will make it manifeſt by ſignes and tokens that he loueth them.* Rom 5.5.

God will manifeſt and make knowne his loue vnto his children, by euident ſignes and tokens vpon their conuerſion and turning to him. God doth not onely inwardly affect and loue

loue his elected children that belong vnto him, but he will also haue them resolued of this his loue and kindnesse, and will in due time make manifest the same by euident signes and tokens, that they may not doubt of it: *The loue of God is shed abroad in our hearts*, (saith the Apostle) that is, the sense and feeling of it, is shed and powred forth into vs, that we might not doubt of it, but be fully perswaded and assured thereof. And a little after he saith, *God commendeth*, (that is, maketh knowne) *his loue towards vs, in that (while we were yet sinners) Christ died for vs.* Hence it is that God sendeth his spirit, to witnesse with our spirits, *Rom.*8.16. And giueth vs a *white stone, and in that stone a new name, Reu.* 3.17. Whereby is meant some secret loue-token, vnto the soule (for *no man knoweth it saue he that receiueth it*) whereby it may rest assured of the vnspeakable loue and fauour of God, and freedome from condemnation. Vers.8.

And were it not so, how could we be affected with it? what is it for a blind man to know that the Sun is a most glorious bright creature, when he himselfe doth not see it? so what is it for a man to know there is much loue hid in God, except he haue some sense and feeling of it? That precious ointment which the woman powred vpon Christs head, gaue no sauour while it was shut vp in the box, but being shed and powred out, it did then yeeld a most sweet sent vnto all that were in the roome: so the loue of God (while it is, as it were, shut vp in Gods decree, and not felt of the Elect, hath not that sauour with it; but when they once come to haue a taste of it, then it is as an ointment powred forth, which doth exceedingly and plentifully refresh their hearts and soules. *Reason.* Mat.26.7.

Vpon this that hath beene said, some may demand; whether Gods Elect, being yet vncalled, are within the compasse of Gods loue? for so much doth the point seeme to imply. *Quest. Whether Gods Elect, as yet vncalled, are within the compasse of Gods loue.*

I answer, They are: God doth loue his Elect, though for the present they be vncalled, as the Apostle doth mani- *Answ.*

festly declare in the place before quoted, *Rom.*5.8. where he sheweth, that God setteth forth his loue, and makes it knowne to them, that he loued them, euen while *they were yet sinners.* So then (in regard of election) they are beloued of God, being yet vncalled: though indeed, not with that degree of loue it pleaseth him to vouchsafe to them after their calling.

Now to the Vses.

Vse 1. And first is this so, that God doth not onely loue, and inwardly *effect his children*, but doth also manifest the same by signes and tokens, that they may be out of doubt thereof? Then this may serue to confute that doctrine of the Church of Rome, who hold that no man can be certainely assured of the loue and fauour of God, he may hope well, and so forth: But no man can haue any assured confidence. What is this, but a racke and torment to weake consciences? What doth this, but extinguish the truth and sincerity, both of faith and loue towards God? What fruit bringeth this, but impatiency in time of trouble and persecution, and indeed maketh a way for desperation of Gods mercy. Away then with this vnsetled doubting, with this vncomfortable doctrine and false opinion, which is contrary to Gods truth, and Saints profession, who haue had the sense of Gods loue, and reioyced therein, euen in their extreamest affliction, in the flames of fire, and depth of darksome dungeons.

Acts 5 41. Rom.8.38. Gal.2 20.

Vse 2. Secondly, let this stirre vp euery one of vs to a diligent examination of our selues, whether God hath as yet kissed vs *with the kisses of his mouth*, whether he hath as yet manifested his loue vnto vs by signes and tokens. For, till we haue assurance hereof, what comfort can wee haue? How doe we know whether we be of the number of Elect, or of the reprobate? Striue therefore to be assured hereof, examine thy selfe diligently, that thou maist be assured. And forasmuch as wee are very ready to deceiue our selues in this matter, thinking we are highly in Gods fauour, when it is not so; be therefore the more

carefull

carefull in thy triall, neuer giue ouer, vntill thou canst say, I finde this and this signe, whereby I know the Lord loues me.

Quest. But how may I come to a knowledge of this? And by what signes may I haue some assurance hereof?

Answ. Know, that whom God loues with this speciall loue, to them he giues of his spirit, whereby they are sanctified, *The loue of God is shed abroad in our hearts by the Holy Ghost, which is giuen vs*, saith the Apostle. So then, this gift of the Spirit is an euident token of Gods speciall loue. If any now demand, how they shall know whether they haue the Spirit of God within them? I answer, as a woman knoweth her selfe to be with childe, by the stirring of it; the Spirit will soone be felt and perceiued where it is; for it is alwaies operatiue, it hath such workings, as cannot be hidden.

Signes of Gods speciall loue.
The first signe.
The giuing of the Spirit.
Rom. 5. 5.
How a man may know he hath the Spirit.

First, inwardly, enlightning the minde, sanctifying the affections, enclining the will, and the like.

1. By the inward working of it.

Then outwardly, framing and fashioning the outward man vnto all conformity, with the Law of God, both in word and deed. It causeth the words to be sauory, seasoned with salt, and to bee such as may administer grace to the hearers: It driueth corrupt communication out of mens mouthes, as Christ did the buyers and sellers out of the Temple. It also causeth mens works and deeds, in some measure, to be conformable to Gods most blessed will, making them to leaue what God doth forbid, and readily to do what God doth command.

2. By the outward.
Col. 4. 6.

Iohn 2.

Easily then may it be knowne where Gods Spirit is, if men would take some paines in examining themselues. In buying of some vessell, men will looke both on the inside and out-side, and see it be sound; Doe so by thy selfe, looke first into thy in-side, see if thy minde be enlightned, thy affections sanctified. Then view well the out-side, see if thy waies be reformed: If it bee thus, then surely God hath manifested his loue vnto thee, thou art on a good ground, stand sure. But this marke is some-

what generall, and therefore we will come to others.

The second signe, is loue of God. 1. Ioh. 4. 19. Amor Dei amorem animæ parit, nec dubitet se amari qui amat.

If the Lord loue thee, then thou doſt loue him againe. This Saint *Iohn* doth confirme, *We loue him, becauſe he loued vs firſt.* For, as the cold ſtone, being warmed by the Sun-beames, reflecteth againe ſome of the heat which it receiued. So our cold hearts, being ſtricken with an apprehenſion of Gods loue, begins to ſend forth ſome ſparke of loue againe. The Lords loue muſt firſt heat my heart, before I can reflect my affection vpon him. Examine then what loue thou beareſt towards God, try whether it bee found; for certainly, if thou loueſt him, thou art beloued of him. I know it is thought to be a common thing, and eaſie to loue the Lord, and he is a wretch, and vnworthy to liue, that loues not his Maker. But let euery one beware, leaſt the wretch be found in his owne boſome: For it is not ſo common a thing to loue the Lord, as the world takes it to be; All that ſay they loue him, do not loue him; many will loue him with their tongues, that hate him in their ſoules. Be thou therefore of a good ground, try thy loue by the fruits and effects, and for thy better helpe, I will touch a few.

Tace lingua, loquere vita.

Signes of our loue of God.

The firſt ſigne.

Mat. 10. 37. Pſal. 63. 3. Phil. 3. 9.

First, if thou loueſt God truly, thou doeſt eſteeme him and his fauour aboue all things in the world beſides; counting *his louing kindneſſe better vnto thee then life*, and the ſignes of his fauour thy greateſt ioy. *All things ſhall be counted but as droſſe and dung in compariſon of it.*

The ſecond ſigne of loue to God.

Pſal. 26. 8.

Secondly, if thou loueſt God, thou wilt then delight in his preſence; For the nature of true loue is ſuch, that it earneſtly deſireth the preſence of the party which is beloued: Thou wilt *loue his houſe, and the place where his honour dwelleth.* Thou wilt haue frequent recourſe to thoſe meanes, by which the Lord is pleaſed to conuerſe with his children, whether *Publike*, as to the hearing of the Word, and receiuing of the Sacraments. Or *Priuate*, as reading, ſinging, &c. taking all occaſions to ſpeake vnto him, by *prayer* and priuate *meditation*: yea, thou wilt haue an ardent deſire *to be diſſolued, that thou maiſt be with Chriſt*:

Phil. 1. 23.

and

and *to be absent from the body, that thou mightest be present with the Lord.* 2. Cor. 5. 8.

Thirdly, thy loue to God may be tried by thy hatred of them that hate him, and hating of that which he hateth. Thus stood that *sweet singer of Israel* affected; *Do not I hate them, O Lord that hate thee? and am not I grieued with those that rise vp against thee? I hate them with perfect hatred, I count them mine enemies.* *The third signe of loue to God.* Psal. 139. 21. Vers. 22.

Fourthly, our loue to God may be tried by our readinesse in obeying of his commands, loue can hardly deny any worke, which the party beloued doth enioyne: loth we are to deny to do any thing for those whom we entirely affect: *He that hath my commandements, and keepeth them, he it is that loueth me,* (saith our Sauiour.) *This is the loue of God, that we keepe his commandements, and his commandements are not grieuous,* (saith that beloued Disciple.) So then where there is loue, there is obedience, yea willing and chearefull obedience, *His commandements will not be grieuous*: yea, vniuersall, ready, and chearefull obedience, *his commandements*, not *commandement*, readily will we obey; not one, but all. *The fourth signe of true loue to God.* Ioh. 14. 21. 1. Ioh. 5. 3.

Fiftly, it may be tried by our willingnesse and ioyfulnesse in suffering for his sake: Loue will *endure much, and suffer long.* It made *Iacob* serue seuen yeares of hard seruice for *Rachels* sake, which seemed vnto him but a short time. So for the loue that *Sechem* did beare to *Dinah*, he was contented to suffer the cutting of his flesh, though (vndoubtedly) it were painfull and troublesome vnto him. This caused the Apostle to *reioyce in tribulations*: *That they were counted worthy to suffer shame for his name.* Thus *Peter* must proue that he loues Christ, by being willing to be caried, whither naturally he would not, for the confirmation of the truth. *The fift signe of our loue to God.* Gen. 29. 20. Gen. 34. 19. Rom. 5. 3. Acts 5. 41. Iohn 21. 19.

Sixtly and laftly, if thou loueſt God, thou wilt haue an earnest desire to be like him in holinesse; that child that loueth his father, is very desirous to tread in the steps of his father. Thus is it with him that loueth God, *The sixt signe.*

hee will endeauour, *as hee is, so to bee in the world.*

By these maist thou easily discouer the truth of thy loue towards God. Fall then to thy search, and see thou follow thy inquiry close, and neuer rest vntill thou find the so named marks to be in thee; for, till then, thou canst haue no assurance (pretend what thou wilt) either that thou lou'st God, or art beloued of him: but if thou findest them, thou maist then conclude thou loueſt him, and as certainly conclude thou art beloued of him; for had not he first loued me, I could not loue him as I do.

The third signe of Gods loue to vs.

Another signe, whereby thou maist know, whether God loues thee, is, *the loue of our brethren*: for thus saith S. *Paul, ye being rooted and grounded in loue,* viz. *towards our brethren, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. And to know the loue of Christ, which passeth knowledge.* Thus by the louing of the one, we may attaine to the knowledge of the loue of the other. This note S. *Iohn* also giueth; *We haue knowne and beleiued* (saith he) *the loue that God hath to vs: God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.* If then we truly loue the brethren, we may know and beleiue, that God loueth vs. It is remarkable, that amongst all the Pen-men of holy *Scripture*, none speaketh more of loue then S. *Iohn* doth, and amongst all the Disciples that Christ had, there was none that was more beloued, then he was; who is therefore termed, *the beloued Disciple*; the Disciple whom Christ loued aboue the rest. Certaine it is, he whom God doth most loue, is a carefull practiser of loue to others. See then what loue thou beareſt towards the children of God, for according as thy loue is towards them, so (assure thy selfe) is the loue of God towards thee: And hereby doth he manifest his loue towards vs, in giuing of vs grace, to loue his children.

Ephes. 3. 17. Verse 18. Verse 19.

1. Ioh. 4. 16.

Ioh. 13. 23.

Signes of true loue to the brethren.

Now, forasmuch as many deceiue themselues in this point also, perswading themselues, they truly loue Gods children, when it is nothing so; let euery one of vs try our loue, by these few rules.

First,

First, if thou loueſt Gods Saints in truth, thou principally reſpecteſt them for the gifts and graces of God that are in them, and not for carnall ends and by-reſpects: (as becauſe they are friendly, courteous, kind; or for that thou hopeſt to receiue ſome good from them.) It is for the truths ſake, that thou loueſt them beſt, as *Iohn* did the *Elect Lady*, and godly *Gaius*.

First ſigne. If we loue them eſpecially for their graces. 1. Ioh. 5. 1. 2. Ioh. 1. 1. 3. Ioh. 1.

Secondly, if thou loueſt them in truth, thou ſhalt find and feele the affections of thy ſoule kindled towards them, vpon any good report thou heareſt of them, for their *faith, zeale, patience, obedience*, and other ſuch like graces, albeit thou neuer kneweſt them, or hadſt any dealing with them.

Second ſigne. If we loue them for the good report, &c. 3. Ioh 3. 4.

Thirdly, thou wilt then delight in their fellowſhip and company, counting them the onely bleſſed companions of this life: Thou wilt then ſay with that kingly Prophet, *As for the Saints that are in the earth, and the excellent, in them is all my delight.* Thou wilt reioyce to receiue ſuch into thy houſe and family, and to enter into affinity with ſuch by mariage.

Third ſigne. If we delight in their fellowſhip. Pſal. 16. 3. 3. Ioh. 8.

Fourthly, if thy loue be ſound, then it is large and totall, reaching not only vnto one, but vnto all, thou wilt loue the poore as well as the rich, and one as well as another; thou wilt not *haue the glorious faith of Chriſt in reſpect of perſons*; ſeeing there is the ſame reaſon and ground of loue in one, as in another. I deny not, but there may be different degrees of loue; one may be loued more then another is, but yet there will be loue ſhewed and expreſſed towards all. If it be true, it will be extended towards euery Saint of the moſt high God, be his outward condition what it will be. Thus was it with *Dauid, his delight was in the Saints*: he ſpeaks indefinitely, not in one, but in all. For this the Apoſtle doth commend the *Epheſians* and *Coloſſians*, in that their loue was not partiall, but reached towards all the Saints, as well as vnto any. Such therfore as pretend loue to one and not vnto another, let their pretence be what it will, let them profeſſe and ſay, they loue them for the truth; yet

Fourth ſigne. If we loue euery one as well as any one. Iam 2. 1.

Pſal. 16. 3.

Eph. 1. 15. Col. 1. 4.

yet they doe but deceiue themselues, for their loue is not sound, but grounded on some by-respect, and for some carnal end: It may be they loue them for their gifts, but not for their graces, I dare say. For, it is impossible to loue a Saint as a Saint, but we must loue euery Saint. Thus may we try the soundnesse of our loue towards Gods children, which if vpon examination, we find to be true, then may we make this as a sure signe and manifest token of Gods loue to vs; for loue them, and be beloued of him. More signes might be brought, whereby a Christian may assuredly know, whether God hath as yet *kissed him with the kisses of his mouth*; but these are enough (and I desire not to say all I can, but enough) to make this knowne vnto vs: take then some paines in examination, and it will straight way appeare. Desirest thou to know whether God doth loue thee, and wouldst thou be assured of the Lords affection towards thee? then answer me to these few interrogatories, and thou shalt haue thy desire. And first I demand, whether the blessed spirit of God hath been (as yet) shed abroad in thy heart? doth it stirre, is it working? hath it enlightened thy mind? and sanctified thy soule? Hath it wrought a change and alteration in thy course and cariage? Againe, findest thou thy heart enflamed with a loue towards God? Insomuch, that thou esteemest him and his fauour before all things in the world? Dost thou delight in his presence, still hauing recourse vnto him, by those blessed meanes, both publike and priuate, by which he is pleased to conuerse with men? And art thou desirous to go vnto him? Canst thou say with the Spouse, *Come, euen come Lord Iesus come quickly?* Reu. 22. 17. 20. Againe, tell me, art thou desirous to please him, and obey him? Art thou ready with *Abraham*, to leaue thy owne Countrey, and to go whither he shall please to send thee? And art thou willing to suffer any trouble for his sake? Couldest thou be content to suffer the spoiling of thy goods? the losse of liberty, yea, and of life, (if need should require) that he might thereby be glorified? Moreouer, is it the desire of thy soule to be conformable vnto him in holinesse

holineſſe and purity? Doeſt thou loue, what he loues? and hateſt thou what he hates? And laboureſt thou to be perfect, *euen as he is perfect*? Surely, if it be thus, thy eſtate is good, thou loueſt God, and he thee. But proceed we yet further in this ſearch, (for a good thing cannot be made too ſure) and tell me, loueſt thou Gods Saints and ſeruants, and that truely and entirely? Is not thy loue grounded on ſome carnall end? is it not ſome by-reſpect that cauſeth it? Is it for their piety and godlineſſe, thou ſo much affecteſt them? Doth the very report thou heareſt made of them, for their vertues, enkindle loue in thy heart, albeit thou haſt had no knowledge of them, nor dealing with them? And doeſt thou eſteeme of theſe as the onely excellent ones vpon the earth, chuſing them for thy beſt companions, receiuing them into thy ſociety? And is thy loue totall, to all as well as vnto any? Loueſt thou euery Saint aſwell as any Saint? Is thy affection towards the poore, as well as to the rich? is thy heart vpon them in aduerſity, as well as in proſperity? If it be thus with thee, thou then loueſt Gods Saints indeed with a loue vnfained, and (vndoubtedly) art beloued of him, who is the father of them. But if thou beeſt wholly void of theſe things, thy loue is no true loue, but ſuch a loue as may bee found in any vnregenerated perſon.

Thus by a diligent examination of your ſelues, you may ſoone determine, and alſo ſoundly; whether God hath manifeſted his loue towards thee. Thou needeſt not aſcend on high, into Gods ſecret Councell, to enquire there, whether thou art beloued of God or not; enter into thine owne heart, and ſee whether with a good conſcience thou canſt ſay with *Dauid*, *I loue the Lord*, and with *Peter*, Lord *thou knowest that I loue thee*. See that thou haſt to ſhew ſome loue-tokens from God, *Faith* and *Repentance*, &c. as *Thamar* had *Iudah's ſtaffe* and *ſignet*, that thou mayſt ſay in a holy boldneſſe, *whoſe are theſe?* who will lay lace on a rotten ragge, or ſet a gilli-flowre on a dunghill? If God hath giuen thee the graces of his *ſanctifying ſpirit*, aſſuredly

assuredly he loues thee. Spend some time therefore in this matter, it will not be time mispent, but redeemed, much benefit will redound to vs by our paines thus bestowed: for the surer ground thou art of, the more comfort thou wilt haue: and without doubt many of Gods children deprive themselues of much comfort, for want of a daily examination of themselues, by these and the like notes; and oftentimes fall into doubting of Gods loue and fauour, which in time prooueth pernicious to their soules.

Vse 3. A third Vse of this poynt, may be for reproofe of such as brag and boast of Gods loue towards them, yet haue not beene thus *kissed* by him, they haue not as yet his loue manifested vnto them by the former signes and tokens. As for temporall blessings, in them indeed they doe abound, hauing great preferments in the world, variety of pleasures, and sufficiencie of all earthly contentments (which they falsely perswade themselues, are manifest tokens of his speciall fauour) but as for his spirituall and sanctifying graces, of them they haue neuer tasted. If thou loueſt thy house, thou wilt beautifie and repaire it; if thou delightest in thy garden, thou wilt be weeding of it, and planting it with the best herbs, and choysest flowers: So, did God loue thee, he would not suffer those stinking weeds of sinne so to ouergrow thy heart, but would decke thy soule with those shining graces of the Saints. Againe, dost thou loue thy childe? then thou wilt not suffer him to starue for lacke of bread; or if it fall into the water, there let it lie and perish: Would God suffer thee to run into such abominable sins as thou liuest in, did he loue thee? or suffer thee to perish euerlastingly for want of knowledge? it cannot be. Let such know that their estate is fearefull for the present, what-euer they pretend. God indeed may loue thee, and thou mayst be elected of him, but that is vnknowne to thee, or me, or any else, till hee doth make this manifest, by the forenamed signes. And as for these common blessings, wherein thou doest so abound,

know

know they are vsually giuen in a greater abundance to the Reprobate, then to the elect: *Esau* whom God hated, had as great priuiledges, as thou hast any; and therefore, these premises will admit of no such conclusion. Neuer say, that God loues thee, till thou findest the fruits of sanctification in thee, which being once found, thou mayst then say with the Psalmist, *By this I know, that thou fauourest me*: By these, and these signes, I know, that I am beloued of thee.

And in the last place, this may serue for the great comfort of all such as haue Gods loue manifested vnto them by the former signes. For as the terrors are great, which that man hath in his conscience, who is in doubt of the loue of the almighty towards him; So is the comfort as great, which that man hath, who is hereof perswaded: For come *tribulation*, or *distresse*, or *persecution*, or *famine*, or *nakednesse*, or *perill*, or *sword*, or *life*, or *death*. Yet the certaintie of Gods loue will support him. This assurance doth make bitter things sweet, and gall to relish as hony. Comfort then thy heart thou beloued of the Lord, let nothing dismay thee: though the wicked mocke, though the world scorne, though thy acquaintance hate thee, yet remember, God he loues and fauours thee, and hath manifested the same vnto thee, to put thee out of doubt. *Is not my loue better vnto thee, then ten children* (said *Elkanah* to *Hannah*) so is not the loue of God better vnto thee, then the loue of ten worlds? Let then the meditation of this, harden thy face, like brasse against all dangers, and cause thee to stand fast in the euill day, and sad times of temptation and persecution. For *God shall giue his beloued rest, they shall be deliuered, for he will helpe with his right hand.*

Vse 4.

Rom. 8. 25. 28.

Heb. 11.

1 Sam. 1.

And

Text. *Verse 21.*

And the Sonne said vnto him, Father I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.

We haue heard out of the former verses what the Son did; Now in this we heare what he saith; We know there are some who say and doe not, and some that doe and say not, but he doth both: whence learne this in generall:

Doctrine. *True repentance will manifest it selfe.* Rom. 10. 10. 2 Cor. 4. 13.

Where there is true grace, there will be a manifestation of it, both by deed and word. With the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation, saith the Apostle. And againe, in another place hee thus saith, *I beleeued and therefore haue I spoken. We also beleeue, and therefore speake.* See one example amongst many that might be brought, to proue this; In the beleeuers of *Ephesus*, it is said of them, that *they confessed, and shewed their deeds*; As they had true grace, so they made it manifest both by speaking and doing. Acts 19. 18.

Reason. 2 Thess. 5.

The Reason is, because the grace of Christ is euery whit as large as the sinne of *Adam*: And as there is no part, or power of soule or body, but is corrupted, so there is no part or power of soule or body, but is in part sanctified: and howeuer this power of Gods sanctifying spirit appeares not alike, euidently in euery part, yet hath euery part and particle his seasoning with grace. Looke then as corruption doth shew it selfe in euery member (as hand, tongue, eye, eare, feet, &c.) so will grace also, where it is truely wrought.

Vse 1. *Reproofe of two sorts.* *1. Hypocrites.*

This then serueth, first, for Reprehension of two sorts of people: first, *Hypocrites*, who say but doe not, and secondly, *Nicodemites*, who doe, but say not: For the first; They fry in words, but freeze in deeds; talke by ells, but worke by inches; they confesse faire, but practise foule: their works and words differ, as it is to be seene in some tap houses, where the walls shall haue sober sentences on them;

them; as *feare God, honour the King, watch and pray, be sober, &c.* when there is nothing but drunkennesse in the roomes. What was said of *Iulian* the *Apostata*, may bee said of those; they haue a busie tongue, but a lazie hand. With these kind of painted Sepulchers, is our Church pestered, it were well, if they would once learne eyther to be as they professe, or professe to be as indeed they are: But I haue small hope to preuaile with these, and therefore I will spare my breath, and come to the other sort, and they are our *Peter*-like professors, *Nicodemites*, who thinke it sufficient, if they beleeeue well, though they confesse nothing at all. We haue many that liue in the bosome of our Church, who carry themselues so closely, that a man may be acquainted with them many yeares, yet not know of what Religion they are of, they may be *Atheists*, or *Papists*, or *Brownists*; a man cannot tell by their profession. If they be *Christians*, a man had need be told so, for it doth not appeare by their workes and actions. Looke what ccurse the foolish Painter doth take with his ill-fauoured pictures, writing vnderneath their names, as, this is a Beare, or this is a Lyon, that so all may know them; the same course had we need to take with these, that they may be knowne to be beleeuers and professors. But let such know, that had they true grace, it would breake forth like fire, after it hath beene long kept in, and discouer it selfe both by deeds and words. Grace will finde vent first or last, where euer it be, and manifestly declare, and make it selfe knowne both by hand and tongue. It loues to bee seene abroad, and take the ayre, and cannot indure to bee he'd in vniust captiuity, to lye enclosed, and cloystered in the closset of the breast. It is to be feared then, that such graces as are euer chamberd, are but sicke graces: were they sound, and healthy, they would abroad, and get amongst the neighbours; For as *Verity* so *Vertue* seekes no corners.

Second sort, Nicodemites.

Ier. 20. 9.

Iob 32. 19.

But is not this *Pharisaicall*, and to play the hypocrites?

Ob.

To

Resp. To aime at the praise of men, more then the praise of God, in the manifestation of our graces, is indeed *Pharisaicall*: And to make a shew, of that we haue not, (like some birds, which by bristling vp their feathers, seeme to be bigger then they are) is hypocriticall: But so to manifest grace, as that First, *God may be glorified*, Matth.5.16. Secondly, our *brethren strengthened*, and confirmed; yea *those without gained*, 1 Pet.3.2. Thirdly, that *the mouth of the malitious*, watching for occasion of slander, *may bee stopped*, 1 Pet.2.15. Fourthly, *that our owne hearts may be established* in the assurance of our Calling, and our *faith thereby strengthened*, Phil.2.15.16. *Iames* 2. & 3. 13. is not *Pharisaicall*, but necessary, and commendable, Phil.4.8. Tit.2.7. Neither doe I by any thing here said, encourage any in being ouerforward; It is wisedome for Christians to doe as *Elizabeth*, Luke 1.24. keepe vp till they be able to conuince that they are regenerated, as she did, till shee was sure she was with childe, and then come abroad and make shew of grace and not before.

Matth.5.16. 1 Pet.3.2. 1 Pet.2.9.15. Phil.2.15. Iames 2. & 3.

Vse 2. And so in the second place let this teach vs, to make manifest the graces God hath bestowed on vs, and openly to professe it. Trees of Gods planting haue both leaues and fruit, leaues are for a medicinable vse, and therefore may not be wanting. Remember the words of Christ, and consider of them, *Whosoeuer shall confesse me before men, him will I confesse also before my Father which is in heauen. But whosoeuer shall denie me before my Father, him will I also denie before my Father in heauen.* Be not then ashamed of the profession of godlinesse, vnlesse thou wouldst haue Christ to be ashamed of thee at the last day.

Matth.10.32.

Quest. But it may be you will aske me, whether an externall profession of Faith be alwaies, and in all places necessarie?

Resp. To this I answer; there is a *Verball* and a *Reall* profession: The one is of the *Mouth* when we ingenuously professe him, in whom we beleeue, and are not ashamed: The other of *Conuersation* when we so liue, as that we denie

deny not him whom we doe profeſſe. This latter way, we are euer bound vnto; We muſt alwaies and at all times, make profeſſion by our deeds. We muſt alwaies liue ſo, *as becommeth the Goſpell we profeſſe.* But for the other, the *Profeſſion of the mouth*, though (indeed) we may neuer for any cauſe denie the Faith, yet we are no further bound to make profeſſion thereof, then we haue Calling and fitneſſe to doe it, to the glory of God: As when the Maieſtrate, Miniſter, and ſuch as haue charge ouer vs, doe require it at our hands: And this is the meaning of that place, 1 *Pet.*3.15. *Be ready to giue an anſwer alwaies to euery man, &c.* that is, to euery one who haue power, and authority giuen them by God, to examine; and not to the ſcorner who thereby will take occaſion to inſult, and blaſpheme: Nor to the open enemie, who hath no calling to require it, *Matth.*7.6. Nor to the priuate Chriſtian, otherwiſe then in a caſe of neceſſity, *on our parts*, as to remoue a falſe imputation; and *on his part* to guide him being in darkeneſſe, and deſiring our helpe. As alſo, when by the ſuppreſſing thereof, the glory of God is neceſſarily impeached, and the power of religion vndermined; which times Chriſtian wiſedome muſt teach vs to obſerue and diſcerne: Otherwiſe it is great diſcretion to be ſilent, *Amos* 5.12. *The prudent ſhall keepe ſilence in that time, for it is an euill time*, and ſo ſay nothing at all. Or if we be not altogether ſilent, yet we may, Firſt, *Conceale* the truth ſo far, 1. As it is not demanded, 2. As may ſatisfie the honeſt purpoſe of the queſtioner, 3. As may (happily) by ſtumbling of him, and turning his edge vpon another, diuert his malice from our ſelues: As our Sauiour, by putting the Phariſees and Sadduces together, did thereby eſcape.

Secondly, we may ſhape ſuch an anſwer to our Aduerſaries, as thereby not onely to *Conceale* part of the truth, as 1 *Sam.*16.2.5. but as that thereby the wicked *who will not obey the truth*, may be *giuen vp to their owne Councels*, as 1 *Kings* 22.15. *Michaiah* bad the King *Goe vp and proſper*, ſo *Eccleſ.*11.9. Or ſo onely ſpeake, as to leaue the incor-

rigible to their lusts, wisely auoiding their hatred. Such was the practise of *Bucanon* the Poet, who being taken hold of by some of the Popes Inquisitors in his trauells, he to acquit himselfe, sent this Dysticon to the Pope,

Laus tua, non tua frans; virtus, non copia rerum,
Scandere te fecit hoc decus eximium.

Vpon which he was set at liberty, but being at liberty, and gone out of the Popes iurisdiction, he sent to him, and desired that his verses might not be mis-vnderstood, but according to his true meaning, they might be read backward, which being so read, stand thus;

Eximium decus hoc fecit te scandere rerum
Copia, non virtus; frans tua, non tua laus.

Diuision of the Text.

Now wee come more particularly vnto the words, which are a Confession of sinnes made by this Prodigall vnto his Father. Wherein obserue; First, the *Matter* of his Confession, *I haue sinned.* Secondly, the *Circumstances*; as First, *to whom, viz.* to his *Father*: Secondly, the *manner* how:

And that was with { Exaggeration, *Against heauen, &c.* / Humiliation, *And am no more worthy, &c.*

Quest.

But why doth this Prodigall leaue out that same latter clause, which he did purpose to vse, *verse* 19. *make me as one of thy hired seruants*: heere he confesseth his sin, but craues pardon.

Answ. 1. *Maldon. in loc.*

Some are of iudgement, that it was not omitted, though they be not heere recited by the Euangelist; for it is vsuall in Scripture, when any thing is repeated, which formerly hath beene said, to omit something of what formerly was spoken.

Answ. 2.

Or secondly, his heart might bee so surcharged with griefe, as that his words might faile, his passions (happily) drunke vp his speech, and made that imperfect. So sweet a harmony might bee betweene his heart and tongue,

toogue, a broken heart, and a broken prayer.

Or laſtly, his Father might interrupt him, and cut off his ſpeech, with his haſty calling vpon his ſeruants. And ſo much may the word *but*, in the next verſe ſeeme to imply. *Anſw. 3.*

Theſe may be the Reaſons. Now to come to ſome Inſtructions.

And firſt, in that the Prodigall maketh a confeſſion of his ſinne: we may hence learne:

Without confeſſion there is no remiſſion. Whoſoeuer would haue pardon and forgiueneſſe of ſinnes from God; muſt bring them in an acknowledgement and hearty confeſſion, before him. *Doctrine. Confeſſion neceſſary before remiſſion.*

Now (for the further explanation of this poynt) we are to know that there is a two-fold confeſſion: *There is a two-fold confeſſion. Ciuill; and that is of two ſorts.*

{Ciuill, and
{Religious.

Ciuill confeſſion is either {Publique, or,
{Priuate.

Publique, is that which is made before a Iudge or Magiſtrate by malefactors, ſuch a kinde of confeſſion was that which *Achan* made, when he was examined before *Ioſua*. *1. Publik.* Ioſh. 7. 19. 20.

Priuate, is that which is made by one man to another, for ſome treſpaſſe done, or wrong offered. Thus *Abimelech* was willed to confeſſe to *Abraham* the wrong that he had (though vnwittingly) offered. With this kinde of confeſſion we haue not now to doe. *2. Priuate.* Gen. 20. 7.

Religious confeſſion is that which is made to God, as a part of his worſhip; and with this wee haue now to deale. *Religious confeſſion; which is either Publike, or Priuate.*

And it is either {Publique, or,
{Priuate.

That is publique, which is made in the publique aſſemblies. And that either *Generally*, by the Miniſter with the whole Congregation: or elſe *Particularly*, by ſome one man before the Congregation. *Publike confeſſion is either Generall or Particular.*

Generall confession is, Ordinary

This generall confession, which is thus made by the whole Congregation together, both Minister and people,

Is { Ordinary, / Extraordinary.

Leuit. 16.21.

Ordinary, at vsuall times and common assemblies, as that of *Aaron*, who was commanded to lay his hands vpon the liue Goat, and confesse ouer him all the iniquities of the children of Israel.

Extraordinary.

Ioel 2.15,16,17 Ezra 9 5. Nehem. 9.2.

Extraordinary; As in time of some great and generall calamity: Such was that, *Ioel* 2.15,16,17. which the Priests and Ministers of the Lord are willed to make, and that which *Ezra* and *Nehemiah* did make vnto the Lord.

Particular confessiõ: what it is.

2 Cor. 2.6.

The *Particular* confession is that, which is made by one man particularly before the whole Congregation for some publique and hainous sin, or sins, by him committed, that so the Church might be satisfied, which is by him offended; and such a confession was that of the incestuous person, 2 *Cor.* 2.6.

Priuat confessiõ; what it is, and when to be vsed.

And thus we see what this Publike Confession is, now for the Priuate; which is, when the fault is confessed priuately; and this must then be vsed, when the sinne is priuate;

This also may be made to { God, or / Man.

To God; and that either in { Generall, or / Particular.

Generall: and how.

Ezra 9.6,7,8. Isay 59.12.

In Generall, as when a sinner doth only in generall manner confesse that he is a sinner, that he hath offended God, and done wickedly: so did the Iewes confesse; *Our transgressions are multiplyed, &c.*

Particular: and how.

Isay 59.13.

In Particular, when there is an acknowledgement of particular sinnes, which we are guilty of. Thus did the Iewes also in the place before quoted, where they confesse and say; *In transgressing and lying against the Lord, and departing away from our God: speaking oppression and reuolt, conceiuing and vttering from the heart words of falsehood.*

hood. So did *Ezra*, who acknowledged in the behalfe of the people, their ſpeciall ſinne of marrying ſtrange wiues. Ezra 9.2.

To Man alſo, may priuate confeſſion be made, as in *trouble of conſcience* to finde peace: when ſinne lieth heauie vpon thy ſoule, and clogs the conſcience, notwithſtanding confeſſion hath beene made vnto the Lord, then may a man make knowne his griefe to another in priuate, and voluntarily confeſſe (either to his Paſtor, or to ſome other diſcreet and faithfull Chriſtian, who is able to counſell and to comfort him, to pray with him, and for him vnto God) that ſuch or ſuch a ſin doth trouble him, according to Saint *Iames* his councell, *Confeſſe one to another, and pray one for another.* *Priuate confeſſion vnto man, and in what caſe* Iames 5.16.

Thus we haue ſeene the ſeuerall kinds of confeſſion, now he that is truely penitent, will not ſticke, neither may he ſticke to make confeſſion, according to the nature of his ſin; if it be publique, his confeſſion muſt be publique; if priuate, his confeſſion may be priuate. Thus muſt he confeſſe, who would haue forgiueneſſe, as may be prooued by many examples in Scripture.

Publike examples we haue in *Nehemiahs* making a large confeſſion of his and the peoples ſinnes. So in *Ezra* and *Daniel*, who in the behalfe of the people confeſſe that Iuſtice belongeth vnto God, but ſhame and confuſion to themſelues: Hereunto may be annexed the example of the *Niniuites*, who openly confeſſed their ſins to God. And of the people who came to *Iohn* the *Baptiſt* to be baptized of him. Neh.9.5,6,7. Ezra 9.6,7. Dan.9.5,6.7. Iona.3.8,9. Matth.3.6.

Preſidents alſo for this priuate practiſe wee haue many: *Dauid* confeſſeth and bewaileth his folly in numbring of the people; his adultery with *Vrias* wife; his murder in cauſing her innocent husband to be ſlaine, and for theſe he is content (if I may ſo ſpeake) to doe penance euery Sabboth day in our Congregations, where his Pſalmes are preached, read, heard, ſpoken of, and ſung; for in how many Pſalmes hath hee recorded his offence with 2 Sam.24.10. Pſal.32. Pſal 51.

his owne hand, that all Gods people might take notice of his fals, and be warned that they commit not the like offences. The like confession is made by *Paul* of his misled life in the time of his vnregeneracy, *I was a blasphemer, and a persecutor, and an oppressor, &c.* And confesseth himselfe to be *the greatest sinners.*

1 Tim 1.13 15

Reason 1. The Reasons of this point are these; First, God cannot in iustice forgiue, except we make our confession vnto him. *If we confesse our sinnes, he is faithfull and iust to forgiue vs our sinnes* (saith Saint *Iohn.*) But if there be no confession, then there is no promise: How can God then without violating his truth shew mercy vnto such? and therefore saith *Salomon, He that hideth his sinnes shall not prosper: but whoso confesseth and forsaketh them shall haue mercy.* Such a one then as doth thus confesse, may looke for mercy and none else.

1 Iohn 1.9.

Pro.28.13.

Reason 2. A Second Reason is, Because there is no sound repentance for sinne, where there is no true confession of sinne. For the inward sight of sinne would open our mouthes, and cause vs to confesse it. When the heart is pricked, words will breake forth, the tongue cannot forbeare: As we see in *Dauid*, who so soone as his heart smote him for numbring of the people cryed out. *I haue sinned exceedingly in that which I haue done.* Thus, *out of the abundance of the heart will the tongue speake*, as Christ saith.

1 Sam.24.10.

These may be the Reasons.

The Vses follow.

Vse. And First (seeing this is so, *That whosoeuer would haue pardon of sinne must confesse the same.*) This serueth to reproue such as looke for pardon on Gods part, but will bring no confession for their part. And there are diuers sorts of these.

To reproue such as do not confesse

First ignorants. As first all ignorant ones: For how can these confesse sinne truely who know not what sinne is: They haue neuer had a sence nor feeling of it, and can such bewaile it? True it is they will confesse in generall they are sinners as others are, and God forgiue them; but yet their sinnes neuer

neuer trouble them, neither haue they any feeling of what they ſay. Nor will they be knowne, of one ſpeciall euill to account for. If you fall in with them, and examine vpon euery particular Commandement, they will diſcouer a conceit, that there is ſcarce one they are faulty in. For the firſt Commandement; they acknowledge no God but one; For the ſecond, they defie Images; they are but ſtockes and ſtone; For the third; they ſweare not, nor can they away with thoſe that doe: And for the fourth; they keepe their Church as well as any in the Pariſh, (though they ſay it themſelues) and it doth them good at heart, to heare the *Goſpels* and *Epiſtles* read. As for the ſecond Table you may examine them in that, but finde no wrong offered to their neighbours honour, life, chaſtity, goods, good-name, no nor ſo much as in thought, haue they offended this way. He that ſhall heare men in *particulars*, had need to take a day for believing thē in the *general*, when they ſay they are *Sinners*. But let ſuch know they are yet in ſin and ignorance, that their eſtate is fearefull; for there is no hope of pardon till we make confeſſion, and that wee cannot do vntill the Lord open our eyes to ſee our ſelues.

Secondly, concealers, and hiders of ſin.

A Second ſort to be reproued; Are ſuch as hide and conceale their ſinnes. Theſe haue knowledge of them, and doe feele the burden, yet are loath to vtter them, and aſhamed to confeſſe them. But here is ſhame miſplaced: Where it ſhould not be there it is, and where it ought to be there it's wanting; God gaue ſhame for ſin, and boldneſſe for confeſſion: But (here is that ſaying true) *The Diuells in't*; For the matter is ſo inuerted, that when ſinne is committed ſhame is abſent; but when ſinne ſhould bee confeſſed then ſhame is preſent. It's ſtrange me thinkes, that men ſhould bee bold and audacious in committing euill, in the view of the whole world, and yet will haue none to know them to be penitent for their faults: This is a baſhfull diuell; caſt it forth, And if ſhame will moue you, then be mooued with the greateſt ſhame; for whether is it a greater ſhame to confeſſe ſinne before the Angells

Gells and the whole world, God ſitting in his iudgement ſeate to condemne it, or before man God ſitting in his mercy ſeate to pardon it? For confeſſed it muſt be either here or hereafter. In the meane time know, thou hideſt mercy from thy ſelfe, but not thy ſinnes from God, who knoweth them (and except thou doſt confeſſe) will one day *Set them in order before thy eyes*, to the horror of thy ſoule.

Pſal.50.21.

Sinne hid many waies:

Now Sinne is hid diuers waies; as, Firſt, by *Excuſing* and *extenuating* of it: ſo *Aaron*, *Exod.*32.24. *I ſaid vnto them whoſoeuer hath any gold let him breake it off: So they gaue it me; then I caſt it into the fire, and there came out this calfe.* He was more free in confeſſing the peoples ſinne, *verſe* 21. 23. now in ſpeaking of his owne, he doth mince the matter, and ſpeaketh of the Calfe, as if that forme came forth caſually out of the melted earings, and had beene rather made by hap, then by his art, when yet his ſinne committed, was ſo great, as that God had deſtroyed him, had not *Moſes* prayed for him, *Deut.*9.20. for he *had made the people naked vnto their ſhame*, *verſe* 25. that is, depriued them of the glory and protection of *God*, as naked, vnarmed men, to be deuoured of their enemies. This is Common; oh ſay ſome, the fault is not ſo bad as you would make it, though it be euill, yet not ſo euill; Others doe as bad, I'le warrant you, and worſe: forgetting that ſpeech of our Sauiour, *Matth.*5.19. *He that neglecteth and breaketh the leaſt of Gods Commandements and teacheth men ſo, he ſhall be the leaſt* (that is, none at all) *in the kingdome of heauen.* Neither (indeed) can any ſinne be ſmall, to him that thinkes it to be ſo: Sin is not to be meaſured ſo much by the *matter*, and *act* of it, as by the *forme* and *malicioufnes* thereof; in which reſpect, willing entertainement giuen to any ſinne, maketh it to become wilfull; and preſuming we may practiſe it, becauſe it is but a little one, maketh it to be a *Preſumptuous ſin*, and ſo worthy of the greateſt puniſhment. See *Leuit.*24.10.

1. By Extenuating.

2. By Colouring.

Secondly, *Colouring* it with faire pretences, diſtinctions, and

and excuſes; much like the *Iewes*, who tooke out of the houſe of God the ſieling, and ſieled their own houſes with it, and then painted it ouer with *Vermillion* that it might not be knowne, *Ier.* 22.14. Thus *Saul*, 1 *Sam.*15.20.21. being challenged for a couetous, and diſobedient remiſneſſe, pretends that (not he but) *the people ſaued* (not the worſt but) *the beſt of the Cattell* (not for their owne priuate vſes, but) *for ſacrifice to the Lord.* --What a gradation of holy pretences is there aſſumed? So the *Iſraelites* hauing ſworne not to giue their daughters in marriage to the *Beniamites*, and afterward vpon cold blood repenting them, gaue aduice, that when their daughters ſhould come forth to dance in *Shiloh* they ſhould come, and take them (as it were) by force; thinking by this fine quirke, to elude their oath, and qualifie the matter. Such are the ſhifts commonly vſed by *Vſurers*, *Simonaicall Patrons*, *&c.* they haue a Liuing to giue, but withall a Horſe to ſell: Thus much to lend in money, and ſo much in Commodities: A thouſand quirkes, men finde out to couzen both *Law* and *Conſcience*. *God made man vpright* ſaith *Salomon*, *but he ſought out many inuention*, as if he could not finde a way wittie enough to hell. Thus *Ioſephs* brethren dipt his coat in blood, and ſaid a wild beaſt deuoured him, *Gen.* 37.31.

Thirdly, by *Tranſlating* it from our ſelues, and laying the fault on others. This corruption is (within a day) as old as *Adam*, who poſted of the the matter from himſelfe vnto his wife. *The woman that thou gaueſt mee ſhee gaue mee of the tree.* And ſo the woman after his example, laies the blame vpon the Serpent; *The Serpent beguiled me and I did eat.*

3. By tranſlating it from our ſelues to others.

Gen. 3.12.
2 Sam.15.20.21.

This milke we haue ſucked from our great Grand-mothers breaſt, and are growne as skilfull in it as they themſelues were; we can poaſt off ſinne, and lay the blame on others; wee are growne expert at it; Sometimes the *Starres* ſhall be in fault, I haue done badly, but it was my deſtinie, ſurely I was borne in an ill houre: Otherwhiles the

the *Times* ſhall beare the blame, this is not well I muſt indeed confeſſe, but the times are bad wherein wee liue, we can doe no other, God helpe vs, Out vpon this wicked world; They are well that are with God, and thus we daube vp the matter: When the Apoſtle vſeth this as an argument to make vs more watchfull, *In redeeming the time becauſe the daies are euill.* Sometimes we blame ill company, and lay the fault on them; But for ſuch a company I had not done thus or thus. This is *Tyburne language*; common in the mouthes of thieues Oh that I had neuer ſeene his eyes, I would I had neuer knowne him, and thus we ſhift the matter from our ſelues. And many there are that doe not ſticke to lay the blame on God; It was Gods will that I ſhould doe thus or thus. But let all theſe know, that ſo long as they thus ſeeke to excuſe their ſinnes, and lay the fault on others, they are farre from that ingenuous confeſſion which muſt be made, before remiſſion and forgiueneſſe can be obtained.

Ephes. 5. 16.

Fourthly, denying ſin.
Pro. 30. 20.
2 King. 5. 25.
Acts 5. 3.
Gen. 4. 9.

Fourthly, by denying ſinne with the Harlot, *Pro.* 30. 20. Shee did it not. Such a one was *Gehezi*; *Thy ſeruant went no whither.* And of the ſame brood were *Ananias* and *Saphyra*, who made no bones of lying to the Holy Ghoſt: many ſuch we haue amongſt vs, who haue great skill in this art of deniall, reproue them and they will out-face it: take them in the manner, yet they will denie it: or if they be brought to confeſſe any thing, it ſhall be this; That, the firſt time of their taking, was the firſt time of their ſinning. Hence it is, that God is ſo put to it as to make good what his word chargeth vpon vs, with his Iudgements: *Saul* denies it to be a fault to ſpare *Agag*, and the fat for ſacrifice; God proues it by reiecting him from being King: *Vzzah* thinkes it to be no fault to put forth his hand, and ſtay the tottering Arke from falling; God giues him to vnderſtand, it was, in laying him dead by the Arkes ſide: *Vzziah* comes to the Altar with a Cenſor in his hand, to offer

1 Sam. 15. 3.
1 Chro 13. 10.
2 Chro. 26. 18.

offer Incenſe; is this an offence? Yes; God makes it cleare, *Vzziah* is *a Leaper to his dying day*. Thus God prooued *Ananias* and *Saphyra* to haue ſinned in keeping backe part of the price; And the *Iewes* in deſpiſing their *Meſſias*. So many a *Drunkerd*, and *Adulterer* is by Iudgements brought to confeſſe what the *Word* could not make them to acknowledge. Beware we how we dare deny Sin, leſt God thus proue his Arguments. *It is a fearefull thing to fall into the hands of the ener liuing God; For our God is a conſuming fire.*

Acts 5.3.

Heb. 13.29.

A Third ſort to bee reproued, are thoſe that with a brazen face, and whoriſh fore-head, will defend their ſinnes, as *Ionah, I doe well to bee angry to the death*: So *Drunkenneſſe*, that is good fellowſhip with many, and they'le maintaine it. *Pride*, is but handſomeneſſe; and how would you haue them goe? *Fornication*, a tricke of youth, and the beſt are enclined to it. And as for *Swearing*, they hope they may ſweare, ſo they ſweare truly: Thus is *worldlineſſe*, *vſury*, *oppreſſion*, maintained and defended: Theſe are farre from confeſſing ſinne, when they thus defend it, and ſo double it: and as they are farre from confeſſion, ſo are they alſo farre from remiſſion. Theſe doe but feed themſelues with wind, while they hope for heauen.

A Third ſort are defenders of ſin. Ionah 4.9.

Culpa cum defenditur, geminatur.

And a laſt ſort, are ſuch, as bragge and boaſt of their lewd courſes, yet will not ſticke to ſay, they looke for heauen as well as any. Theſe can make themſelues merry with their drunkenneſſe and whoredomes, thefts, and murthers. They will confeſſe, they did ſuch, and ſuch a villany, at ſuch a time, and in ſuch a place. But this confeſſion is rather a profeſſion, and committing them afreſh; and ſhall theſe finde mercy? Certainely a man needs no great skill to read theſe mens doomes; for, except the Lord giue them a great meaſure of repentance, the very blackneſſe of darkneſſe is reſerued for them.

Thus

Thus then we ſee the error of all theſe, who make themſelues ſure of remiſſion, though they neuer bring their ſinnes into a confeſſion, but either conceale, or excuſe, or hide, or defend, or boaſt of their euill actions. Let theſe in time looke well about them: For, though they make themſelues neuer ſo ſure of Heauen, yet let me tell them, that this certainty is but a ſenſleſſe preſumption, which will at length deſtroy their ſoules, if they bring not themſelues to this confeſſion, which God requires; And now for a ſecond vſe.

Vſe 2. Is this ſo, that there is no remiſſion, where there is no confeſſion? Then let this Admoniſh euery one, that deſires to haue their ſinnes remitted, to ſee, that they be truly and vnfainedly confeſſed: Conceale them not, hide them not, excuſe them not, defend them not, and aboue all, take take heed of glorying in them. Seeke not with *Achan* to hide that *curſed thing*, it will proue thy ouerthrow: Be not Secretary to the Deuill, it is no good office; conceale not that which God commands thee to make knowne. Sinnes that are ſmothered, will in the end feſter vnto death: Remember remiſſion is promiſed, but vpon condition of confeſſion; ſuffer (then) no ſinne to goe vnconfeſſed, which thou wouldſt not haue to goe vnpardoned. The onely way to haue thy ſinnes couered is to vncouer them: the onely way to haue them hid, is to reueale them: For, when man vncouers, God doth couer; when man condemnes, God will iuſtifie; when man accuſeth, God will pardon: But God will neuer cancell, what man doth conceale. Is thy offence publike? let thy confeſſion be ſo. And be not aſhamed of a needfull confeſſion, when God may be glorified by it. A ſincere heart will not ſtand vpon termes of priuate reputation, much leſſe will dare to giue the price of a Harlot, for a ſacrifice for his ſin; ſeeke not by money to buy out thy confeſſion, thou canſt haue ſmall peace in it: If thy offence hath beene priuate, goe to God in priuate, and humble thy ſelfe, giue not ouer confeſſing, vntill God hath ſpoken peace to thy ſoule, and giuen thee ſome

Dum agnoſcit reus, ignoſcit Deus.

some assurance, that thy sinnes are forgiuen thee.

And to stirre you vp to the performance of this duty, consider of these three motiues, (besides what hath beene already said.)

Motiues.

First, by thy confession, thou bringest glory to God, his Name is honoured, when thy sinnes are confessed: Thus saith *Iosua* to *Achan*, *My sonne, giue, I pray thee, glory to the Lord God of Israel, and make confession to him, and tell mee now what thou hast done, hide it not from me.* Where we see he ioyneth giuing glory to God, and confession of sinne together.

First, it brings glory to God. Iosh 7.19. *Bis Deum laudamus, vbi piè nos accusamus.*

But how is God glorified, when sinne is confessed?

Quest.

Many wayes; for in our confessions wee giue him; First, the glory and praise of his *truth*, in acknowledging that to be true, which his word chargeth on vs.

Answ.

How God is glorified by our confession.

Secondly, the glory of his *Iustice*; by acknowledging, that if he should punish vs, and throw vs into hell, we had but our desert; he should do vs no wrong.

2. Psal. 51.4.

Thirdly, the glory of his *Wisdome*; in that we acknowledge, no secret thing can be hid from him, but that our secretest sinnes are naked, and open before him.

3. Heb. 4.

Fourthly, the glory of his *Patience*, in acknowledging his long-suffering and forbearing of vs, whereas he might haue executed *Martiall* Law vpon vs, and speedily haue consumed vs.

4. Lament. 3.22.

Fiftly, the glory of his *Power*; in that we acknowledge there is no way to fly from him, but that the onely way for pardon, is by flying vnto him.

5. Psal. 139.7.

And lastly, the glory of his *Mercy*, in that we haue hope, that he will pardon and forgiue vs, and not impute our sinnes vnto vs.

6. Psal. 32.2.

And thus wee see, how the true and sincere confession of sinne, doth serue notably to the setting forth of the glory of Gods name. How should this, yea, how would this preuaile with vs, if there were any sparke of grace in our hearts? Thou that hast a long time dishonoured God by sinne, make some part of amends this way, by thy humble

humble and hearty confeſſion of it: Doeſt thou looke for glory from God? then ſee, that this way thou doeſt giue glory to God, honour him by hearty confeſſion, whom thou haſt hitherto diſhonoured by thy preſumption.

Second motiue. It bringeth confuſion to Sathan. Reuel.

Secondly, conſider; *Confeſſion of ſinne brings confuſion to Sathan.* Sathan is confounded, when ſinne is confeſſed. His labour is to accuſe vs night and day, and therefore is he called, *The accuſer of the brethren*: Now when we preuent him and be the firſt accuſers of our ſelues, Oh the foile that we giue him! then do we ſtop his mouth, that he hath nothing to ſay againſt vs, nor wherewith to charge vs.

Third motiue. It brings peace to the ſoule. Pſal. 32. 3. Verſ. 4.

And laſtly, conſider, it brings peace to thy owne ſoule, and quietneſſe to thy heart: See this in *Dauid*, ſo long as *he kept cloſe his ſinne, and held his tongue, his bones conſumed, and his moiſture was turned into the drought of ſummer.* He was night and day (as it were) in Little-eaſe; he could haue no reſt nor quietneſſe, till *he did acknowledge his ſinne, and confeſſe againſt himſelfe, his wickedneſſe to the Lord, and ſo he had the puniſhment of his ſinne forgiuen.* Looke then as a ſick ſtomach is eaſed by vomiting, ſo is a guilty conſcience eaſed by confeſſion, and not before; deferre not therefore to take this vomit, if thou wouldeſt haue eaſe. That paſſage, *Iob* 33. 27. 28. is remarkable. *If any ſay, I haue ſinned and peruerted that which was right, and it profited me not; He will deliuer his ſoule from going into the pit, and his life ſhall ſee the light.* So that light of comfort is let into the life of man, through this doore or creuiſe: If thou would haue light, ſhut not the window.

Verſ. 5.

Quicquid conſcientiæ ſtomachum grauat, totum vomitu puræ confeſſionis euomere ne differas. Bern.

Vſe 3.

And ſo I paſſe from this to a third vſe, which is, for our direction: for, muſt confeſſion go before remiſſion, then let euery one looke that as they confeſſe, ſo they make an vpright confeſſion. Many haue confeſſed, yet found ſmall comfort: as *Pharoah*, *Saul*, and *Iudas*, with many more; if therefore we would ſpeed better then they did, we muſt looke that our confeſſion be better then theirs was; See then that you obſerue diligently the true properties of it, and they are theſe.

First,

First, it must be *Particular*, and of speciall sinnes, and not by lump or whole-sale: There must be a particularizing of thy faults, and a culling out of thy chiefe transgressions, and not content thy selfe with termes of generall acknowledgement. This hath beene the practice of Gods children continually. *Ezra* and *Nehemiah* when they make confession, what specialties do they rip vp? into what particulars do they descend? So did *Dauid*, *this euill haue I done.* Thus did *Paul* reckon vp his speciall sinnes, *I was a blasphemer*, &c. It is not then sufficient to say, I am a sinner, God forgiue me; but there must be an acknowledgement of particulars, if we would haue God forgiue. To the Physitian thou wilt tell thy particular paines; in what part, in what manner, thou wert taken; and nothing shall be concealed: but see thy folly here; Thou wilt confesse that thou art sicke, that thou art a sinner, but there is all: as for thy speciall sinnes, God must find them out, thou wilt confesse none; dealing with him as *Nebuchadnezzar* with his inchaunters about his dreame; he had dreamed, but they must find what; so we are sinners, but God must find wherein.

Properties of true confession.
First, it must be in particular, not by whole-sale.
Ezra 9.
Neh. 9.
Psal. 51. 4.
1. Tim. 1 13.
Dan. 2.

But who knoweth the errors of his life, who can remember all his former faults? *Psal. 19.*

Obiect.

Though the Acts of our sins are innumerable, yet not the kinds; and though secret sinnes cannot be knowne, yet particular notice may be had of grosse and apparent euils, especially of *our owne waies*, *Esa.* 55. 7.

Resp.

Secondly, Remember what thou canst, reckon vp thy speciall euils thou knowest that thou hast committed; and the Lord will be pleased to accept of a generall repentance for the rest, as he did of *Dauid.*

But how may I find out the *Speciall* or *Beloued sinne*, that I must confesse?

Quest.

Great diligence must bee vsed here, for the discouery of them: For as *Cæsar* said of the *Scythians*, so may I of these (in some respect) it is harder to find them out, then to destroy them; the Deuill labours so mightily to hide them from vs.

Resp.

You

1. Sam. 23. 22. 23.

You know *Sauls* inſtructions to the *Ziphites* concerning *Dauid*: Goe (ſaith he) *prepare yet and know and ſee his place where his haunt is, and who hath ſeene him there: for it is told me, he dealeth very ſubtilly: See therefore and take knowledge of all the lurking places where he hideth himſelfe, and come ye againe to me with the certainty, and I will go with you: and it ſhall come to paſſe if he be in the land, that I will ſearch him out throughout all the thouſands of Iudah.* Make vſe of his words in the purſuit of thy darling corruption, euen to ſeeke and ſearch out all its lurking places, and neuer leaue ſeeking, till thou haſt diſcouered it. And for this end,

1. *Watch well thy thoughts and carnall affections, which way they run*: obſerue their haunt, whether after the world, or this or that fleſhly luſt: *where the carkaſſe is, there will theſe Eagles be.*

2. Obſerue *what it is wherein our enemies eſpecially ſeeke to trap vs in, and do moſt vpbraid vs with* (eſpecially if thoſe whom we iudge our aduerſaries are godly and wiſe (as *Elias* to *Ahab*, *Iohn* to *Herod*) then there wilbe no errour) Others can ſooner ſee our boſome ſinne then our ſelues; that (like a ſtinking breath) is ſooner ſented by a ſtander by, then by him that hath it: It is great wiſdome (then) to make a good vſe of the moſt cholericke obiections of our aduerſaries in this reſpect.

3. *Examine what ſinne it is that hath moſt excuſes and pretences to defend it*: what corruptions we deſire moſt to cloke and couer. Commonly that which we will be leaſt acknowne of, is it; as we ſee in *proud*, *couetous*, and *licentious* perſons.

4. *Obſerue what ſinnes raigne moſt in the Place and Country where we dwell*; or *attend* vpon the *Calling* we are of: what ſinnes are the chiefe *in our kindred*, or in thoſe that *company* with vs: This may be a good helpe to find it out.

5. *Call to mind what ſinne it is thy conſcience doth moſt checke thee for.* In griefes of conſcience, that woundeth foreſt, which is from the ſweeteſt and moſt vſuall ſinne.

6. *Obſerue*

6. *Obserue the lighting of Gods arrowes* (as *Dauid* did *Ionathans*) marke what Gods iudgements fall moſt, whether on thy *Goods*; or *Friends*; or *Perſon*; God engraues vpon the iudgement the name of the ſinne for which he ſends it, (if we had wiſdome to vnderſtand) and often ſiniteth vs ſoreſt, in that wherein we haue moſt diſhonoured him: ſo *Adonijah*, the fathers darling, proued the fathers croſſe and heart-ſmart. And thus much for a direction in this particular. 1. King. 1.6.

A ſecond property of true confeſſion is, that it be made with the *Whole heart*; Such a confeſſion as is fetched no further then from the mouth, will neuer be reſpected; This lip-labor God hateth as a lame offring and maimed ſacrifice. *A ſecond property, it muſt be with the heart.*

Thus did *Ephraim* confeſſe, and the poore *Publican*, who ſmote vpon his breaſt, and ſaid, *Lord be merciſull to me a ſinner*. Farre from the heart are thoſe drowſie confeſſions which many make; but let ſuch know, that their cold confeſſion, will bring but a cold effect and fruit of conſolation in the end. Ier. 31.18. Luke 18.13.

Thirdly, it muſt be *freely* and *willingly*, and not extorted or inforced: Many do confeſſe their ſinnes, but it is vpon the racke, they are drawne to it (as wee ſay) by head and eares; The anguiſh of their ſoules, and horror of their conſciences; the violence of ſome ſickneſſe, or ſome other iudgement, doth force them to it. But this is no free-will-offering, and therefore not regarded: Perfect confeſſion muſt be voluntary, and ſo was *Dauids*; *I will confeſſe my ſinne, and ſo thou forgaueſt*, &c. In this reſpect we are willed to *powre* out the heart like water, *Lam.* 2. 19. in confeſſion. *The third property, It muſt be free.* *Confeſſio, vt perfecta ſit, tria debet habere. ſcil. vt ſit voluntaria, nuda, & emunda* Bern. Pſal 32.5.

Fourthly, we muſt ſo confeſſe, as that we alſo *purpoſe to leaue and forſake*: for otherwiſe *Pharaohs* confeſſion will be as good as ours; then doth a man truly confeſſe, when he leaueth thoſe ſins, which he hath made confeſſion of. We may not then confeſſe, as the *Papiſts* doe, who preſume to ſinne becauſe of confeſſion; nor as the *Atheiſt* doth, who confeſſeth ſinne in a brauery, purpoſing to liue in it; but *The fourth property, with purpoſe to forſake.* *Vera confeſſio & vera pœnitentia eſt, quando ſic pœnitet hominem peccaſſe, vt crimen non repetat.* Ber.

Ezra 10.23.

but with good *Shecaniah*, ſo confeſſe, as that we make a couenant to leaue and forſake thoſe ſinnes, which we make confeſſion of.

The firſt property. It muſt be with hope of mercy.

Fiftly, it muſt be in *Faith*: As with the one eye we muſt behold our ſinnes, and the hainouſneſſe of them, ſo with the other eye we muſt looke vpon the mercy of God in Chriſt: So are we to dwell on the meditation of our ſinnes, as that we forget not the riches of Gods grace. We may not then confeſſe, as the conuicted theefe before the Iudge, who expects nothing but hanging: but as the ſicke man to his Phyſitian, in hope of being cured. There is a confeſſion, which is the daughter of deſperation, (as

Mat. 27.5.

we ſee in *Iudas*, who confeſſed, *I haue ſinned*, and hanged himſelfe when he had done:) Beware of that.

The ſixt property. With prayer for mercy.

And laſtly, *Prayer* muſt be added, with the acknowledgement of our ſinnes, remiſſion muſt be craued. *I haue ſinned exceedingly, in that I haue done*, (ſaith *Dauid*) *therfore now Lord I beſeech thee take away the treſpaſſe of thy ſeruant.*

2. Sam. 24. 10.

He doth as well begge mercy and forgiueneſſe, as acknowledge his offence: But this did not *Cain* nor *Iudas*: Though they made confeſſion of their faults, they cryed not for mercy, and therefore receiued no comfort nor grace in time of need.

Gen. 4.

Other properties there are neceſſarily required, as that it muſt be made with *Exaggeration*, we muſt aggrauate our ſinnes, and not extenuate them; As alſo that it be made, with *humiliation*, and *onely vnto God*, not to Saint or Angell. But theſe I am in the next place to handle, and therfore I paſſe them by here. See then that thy confeſſion be made in this right manner, that it may be acceptable and pleaſing vnto God; Confeſſe not onely in Generall, that thou art a ſinner, but reckon vp thy ſpeciall ſinnes; ſay, *Lord this and this haue I done; ſuch a word did I ſpeake, ſuch a fault did I commit; at ſuch a time, in ſuch a place, to the prouoking of thy wrath, and that moſt iuſtly againſt me.* And ſee that thou confeſſeſt with the heart as well as with the tongue, that thou maiſt call God himſelfe for a witneſſe: *Thou*

Lord

Lord who art the ſearcher of the heart and reines, knoweſt that I confeſſe it with my ſoule, yea and that freely and willingly, without any extorting or enforcing, and with a full reſolution to forſake it hereafter. Pardon therefore O Lord: pardon and forgiue. And according to the multitude of thy mercies blot out this my offence. Thus (or after the like manner) muſt thou come before the Lord, and make thy confeſſion; which if thou doſt, aſſure thy ſelf (for God hath engaged his truth vpon it) that thou ſhalt obtaine pardon and forgiueneſſe. Pſal. 51. 2.

And in the laſt place, ſeeing this is ſo. That the ready way to obtaine pardon for ſinne, is to confeſſe it; Then this affordeth great comfort to ſuch as are truly grieued and heartily ſorry for them, who are euer confeſſing and bewailing their ſinnes to the moſt high God; yea, ſuch ſinnes as none but their owne conſciences can checke them for, and are much grieued becauſe they can reueale no more: Let not ſuch be too much diſcouraged, for aſſuredly, that ſinne that is truly confeſſed ſhall neuer be imputed: God is faithfull and iuſt, who hath promiſed, the word is gone out of his mouth, which he will neuer recall; he can no more deny it then deny himſelfe. Comfort therefore thy ſelfe, for the more thou confeſſeſt, the better it is for thee; and how euer, in the Courts of men, confeſſion brings ſhame and puniſhment; yet in Gods Court it brings a couer and reward. *Vſe* 4. 1. Ioh 1. 9.

Father.] Here we ſee to whom he makes confeſſion. It is not to the ſeruants, nor to his brother, but to his *Father.* Hence learne;

Confeſſion of ſinne muſt be made vnto the Lord. I acknowledged (ſaith *Dauid*) *my ſinne vnto the Lord.* And ſo did *Daniel, I prayed vnto the Lord my God, and made my confeſſion, and ſaid, O Lord, we haue ſinned,* &c. This is giuen the Iſraelites in charge, *That they ſhould take vpon them words, and turne vnto the Lord.* It is to God then, to whom we muſt turne, it is to him that we muſt confeſſe.

Doctrine. *Confeſſion of ſin is to be made to God.* Pſal. 23 5. Dan 9 4. Hoſ 14 2. Luke 18. 13 14 1. Chron. 33. 12

The reaſons are theſe.

Reaſon 1. *Becauſe all ſinne is properly committed againſt God.* First, All ſinne is committed againſt God. True it is, we may

may hurt and wrong men by our ſinnes, and bring much dammage both to the body and goods of others by the committing of them, as *Dauid* to *Vriah*; but the chiefeſt diſhonour is againſt God, whoſe law is broken and tranſgreſſed. And hence it was that *Dauid* did cry out, *Againſt thee, Againſt thee onely haue I ſinned, and done euill in thy ſight.* Now, if this be ſo, then am I to make confeſſion vnto him alone, he being the party wronged, and againſt whom the chiefeſt diſhonour is.

Pſal. 51. 4.

Reaſon 2. *God onely can forgiue.* Iob 34. 31.

Secondly, God onely can forgiue ſinnes, and none but he. *It pertaineth only vnto God to ſay, I haue pardoned, I will not deſtroy* (ſaith *Elihu* in the booke of *Iob.*) The Iewes though they were blind in many things, yet this they knew, that *none could forgiue ſinnes but God onely.* And the Lord himſelfe doth teſtifie as much, *I, euen I, am he that putteth away thy iniquities for my owne ſake.*

Marke 2. 7. Iſa. 43. 25.

Reaſ. 3. *He onely knowes the heart.*

Thirdly, It is very requiſite that he to whom we make confeſſion ſhould know the heart (for ſinners will diſſemble.) Now, this God onely doth, and none but he: To him therefore are wee to come and make acknowledgement.

Reaſon 4. *It is a part of his worſhip.* Iſa 41. 8. 1. Sam 7. 3. Mat. 4. 10.

And laſtly, Confeſſion of ſinne is a ſpeciall part of diuine worſhip. Now, *God will not giue his glory to another,* he will not haue any part ſtakes with him, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Obiect.

But then it may ſeeme vnlawfull to make confeſſion vnto men, and to acknowledge our ſinnes vnto them.

Anſw.

Not ſo; We allow confeſſion of ſinnes to men, both in publike and priuate (as we haue heard in the beginning of the former Doctrine) and that in theſe Caſes; Firſt, when the ſinne is *Publike*, and become *Offenſiue* vnto men: true it is, that if the ſinne be ſecret, and not knowne, it is enough to confeſſe to God alone; but if it be knowne, and offence thereby giuen, then we are bound to giue ſatisfaction vnto men this way, *Mat.* 5. 24. And it is noted as a chiefe cauſe of *Zedekiahs* confuſion, that *he did not humble himſelfe* before *Ieremiah* the Prophet, who knew his ſinne, and had charged

Gen. 20. 7. Iob 41. 8.

charged him with it, 2.*Chron.*36.12. So God ſent *Abimelech* to *Abraham*, and *Iobs friends* to *Iob*. Secondly, in *Caſe of diſtreſſe*; when we are ſo burdened with our ſinnes, as that we cannot riſe vp vnder ſo great a weight; nor find any other way, eaſe, or comfort: In this caſe, there is a neceſſity of Confeſſion to man, *Iames* 5.6. *Acknowledge your ſinnes one to another*, &c. not to any, hand ouer head, but to ſuch as are able to comfort you in your diſtreſſes, and reſolue your doubts, and pray for you in your occaſions; As your *Miniſters* (whom I take eſpecially there to be meant) for of ſuch he had ſpoken before; And ſo thoſe words, *One to another*, may be expounded thus, *Men vnto men*; that is, vnto the *Elders* who are of your ſelues. Or elſe (after the more ordinary expoſition) *Priuate vnderſtanding Chriſtians*. Now when we thus, and in theſe Caſes confeſſe to men, it is to teſtifie the truth of our repentance; and giue ſatisfaction vnto them, that they may again think well of vs, *Luk.* 17.4. And for the ſetting vp of Gods glory with our owne ſhame: ſtill the worſhip is *Gods*, at whoſe hand alone we hope for pardon of ſin, which we confeſſe.

So that here are two dangerous rockes carefully to be ſhunned: one is, that opinion of the *Papiſts*, who hold, that a man is bound to *confeſſe* all his ſins to *man*, as well as vnto *God*: The other of ſome *carnall profeſſors*, who think it is enough to confeſſe our ſins of what ſort or kind ſoeuer, to *God onely*. You ſee the truth lies in the middle betwixt both theſe, and there is the ſafeſt road.

Now for vſes. And firſt for that *Auricular confeſſion* (held and maintained by that man of ſinne) which vpon paine of damnation muſt be made in the eare of a Prieſt by euery one, immediately before the receiuing of the Sacrament of the Lords Supper. A cunning inuention for the diſcouering of all ſtates, and for the vpholding and enriching of that couetous and ambitious Sea: Hereby they come to know the hearts and affections of men; and knowing them, they can quickely tell what courſe to take for themſelues, either for bringing good or preuenting miſchiefe, for the *enriching* *Vſe* 1.

Scripture brought to maintaine auricular confession answered.

riching themselues, and impouerishing of others. This the *Friar* discouered to his *Nouice*; and shewed him the aduantage that *ghostly fathers* had ouer the *lay people*: we (said he) keepe their councels, they keepe none of ours; we haue part of their lands, they haue none of ours; we haue charity towards their wiues, they towards none of ours; they bring vp our children, we none of theirs. As for the Scriptures, they alledge, they make nothing for them, if they be throughly scanned, *Confesse your sinnes one to another* (saith S. *Iames*) an expresse place (say they) to proue Confession of sinnes to a ghostly Father. *There went out Ierusalem, and all Iudea, and all the regions round about Iordan, and were baptized of him in Iordan, confessing their sinnes* (saith S. *Mathew*:) Loe, say they, how those conuerts did also practice it. These are two of the maine pillars which they haue to vphold their building, when indeed neither of them is for their turne. As for the first, Let them know (if they will not wilfully be ignorant, which is much to be feared) that the confession of faults which the Apostle there speakes of, is to be made in time of *sickneſſe*, and by him onely that is afflicted in conscience, as is plaine by the context from vers. 13. to 16.

Iam. 5. 16.

Mat. 3. 5. 6.

The confession S Iames requires, was to be,
1. *In time of sickneſſe.*

2. *In the priuate house.*

Secondly, In the *priuate houses* of the diseased; And not in the Church; in the time of health, and in the eare of a Priest, and in their holy time of Lent a little before *Easter*.

3. *It must be one to another.* Caietan. Scotus.

Thirdly, The Confession he there requires is to be made *one to another*. So then by this the Priest is as well bound to confesse to Lay-men, as they vnto the Priest; it binds as well the one as the other, (as two of their owne side haue confessed) for it is a reciprocall duty.

The confession of the Conuerts, was,
1. *Voluntary.*

As for the example of those conuerts which they alleage; this briefly. First, their confession was voluntary, not constrained.

2. *In generall, not of euery particular sinne.*

And secondly, It was generall, and not particular of all and euery sinne; for had they confessed euery one, and that particularly, *Iohn* must haue stood from morning to euening, many yeares together, because *Ierusalem* and all *Iew-*

ry,

17, and all the Countries round about came vnto him, as the Text ſaith; had it therefore beene as the Papiſts teach, *Iohn* muſt of neceſſity haue had ſhriuing worke enough for all the dayes of his life. Such a confeſſion therefore, as they teach and vſe, is neither neceſſary nor poſſible, and ſuch a doctrine as was not heard of before *Innocent* the third, which was twelue hundred yeares after Chriſt, he was the firſt that made an act and decree touching it. Surely this *Auricular Confeſſion* of all ſinnes (for to make a *pick-lock of it*, and to learne out thereby the ſecrets of the world) is iniurious to the *State of the Common-wealth*: but to thinke to *merit by it* (as they hold it doth) is iniurious to the *merits of Chriſt himſelfe*. As for the neceſſity thereof, to the end that the Prieſt may the better know, whoſe ſinnes to remit, and whoſe to retaine; whoſe to bind, and whoſe to looſe; (which beſides the former Scriptures, is a ſtrong reaſon they bring for it) I will ſay no more, but call on them for an anſwer to that *Quære* long ſince made to them; why, if *Confeſſion* be ſo neceſſary for the two foreſaid ends, we ſeldome or neuer heare of any, who came to be *Confeſſed* (whatſoeuer their ſinnes are) who are *bound* by their *Prieſts*: whoſe ſinnes are retained; but all go away ſtill *looſed*, and get *Abſolution*.

Fulke *in loc.*

Quod ſine numero eſt, quomodo numeraleſt? Ber.

By Mr. *Alexander Cooke* in his *More worke for a Maſſe-Prieſt.*

But it may be I may be asked, ſeeing that place, *Iames* 5. 16. directs the ſicke to *Elders*, rather then to *Others*, as hauing the *tongue of the learned*; and better ſtudied in *Caſes of conſcience*, and ſo able to miniſter vnto the wearie ſoule, a word of Comfort in ſeaſon, &c. What difference is there betwixt this, and that the *Papiſts* do require.

Queſt.

The difference is much euery way: For, 1. We hold it not a *matter of abſolute neceſſity*, to confeſſe to men: A man may obtaine Comfort and *Aſſurance of pardon of many ſinnes*, onely by *Confeſſing* them to *God*, though he neuer acquaint any man with them (as *Dauid* profeſſed he did, *Pſal.* 32. 5.) only there be *caſes* wherin it may be *conuenient* and ſo *neceſſary*.

Reſp.

2. According to their *Auricular Confeſſion*, it muſt be made

by the offender to the *Minister alone*, that he may *absolue* him: but according to this of ours, it may be made to *more Ministers*, or to the *Minister*, and to *others* also, that they may *pray for him*.

See Caluin *Instit. l. 3. c. 4. And* Whites *Way to the Church. pag 157 226. 227. with many others.*

Quid, quorsum, quantum, quoties, vbi, quomodo, quando, Peccasti dices, vt sit confessio vera Nauar. Instr. ad Conf.

3. By theirs; *euery little sin and circumstance therof must be confessed*, as *who* sinned; *when* he sinned; *where*; *how*; *how often*, &c. They will haue the whole sinne *circumstantionatum*, to be made knowne: By ours it sufficeth to confesse, *greater and more hainous sinnes onely*: For in other things who can tell how often he offends?

4. *They number it amongst their Sacraments*; and enioyne it *once a yeare at Easter*; we do not so, neither haue we any *set time for it*, but onely when occasion is offered. Thus much for a first Vse, I now come to a second.

Vse 2. Is this so, that confession of sinne is to be made vnto the Lord: then see thou fly vnto him when thou hast offended, and make knowne thy faults to him, whom thou hast much dishonoured.

Ob. But God already knowes them, what need we then confesse them?

Answ. 1. We must confesse them, not to make God know them, as if he knew them not before; But first, to testifie our obedience, and performe that homage which we owe vnto him.

Answ. 2. Secondly, because God hath promised pardon and forgiuenesse vpon this condition, that we confesse and acknowledge.

Quest. But cannot God forgiue sinne, without this condition, that we confesse it?

Answ. The Question is not, what God can doe, but what God will doe: He can doe farre more then he will; and will doe what he pleaseth. It is his will, that the end and meanes should go together, he hath decreed it, and therefore will not alter it. Plead therefore no longer against thine owne saluation, but acknowledge thy faults vnto him; remember he is one that knoweth before, what and wherein thou hast offended, and therefore seek not to hide

any

any thing from his all-ſeeing eye, Set thy ſelfe euer as in his preſence, in making thy confeſſion, whether it bee in publike or priuate, and bring with thee an holy bluſhing, a godly ſorrow, and a full purpoſe to leaue and forſake thoſe ſinnes which thou makeſt confeſſion of: euermore remember thou haſt to deale with God, and not with man, in this penitentiall exerciſe. Were men thus perſwaded, they durſt not come with that impudency and hollowneſſe, to make acknowledgement, which now they do; but be thou perſwaded of it, and in confeſſing of ſin, adde not ſinne to ſinne.

Againſt Heauen, and in thy ſight] Hee doth not mince and extenuate the matter; hee ſaith not, Father, I haue ſinned, but I had no bad meaning, I knew not what I did. Neither doth he plead the inſtability of his youth, to extenuate his fault, but he aggrauateth and enlargeth the grieuouſneſſe of his ſinne, and ſets it out to the vttermoſt. 1. *I haue ſinned.* 2. *Againſt Heauen.* 3. *In thy ſight.* All tend to the aggrauation of his fault. To breake a lawfull command enioyned by the Magiſtrate (though of ignorance) is a fault; wilfully to breake, it is a greater; but to doe it in his ſight and preſence, argueth great rebellion. From the Prodigall his practice, let vs learne, *Text.*

That it is the property of a true penitent, not to mince, or extenuate his ſinne, but to aggrauate and ſet it out in the worſt and vileſt manner that hee can. True repentance makes a man large and plentifull in the accuſation of himſelfe, it cauſeth a man to amplifie and exaggerate his offence, and make the moſt and worſt of ſinne that poſſible can bee. See this prooued by ſundry examples. *Ezra* confeſſing his owne ſinnes, and the ſinnes of the people, ſaith thus; *Our iniquities are increaſed ouer our heads, and our treſpaſſes growne vp to the heauens.* And *Daniel*, he confeſſeth thus, *We haue ſinned, and haue committed iniquity, and haue done wickedly, and haue rebelled, euen by departing from thy precepts, and from thy iudgements.* See what termes of aggrauation he heapeth vp, as if all were

Doctrine.
A true penitent doth not mince his ſinne, but aggrauate the ſame

Ezra 9.6.

Dan. 9.5.

were too little that he could say against himselfe, and the rest of the people. So *Dauid* in his confession, for that sinne of numbring the people, *I haue sinned greatly, in that I haue done; and now I beseech thee, O Lord, take away the iniquity of thy seruant, for I haue done very foolishly.* Such was his indignation against himselfe, for offending God, as that he had neuer enough in blaming of himselfe, 1. *I haue sinned.* 2. *I sinned exceedingly.* 3. *I haue done foolishly.* 4. *Very foolishly.* Thus is hee large and plentifull in his owne accusation. And so the Apostle *Paul*, speaking of his persecuting of the Church, doth set it out to the full. *I was* (saith he) *a persecutor, a blasphemer, and an oppressor, yea, the chiefe of all sinners.* See how he doth load himselfe with termes of reproch. Who could haue said more against him, then he did against himselfe? Neither doth he, in vttering this speech, make a lye, or speake for modesties sake, but as he thought, in his very heart, esteeming no mans sinne like his owne, nor feeling another mans, as his owne.

2 Sam. 24. 10.

1 Tim. 1. 13. 15.

Neque hoc dicebat mentiendi precipitatione, sed existimandi affectione. Bern. De vita solitaria.

Reason.

The Reason may be this; Because the eyes of a Penitent are in some measure opened, so that he now seeth sin in its owne colours, and apprehendeth it as a deadly enemy to Gods glory, and his owne soules health. Now we know how ready we are to speake the worst we can, of those who are enemies vnto vs, and to set forth their vile practices to the vttermost. Thus the hatred he beareth vnto sin, causeth him to thinke, that he can neuer sufficiently display it, and maketh him so disposed, as that no malicious wicked man can so set forth the faults of his enemy, whom he deadly hates, as he desires to set forth the loathsomnesse of his owne sinne. Thus we haue seene the Reason.

The Vses follow.

Vse 1.

And is a penitent thus qualified? is there such a disposition in him, as that he will lay to his owne charge, as much as possibly he can? Then what shall we say of such as studie this art of mincing and extenuating sinne? The

1 Sam 15. 14. 15. 20. 24. 30.

sins

sins of others they can enlarge, they haue both will and skill in setting open to the view of the whole world, in euery branch and circumstance the faults of others, so that many times they appeare to be greater, then indeed they are. But in confessing of their owne sinnes, they haue no such gift, nor faculty, then they haue not done it; or if done it, yet it is not euill; or if it be euill, yet not very euill, or if very euill, yet not with an euill minde; or if so, yet by others perswasions; they doe so mince the matter, that mountaines seeme mole-hils, and mole-hils motes. Sinners they are, but they are not alone, others are as bad as they. Iustifie themselues they will with that proud boasting *Pharisie; God I thanke thee, I am not as other men are, extortioners, vniust, adulterers, or euen as this Publican*: so they thanke God, they are neither whores nor theeues, murtherers, nor drunkards; and if they doe no worse, they trust they shall doe well enough. This in stead of ingenuous confession, is to be seene and heard amongst men, which euidently proclaimeth, that true repentance is much wanting.

Non feci si feci non male feci: Si malè feci, non multum male; si multum male non mala intentione, &c. Bernard. Tract. de grad. humil. grad. 8.

Luke 18. 11. 12

Secondly, Wouldst thou haue pardon at the hands of God? then enlarge thy sinnes, and lessen them not, stretch them out to the vtmost pinne, and set them forth at full, with their parts and circumstances: At what time, in what place, after what manner, with what company they were committed; let no circumstance of aggrauation be wanting, by which they may appeare the more foule and filthy: but as God seeth sinne in the vileness of it, so doe thou lay it before him, in the acknowledgement of it. Say after this manner; *Ah Lord God, how haue I displeased thee? how grieuously haue I offended thee? Sinning not of ignorance, but of knowledge, yea, wilfully and presumptuously, with a high hand: against the light of my conscience, and those blessed meanes thou hast affoorded me for my restraint: I haue grieued thy blessed spirit, and the hearts of thy children, and I haue opened the mouthes of the wicked, causing them to blaspheme, by reason of my sinfull crime. Thus am I not onely*

Vse 2.

a

a ſinner, but a rebellious ſinner; not an ordinary offender, but an obſtinate one: a filthy, loathſome, vncleane Leper, whoſe ſoule and body is wholy polluted and defiled; from head to foot there is nothing appearing, but wounds, bruſes, and ſores, full of corruption; all my thoughts, words, and deeds, are euill, only euill, and that continually. Thus muſt thou aggrauate thy ſins, and article againſt thy ſelfe. Vrge God againe and againe, to heare this, and this too, *Lord, this ſinne haue I committed, and this alſo, at ſuch a time, in ſuch a place, amongſt ſuch and ſuch companie, there did I doe it, &c.* And thus muſt thou exaggerate thy faults, and confeſſe them largely, and ingenuouſly. Thou didſt enlarge they ſinnes in the committing, cut them not ſhort in the confeſſing: Tell the worſt tale thou canſt againſt thy ſelfe, and thou ſhalt ſpeed the better: And be aſhamed that any ſhould ſay worſe of thee, then thou doeſt of thy ſelfe vnto the Lord.

Queſt. But doth not a man preiudice the truth, in amplifying of his owne weakeneſſe and vnworthineſſe, and in confeſſing more of himſelfe then indeed is true, as the Apoſtle *Paul*, who ſaith, he was the firſt or chiefe of ſinners, when there were many greater ſinners then he?

Anſw. Doctor *Willet* on the ſecond of *Sam. cap. 9. Queſt. 6.* This queſtion is thus anſwered; Firſt, we muſt make a difference betweene the generall confeſſion of the weaknes and ſinfulneſſe of our nature, which the moſt perfect in this world may and muſt acknowledge; and a particular acknowledgement of ſome actuall ſinne which a man is not guilty of: Now, to confeſſe ſuch or ſuch a ſin, which a man hath not committed, is a preiudicing of the truth, and may not be done. And thus Saint *Paul*, though hee ſay, he was the chiefeſt ſinner, yet he doth not ſay, he was an Adulterer, or an Idolater, or the like, which ſins he was free from.

Secondly, we are to know, the practiſe of *Repentance* (being an act of the affections) cauſeth a man to iudge, and ſpeake of himſelfe according to the truth of that hee doth conceiue and feele to be in himſelfe, and ſo according to his ſence, to make his faults with the moſt, rather then

then with the leaſt. And this a man may doe, and yet bee within the compaſſe of the truth of his owne conceiuing, though beyond the extent of the truth of his ſinnes, in themſelues exactly conſidered. And thus did the *Apoſtle* ſpeake, according to his ſence, and thought himſelfe to be inferiour vnto all. And thus much for this Queſtion, as alſo for this doctrine. Now let vs proceed and come to the next, which is his Humiliation.

And am no more worthy to be called thy Sonne] See how he humbleth, and abaſeth himſelfe vnto his Father, *I am vnworthy to bee thy ſonne*, yea, *I am vnworthie the very name of ſonne*, ſo many haue beene my ſinnes, ſo lewd hath beene my courſe. The inſtruction hence may bee this; *Text.*

Doctrine. *The onely way to obtaine pardon for ſinne, and procure Gods fauour, is with an humble heart, and lowly ſoule to come before him.* The onely way to be exalted by him is to come vnto him in humility of ſoule, and lowlineſſe of ſpirit. The practiſe of this Prodigall is a preſident for vs. For the farther proofe of this truth, remember what Saint *Peter* ſaith, *Humble your ſelues therefore vnder the mightie hand of God, that he may exalt you.* And what Saint *Iames* ſaith, *Humble your ſelues in the ſight of God, and hee ſhall lift you vp.* It is no hard matter to bring a *cloud of witneſſes* to inſtifie this, but I will be ſparing, and remember you onely of that Parable of the proud *Phariſee*, and the *Publican*, and ſo away. Theſe two goe vp into the Temple to pray; The *Phariſee* begins and prayes thus, *God I thanke thee, I am not as other men, &c.* He ſhewes not *vulnera*, but *munera*, not his wounds, but his worth; not his miſery, but his bravery: reputing himſelfe ſo iuſt, that he neither ſaith, *thy kingdome come*, nor yet *forgiue vs our treſpaſſes*: But (as hauing no ſinne, and abounding alreadie with all grace) both theſe he leaues out; thanking God more for that other were bad, then for that himſelfe was good. Now the *Publican, he ſtands a farre off, and would not lift vp ſo much as his eyes to heauen, but ſmote vpon his breaſt, ſaying, God*

The onely way to obtaine Gods fauour is with an humble heart to ſeeke it.
1 Pet. 5. 6.

Iam. 4. 10.

Luke 18. 10. Verſe. 11.

Auguſt. Hom. 36. de verb. Dom. ſecund. Luc.
Verſe 13.

God be mercifull to me a ſinner. As the one exalts himſelfe, in reſpect of his vertue: ſo the other humbles himſelfe, in regard of his ſinne: As the one ſhewes his robes, ſo the other (like a poore beggar) ſhewes his rags, and (as an humble petitioner) his grieuances. Now marke how Chriſt applyes this, *I tell you this man departed home vnto his houſe,* Verſe 14. *more iuſtified then the other: for euery one that exalteth himſelfe, ſhall bee abaſed, and he that humbleth himſelfe, ſhall be exalted.*

The Reaſons may be theſe:

Reaſon 1. Iſay 66.2. Iſay 57.15. Firſt, Such onely hath God promiſed to looke vpon, and ſhew mercy to; *To this man will I looke, euen to him that is poore, and of a contrite ſpirit*: and againe, *Thus ſaith the high and loftie one, that inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place: with him alſo that is of a contrite and humbled ſpirit, to reuiue the ſpirit of the humble, and to reuiue the heart of the contrite ones*: as for other, they haue no promiſe of fauour or of mercy.

Reaſon 2. And ſecondly; Such onely are capable of grace and mercy. Full veſſells can receiue no liquor, and haughty hearts, no fauour; for they deſpiſe it. As therefore the veſſell muſt be emptied, and the ayre and wind remoued before any ſolid liquor can bee receiued; ſo muſt thou firſt caſt out haughtineſſe and pride out of thy heart, before mercy can be obtained.

Vſe. Let the Vſe of this bee for *Exhortation.* Come before the Lord with humbled ſoules and contrite ſpirits, for this is of him much ſet by. And to ſtirre vs vp to the putting on of this grace (as the Apoſtle doth exhort vs) conſider of theſe motiue; firſt, Pride, it is the Diuels firſt borne, and the Diuels firſt poyſon which Sathan powred into our nature; and this (as *Bernard* ſpeakes) is the Diuels character: for as the ſeruants of Chriſt and children of God, are knowne by *charitie* and *humilitie*; ſo the ſeruants of ſinne, and ſonnes of Sathan, are knowne by *pride* and *crueltie*; and therefore let this moue vs to imbrace the one and abhorre the other. Secondly, *God*

Coloſ. 3. *Motiues to labour for humility, and auoid pride.* *Tract. de Paſſione Dom. cap. 19. Firſt, Pride is the Diuels firſt borne.* *A ſecond motiue, God exalts*

exalts

exalts ſuch as are humble, but ſuch as are proud doth his ſoule hate. There are *Engines* that raiſe water to fall, that it may riſe the higher; ſuch an engine is this; A lowly heart by abaſing it ſelfe before the Lord, doth mount himſelfe, & all the graces of his ſoule, as high as heauen. Humble *Dauid* was called from the Shepheards crooke to the Kings Crowne. God did ſo regard the meekeneſſe of the Virgin, *that all generations count her bleſſed.* Thus *hee taketh vp the ſimple out of the duſt, and liſteth the poore out of the myre.* But he deales otherwiſe with the proud, and euer hath done. The proud Angels hee thruſt out of heauen, and our proud parents out of Paradiſe: For if he draue *Nebuchadnezzar* from the company of men, and made him to haue his habitation with the beaſts of the field, and to eat graſſe as Oxen. What ſhall I neede to ſpeake of *Haman*, *Herod*, and others, whoſe pride did cauſe their fall and ruine? by this that hath beene ſaid we ſee the Pſalmiſts ſaying verified, *Though the Lord bee high, yet hath hee reſpect vnto the lowly; but the proud he knoweth a farre off.* The moſt high hath eſpeciall reſpect to ſuch as are moſt low. God cannot looke aboue him (ſaith one) becauſe hee hath no ſuperiour: nor about him, for that he hath no equall: hee regards onely ſuch as are below him: The lower then a man is, the neerer vnto God, and the more expoſed to his ſight, who looks from aboue; but the higher he is, the farther is hee off; and the more proud he is, the leſſe is he reſpected. Seeing then this is ſo, how ſhould this worke vpon vs, and make vs to decke our ſelues with this excellent grace; which like the Violet (though it growes low by the ground, and hangs the head vnder ſome obſcure leafe, as willing to liue vnſeene,) yet is the ſweeteſt of flowers, and beloued of all.

the humble, but caſts downe the proud one. Luke 1.46. Pſal.113 56.

Dan.4.30.

Pro.16.8.

Pſal.138 6.

Marlorat in Luc.cap.1.verſ. 48.

Thirdly, *Humility*, is the keeper of all graces, but *Pride* the ſpoyler of them. No boxe better to keepe thoſe iewels in, then a heart well lined with humilitie. Looke as aſhes doe preſerue fire, ſo doth our humilitie the

A third motiue, Humility preſerues grace, but pride deſtroyes it.

It is, *conſeruatrix virtutum. Bernard.*

the ſparkles of Gods bleſſed ſpirit. But now on the other ſide, pride ſpoyles all. This, like *Colloquintida*, imbitters the whole pot of Pottage. And, *like a dead Flye, ſpoyles a whole boxe of oyntment, cauſing it to ſend forth a ſtinking ſauour*: This cauſeth our knowledge to ſtinke, our zeale to ſtinke, as it did *Iehue's*: In a word, any good thing that is in thee, is ſpoyled by this weed. Oh how ſhould this cauſe vs to be in loue with that grace, and deteſt this vice!

2 King. 4. 39. Eccleſ. 10. 1.

Fourthly, By it, we become like Chriſt himſelfe.

Fourthly, *Humility* makes vs like Chriſt himſelfe, and therefore muſt needes be an excellent vertue: this grace he willeth vs to learne of him, for he was meeke and lowly in heart. He diſdained not to waſh his Diſciples feet, to teach them humility. *He made himſelfe of no reputation, and tooke vpon him the forme of a ſeruant*, that we might learne of him to be humble. *Let the ſame minde therefore be in you* (ſaith the Apoſtle) *that was in Chriſt Ieſus.* Hee was humble, be thou then aſhamed to bee proud.

Phil. 2. 5. 6.

Meanes for ſubduing pride and ſeeking humility.

Let theſe things be well thought of, and that by vs all, be we neuer ſo extraordinarily graced by God. Pride is ſuch a ſinne as it ſteales vpon the very beſt; and Gods moſt ſanctified children are moſt buffeted with it. Therefore theſe motiues are to be remembred by vs all, and the *Remedies* to be vſed, which are theſe; Firſt, carefull and conſcionable attendance vpon the Word. This is the hammer that muſt breake the heart, for vntill it be humbled, there is no good to be done. *Is not my Word like a hammer, that breaketh the ſtone?* This hammer will bruiſe this ſtony heart, and grind it to powder, and without this hammer, there is no hope of euer hauing the heart truely humbled. Submit thy ſelfe therefore to the ſtroke of this hammer, if thou truely deſireſt the attainement of this grace.

Ier. 23. 29.

A ſecond meanes is Meditation. Firſt, of Gods Attributes and workes of his iuſtice in ſpeciall.

A ſecond meanes is Meditation, and that of a threefold obiect.

Firſt, of *God*, and his *Attributes*, with the workes of his

his *Power* and *Iuſtice*, which are excellent helpes to make vs quake; and breake the ſtonie rocke of our ſoules to peeces: As wee ſee in *Habakuk*, *When I heard* (*viz.* of theſe iudgements threatned) *my belly trembled, my lips ſhooke at the voice, rottenneſſe entered into my bones, and I trembled in my ſelfe, that I might reſt in the day of trouble.* Heb.3.16.

Secondly, of our owne eſtate, either *Paſt*, *Preſent*, or to *Come*. For the *Time paſt*, what thou wert, *viz.* A child of wrath and firebrand of hell. *Shapen in iniquity and conceiued in ſinne.* The ſerious meditation of this would be enough to humble vs and make vs ſtrike ſaile. *Secondly, of thy eſtate paſt.* Epheſ.2.3. Pſal.51.5.

For the *time preſent*. Remember how thou art *fraile* and *ſinfull*, thou art fraile and brittle, being but duſt and aſhes, and ready to be broken with euery little fillop, and knocke, *Thy foundation is laid in the duſt, and thy walls are made of clay. Thy whole bodie is but a Tabernacle of earth.* This is thy eſtate oh man! and this is the eſtate of all men. Some indeed are more painted then other ſome, but all are earthen pitchers: Some are more cleare then others, but all glaſſes frayle, brittle. Is here any cauſe of pride? *Secondly, of thy eſtate preſent, being firſt frayle* Iob 4.19. And 10.9.

Thou art alſo *ſinneſull*, hauing much corruption within thee, and carrying a *whole bodie of ſinne* about with thee, *ſo that the good thou wouldſt doe, thou doeſt not, and the euill thou ſhouldſt not doe, that doeſt thou daily.* Thou mayeſt well cry out with the Apoſtle *Paul*, *O wretched man that I am.* *Secondly, ſinfull* Rom.7.24. Verſe 19.

For the *time to come*, remember what thou ſhalt be, *As duſt thou art, ſo to duſt thou ſhalt returne*, yea, and become the baſeſt duſt. As we ſee the whiteſt Snow, when it is reſolued vnto water, whereof it was congealed, becomes fouler water then any water elſe: ſo thou *Oh man of earth*, when thou ſhalt returne againe vnto earth, ſhalt become viler, and baſer earth, then any other whatſoeuer. *Thirdly, of thy eſtate to come.* Gen.3.19.

Thus the conſideration of thy owne naturall eſtate, whether *Paſt*, *Preſent*, or *to come*, will bee an excellent meanes, to take downe this *Peacockely-pride*, and make thee humble.

Thirdly, of the estate of others.

Thirdly, *consider of the estate of others*, and without enuie cast an eye vpon their gifts: consider how many thou commest farre behind in knowledge, faith, zeale, &c. and other graces. This is the receipt which the *Apostle* prescribeth to the *Philippians*, against this sin of pride, *Looke not euery man on his owne things, but euery man also on the things of others.* This would be an excellent meanes, to diminish a selfe-liking, and that ouerweening conceit of our owne excellencie.

Phil. 2. 4.

The third meanes is Prayer.

The last meanes to be vsed, is earnest and feruent *Prayer*, that the Lord would be pleased to giue thee this grace of humilitie; and blesse the meanes thou vsest for this end and purpose: *Euery good gift* (saith Saint *Iames*) *commeth from the Father of lights*: and so must this also, else we shall neuer haue it. Thus we haue seene the meanes, now let vs vse them, and that conscionably, for let me tell you the cure of pride is no easie cure, and the obtaining of humility no easie purchase.

Sæpe homo de vana gloriæ contemptu vanus gloriatur.

All vices are against it, and which is yet more strange, all virtues are against it, and which is yet more strange, humility hath an opposition against humility, as if she were false to her owne person. *Humility* oftentimes by a prodigious and preposterous birth bringeth forth *pride*. How often is a man proud because hee is not proud. A secret pride is oftentimes occasioned by ouercomming (as wee thinke) pride, when alas now pride hath giuen vs the foile, as a cunning wrastler seemeth many times to take the fall, for no other end but to get the other vpon the hippe. How wonderfull carefull then had we all need to be, what need haue wee to studie and pray for humility, yea, in the midst of grace to pray for an humble heart? See thou remember the former meanes deliuered; and if at any time (as who at sometime shall not feele) thy heart beginne to swell, remember these and the like sayings, *Be not high minded, but feare. God resists the proud, he lookes vpon such a farre of.* Oh they are excellent helpes! heare st thou any commend thee, and set forth thy praises,

ſes, then remember the former ſentences, and let them ſtand *Sentinell*, to keepe thee from pride. Remember alſo to meditate (as of Gods glory and greatneſſe) ſo of thy owne vileneſſe and baſeneſſe; remember what thou wert, what thou art, and what thou muſt be; hold thy ſelfe to this taske, and it will keepe thee from it. It is recorded of the *Bee*, that in ſtormy weather it will get vp a little ſtone, that by the weight it may flye more ſteddily, and get home in ſafety: Art thou in danger to bee blowne away with pride? get thy ſelfe to *Prayer*, and *Meditation*, it will be to thee as the little ſtone to the *Bee*, or as Ballaſt to the ſhip, to keepe thee from being turned about with the waues of ſelfe-conceit. Thus get this grace, and when euer thou commeſt to the Lord bring it with thee, and feare not of ſpeeding, for they that fall downe loweſt at Gods almes-dealing, ſpeed euer beſt. And thus much for this poynt, as alſo for this part of the Prodigals *Regreſſe*.

Plin. Nat. hiſt. lib. 11 cap. 10.

But the Father ſaid to his ſeruants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhooes on his feet. *Text. Verſe 22.*

And bring hither the fatted calfe, and kill it, and let vs eat and be merry. 23.

We haue heard before verſe 20. of the Fathers readineſſe to receiue him, now here we ſee the entertainement he gaue him, being come into his preſence. Hee calls for a *robe*, yea the *beſt robe*, and ſo cloaths him; for a *ring* to adorne and beautifie him; for *ſhooes* for his feete, that ſtones might not annoy nor hurt them; for the *fat calfe*, to feede and refreſh him; and whatſoeuer is wanting he beſtowes vpon him. Now had the Father fit time, and his ſonnes ſinnes deſerued it, that he ſhould rip vp vnto him his former faults, and call to remembrance the offences of his youth, and welcome him home after this manner; Ah ſirra, are you now come, is all ſpent a-

mongst your whores and harlots? returne vnto them, let them prouide for you; you come no more within my dores. But behold the loue of this his Father; he vseth no such thundering speeches, he threatneth not to cast him of: Nor yet doth he cast him in the teeth with his former courses; he remembreth not any old recknings; the offences of his youth are not spoken of: But he (seeing this his his riotous and vnthrifty son returne home with an humble heart) presently offers himselfe to his childe, and before he had made an end of his confession, or could begg a supply of things needfull, his father intercepts him by his hastie calling to his seruants; Bring hither the best robe, the shooes, the ring, let the fat calfe be killed, make a feast, send for musicke. Now all is forgotten that was past, his old courses no more remembred.

Doctrine. *God will neuer vpbraid any with their former courses that repent.*

So then we see; *The Lord will neuer vpbraid such as turne vnto him, with their former courses*; but vpon their true repentance will forgiue them and forget them. This the Lord doth faithfully promise in the 31. of *Ieremie* 34. *vers.* in these words, *They shall all know mee from the least of them to the greatest, saith the Lord, for I will forgiue their iniquitie, and remember their sinnes no more:* which very words the author of the Epistle to the *Hebrewes* doth cite, and so further confirme the point. See it further proued in the 7. of *Micah, verse* 10. where the Church speaketh thus: *Who is a God like vnto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, who reteineth not his anger for euer, because he delighteth in mercy. He will turne againe, he will haue compassion vpon vs, he will subdue our iniquities, and cast all our sinnes into the depth of the Sea*: so in the 103. *Psalme* this is further cleared from the 8. to the 13. *verse*, the words are these; *The Lord is mercifull and gratious: slow to anger, and plenteous in mercy*, and in the 12. *verse* hee saith thus; *As farre as the East is from the West: so farre hath hee remoued our transgressions from vs.*

Ier. 32. 34.

Heb. 8. 12.

Micah. 7. 18.

Verse 19.

Psal. 103. 8. to 13.

But

But ſome may obiect, that the Scripture maketh mention of the vncleane life of ſinners after their conuerſion, as of *Rahab*, who albeit ſhe turned to the Lord, and forſooke her former filthineſſe, yet ſhe is branded with the name of a harlot. *Obiect.* Heb. 11. 31. Iam. 2. 25.

Firſt I anſwer, ſome of our Diuines are of this iudgement, that ſhee was not an harlot in act or openly profeſſed filthineſſe (for the word which is vſed in *Ioſua* 6. 22. ſignifieth a tauerner or hoſteſſe, as well as a harlot, for ſo ſhee was by profeſſion. Now indeed thoſe perſons and trades, by reaſon of the commonneſſe of entertainement, were amongſt the Iewes infamous for name and note, ſo that we may well thinke, that her publike trade, through the corruption of thoſe times, did caſt on her this name of reproch. *Anſw.*

Secondly, I anſwer, this is not mentioned to her reproch, but ſpoken to her praiſe; ſhee is not vpbraided with it, but commended, in that ſhe had forſaken it. We ſee hereby what ſhe was before her calling, but ſhe is not reproched with it now after her calling; ſhee is now no longer a harlot, but a true beleeuer with the people of God: ſo then it tends not to her defaming, but to ſhew the greatneſſe of Gods compaſſion, and the ſoundneſſe of her conuerſion.

Now for the Vſe which we may make of this truth: Firſt, it ſhould ſerue as an excellent and notable motiue to repentance: This ſhould be as a ſpurre in our ſides, to make vs ſpeedily turne vnto the Lord. Art thou a drunkard, an vncleane perſon, a filthy liuer? take notice of Gods merciſull dealing with this Prodigall, who is ſet out for a patterne to all them that are deſirous to come home; ſee how (vpon his repentance) he is aduanced; how liberall his father is towards him; as if from his very cradle he had crept on his hands and knees to pleaſe him: here are no old *Items*, no backe recknings brought in, but all is forgiuen and forgotten, as if there were no fault done; he is as royally entertained, as if he *Vſe* I.

had beene the dutifulleſt ſonne that euer the earth bare. Well; thus will God deale with thee, he will neuer vpbraid thee with thy drunkenneſſe, with thy ſwearing, with thy whoring, with thy theeuing, nor with any other of thy lewd courſes. Theſe thou ſhalt neuer heare of, if thou become a penitent: But if not, be thou aſſured thy ſinnes ſhall be ſet in order before thee, and what now thou doeſt in ſecret, God will manifeſt on the houſe top before Men and Angels.

Vſe 2. Secondly, ſeeing God doth deale thus with true penitents, to couer their ſinnes and caſt them behinde his backe; let vs take heede how we vncouer the ſinnes of any that hath repented of them, and how we vpbraid any with their former courſes: God hath blotted them out of the ſcore, ſhall we dare to ſet them on againe? Let vs learne to put a difference betwixt time paſt and time preſent: the Apoſtle reckoning vp many horrible ſinnes committed by the *Corinthians* in the time of their vnregeneracie, maketh a flat oppoſition betweene their eſtate before their calling, and that after, *Such were ſome of you,* (ſaith he) *but now yee are waſhed, but now yee are clenſed, but now yee are ſanctified.* So that he that hath beene a ſwearer and repented, is now none: he that hath beene an adulterer, and hath repented, is now none; and the like; for the High-Commiſſion Court hath cleared him. Shall we ſay that he that is come to mans eſtate is a babe, becauſe he was ſo? or he that is now a freeman is ſtill a prentice, becauſe he was ſo? Oh then beware how you eſteeme of any by the time paſt, or caſt the filth of their former ſinnes into their faces, when God hath wiped them away. When *Dauid, Noah, Lot, Peter,* and other of Gods Saints, had truly repented of their ſinnes, did euer God or Angels caſt them in their teeth? who art thou then, that thou ſhouldſt be ſo ſawcie, to vncouer what God hath couered?

1 Cor. 6. 11.

Obiect. But is there not a woe againſt thoſe that call good euill, and euill good? how then dare any ſpeake of ſin fauourably?

Eſay 5. 20.

It

It is one thing to ſpeake of the nature of the ſin, and another thing to ſpeake of the conuerted ſinner: In ſpeaking of ſin as a breach of Gods law, an offence againſt God, ſpare it not; but in ſpeaking of the penitent, the ſhame and reproch of the ſinne muſt be done away. Thus much in generall from the Fathers proceeding: Now in particular to the words. *Anſw.*

But he ſaid to his ſeruants, &c.] There are diuers myſticall and morall expoſitions giuen by expoſitors of each of theſe: by the *robe*, ſome vnderſtand the royaltie which *Adam* loſt. By *the ring*, the ſeale of Gods holy Spirit, or ſigne of mariage made by Faith: by *ſhooes*, the preparation of the Goſpell of peace, or hereby repreſenting mortification of the members, becauſe made of skins of dead beaſts: by the *fat Calfe*, *Chriſt*, who was ſlaine from the beginning. Called *fat*, becauſe ſufficient for all the world, which the Father *killeth* not, but biddeth it ſhould *be kill'd*. Theſe and many other expoſitions are giuen, which were endleſſe and (in my iudgement) needleſſe to reckon vp. For, as I take it, by all theſe is nothing elſe meant nor intended, but to ſet forth the riches of Gods manifold mercies, whereby he ſupplies all our wants, fulfills all our neceſſities, and beſtoweth whatſoeuer is needfull for vs, vpon our true repentance, and turning vnto him. *Text.*

Hoc ſimplex ſed certum eſt, cætera ingenioſa quidem, ſed incerta. Maldon. in loc.

In the words we may conſider: Firſt, the Fathers liberality towards the Prodigall, *verſe* 22,23. Secondly, the ioy and reioycing that was on both ſides vpon the returne of the Prodigall, Propounded *verſe* 23. and Reiterated, *verſe* 24.

In the former againe conſider,

Firſt, the gifts the Father doth beſtow, which were of two ſorts: ſome ſeruing for neceſſity, as a *garment*, *ſhooes*, *meat*: others for delight and ornament, as a *Ring*, the *beſt Robe*, the *fat Calfe*: he ſhall haue the beſt and fatteſt.

Secondly, conſider, the meanes whereby he beſtoweth them on this his childe: he doth it not immediately

from his owne hands, but by the hands of his ſeruants: *He ſaid to his ſeruants.* And of theſe as they lye in order in my Text.

But hee ſaid to his ſeruants] The poynt hence is this:

Doctrine. God beſtoweth his gifts vpon his children not immediatly but mediately.

God conueyeth his gifts and graces to his children not immediatly from himſelfe, but mediately by the hands of his ſeruants. Thus *Paul* muſt goe to *Ananias* and receiue his ſight: ſo the *Eunuch* to *Philip*; *Cornelius* to *Peter*; *Lydia* to *Paul.* Thus muſt men receiue gifts from God, not immediately from God himſelfe, but by the meanes of Gods ſeruants. Hence are thoſe names ſo frequently giuen vnto Gods Miniſters in the Scriptures, of *Meſſengers, Ambaſſadors, Interpreters,* and the like. See *Epheſ.*4.8. 12,12.

Reaſon 1.

Reaſon becauſe we are not able to endure the preſence of the Lord: He knoweth our weakeneſſe, and whereof we are made, how that we are not able to looke his Maieſty in the face and liue. When the *Iſraelites* heard the voice of God in deliuering of his law, they were afraid they ſhould die, and therefore, deſire to haue *Moſes* bring Gods meſſage vnto them.

Exod.20.18.

Ob.

It may be you will obiect, that God hath promiſed his *Spirit which ſhall teach vs, and lead vs into all truth,* what need then of Miniſters helpe?

Reſp. Page 77.

I haue ſhewed before on the *Parable of the loſt Groat,* what the worke of the Spirit is, and how it workes: It is a thing of darke and ſecret operation, (like a *Pioner* or *Vnderminer:*) it is not ſeene till it haue wrought its purpoſe; It is not perceiued but by its *Effects*: Now the *Effects* of the ſpirit (as farre as they concerne Knowledge and Inſtruction) are not particular Information, for Reſolution in any doubtfull Caſe, (for this is *Reuelation:*) but as the *Angel* which was ſent to *Cornelius* ſends him to *Peter* to Schoole, and informes him not himſelfe; ſo the ſpirit ſends vs to *Gods Miniſters,* and to the mouth of our Teachers; teaching vs, by ſtirring vp in vs a deſire to learne,

learne, and applying to the ſoule what by them is taught.

Now for Vſe.

Vſe 1. This may ſerue to reprooue the folly of ſuch as refuſe to come to the ſeruants of the Lord for the gifts he doth ſend vnto them by their miniſtry. Nay they deſpiſe theſe robes, theſe gifts and graces, becauſe they are brought by fraile and weake men; *Let God ſend by whom he ſhould ſend*; let him ſpeake by whom he ſhould ſpeake. But who art thou that thou ſhouldeſt teach the moſt high? or what art thou that dareſt be ſo bold, to preſcribe vnto the Lord a way for the conueighing of his gifts? But oh the vnconſtancy of vaine man; when God did ſpeake immediatly by himſelfe then *Iſrael* runnes to *Moſes*, and deſires him to ſpeake to God for them. Now we haue our requeſts and he hath ſent vs a *Moſes*, I meane faithfull and painefull Miniſters, by whom he giues his gifts and conueies his graces, and now we call for God againe, whoſe voice notwithſtanding ſhakes the heauens, and cleaueth the rockes aſunder, and moueth the foundations of the earth out of his place. Exod. 20. 19.

Vſe 2. Let this therefore in the ſecond place admoniſh vs to take heede how we reiect Gods good gifts when they are brought vnto vs in theſe earthen veſſells; Let *Eliah* receiue his meat though a Rauen brings it. We are beggers, let vs not be chuſers. Would it not argue intolerable niceneſſe and daintineſſe, to refuſe meat becauſe it is brought in earthen diſhes? Would not this argue a queaſie ſtomach? Beware then of this and learne to eſteeme of the gifts of God neuer the leſſe; but eſteeme more of the meſſengers and ſeruants, becauſe by them God doth beſtow on you ſo many bleſſings. And ſurely this exhortation would be needleſſe, if you did as much care to know, (and knowing would wiſely apply it to your hearts) how many high bleſſings in ſpirituall things are conueighed and brought vnto you by them, as you are ready to informe and vrge what inferior bleſſings

Rom.10.13. 14.15.

ſings are conueighed vnto them by you. Read, *Rom.*10. 13.14.15. *verſes*. And when you haue read them, goe backeward and begin where the golden cheyne ends. Firſt, God giueth his Word; then ſome are ſent; whereupon they preach, thereupon men beleeue, and then call vpon God, and conſequently they are ſaued: So that if ſaluation be the obiect of your deſires, and the thing longed for, then eſteeme of theſe golden pipes whereby the water of this longed-for ſaluation, is conueighed vnto you. And thus much ſhall ſuffice to haue ſpoken of the meanes whereby theſe gifts were conueighed vnto this ſonne, now to ſpeake of the gifts themſelues that were beſtowed vpon him, which were of two ſorts, ſome for neceſſity, others for ornament and delight.

Text.

Bring forth the beſt Robes.] The Sonne ſought but the roome of a ſeruant, but the Father reſtoreth him to the dignity of a ſonne; and gratiouſly doth preuent him with his liberall bleſſings; giuing vnto him farre more then he did deſire or deſerue, Let vs then note this for our comfort.

Doctrine.

God is larger in his gifts then we in our requeſts.

Gen 28.10.

Gen.32.9.10.

God is larger in his gifts, then a ſinner is in his requeſts, he vſually giueth more vnto his children then they aske or deſire. This we may ſee by ſundry examples in Scripture as in a chryſtall glaſſe, *Iacob* prayeth and the whole of all his petitions is bounded in this narrow compaſſe. *If the Lord will giue me meate to eat, and raiment to put on*, his deſires are not extended farre; only he ſeekes for food and rayment. But God was more gracious vnto him then ſo, as he himſelfe confeſſeth, for God gaue him two bands; abundance of goods and chattels.

1 King.3.9.13.

Iſay 38.15.6. 2 King.4.1.

Thus *Salomon* requireth but an vnderſtanding heart for gouernement; God giueth it to him with an ouerplus of riches and of honour; ſuch as none ſhould be like vnto him, *Ezekias* requeſted but life at Gods hand, God did not onely giue him life, but a long life, and certaine, gratiouſly adding fifteene yeeres vnto his daies. The *Widdow woman* that was greatly indebted, hauing nothing

thing to satisfie her cruell creditor, (who was so importunate that her two sonnes must become his bondmen according to the law, there being nothing else to discharge the summe) required the Prophets helpe vnto the Lord in her behalfe; who gaue her oyle sufficient to pay her debt, and also to supply future wants; which was more then she desired. *Ioseph* desired that his feete might be freed from the stockes that he might be deliuered out of prison into which he was cast, through the procurement of his lasciuious mistresse, for not consenting to her vnchast request, and God did not onely deliuer him, but brought him out with great honour. *Ester* prayed against the bloody attempt of *Haman*, that shee and her people might be preserued from that deadly snare; And God did not onely saue them, but vtterly destroy, and cleane cut off both *Haman and all his seed*. The thankefull *Leper* in the Gospell, asketh but the cleansing of his body, and hath his soule also washed. The *woman* of *Canaan*, asked of *Christ* helpe, for her daughter possessed with a diuell; but continuing earnest in prayers, receiueth an honourable commendation: *Great is thy Faith*, besides a large grant aboue that shee begged, *Bee it vnto thee as thou wilt*. It is no hard matter to produce many more examples for the further enlarging of this comfortable point. It is no wonder then, the Apostle termeth God to be the *Father of mercy*; And not content heerewith, addeth to his stile this iust title, *The God of all consolation*. A kind of absolute and ouer-flowing mercy he giueth vnto him and that deseruedly. And elsewhere breakes forth into this expression, *Vnto him who is able to doe exceeding abundantly aboue all that we aske or thinke, &c. Vnto him be glory in the Church.*

So Psal. 21. 4.

Gen. 39. 19. 20.

Gen. 41. 14.
Ester 7. 10.
Chap. 9. 10.

Luke 17. 13. 19

Matth. 15. 28.

2 Cor. 1.

Ephes. 3. 20.

If any demand a Reason of Gods so doing, then this may be giuen, That we may be made the more readie and willing to obey him: as also, That none might thinke it tedious or troublesome to come vnto him, making knowne their requests by prayer and supplication.

The

The Vſes of this poynt may be theſe.

Vſe 1. Firſt, Let vs learne to put a difference betwixt God and man. My waies are not your waies, neither are my thoughts as your thoughts, ſaith the Lord; and is it not ſo indeed? Man is liberall in promiſing, but ſparing in performing; hardly the one halfe is performed of what is promiſed, if that: but it is otherwiſe with God. True it is, he promiſeth much, and as true it is that he performeth more: Neuer was promiſe by him made but it was performed to the very vttermoſt.

Vſe 2. Secondly, let this ſerue for the confirmation of our faith in thoſe promiſes which God hath made; for doth God giue more? then aſſuredly he will giue that he hath promiſed. Is God better? then muſt thou aſſure thy ſelfe he will be as good as his word. How canſt thou doubt it? What promiſe ſoeuer God hath made doe thou beleeue; neuer feare exceſſe in faith, his fauour doth and will goe beyond it. Hath God made thee any promiſe that he will be with thee in ſixe troubles, and in ſeuen? Hath he promiſed that hee will turne all things to the beſt to thee that loueſt him? Hath he promiſed that no good thing ſhall bee wanting to thee that feareſt him? why, beleeue thou theſe things, God will not falſifie the word that is gone out of his mouth, but faithfully fulfill it.

Pſal. 33. 4.

Vſe 3. Thirdly, Is God thus mercifull aboue our hope? let this incourage vs to call vpon him in the day of trouble, and to come with boldneſſe to the Throne of Grace, not doubting to obtaine fauour in time of neede; For *hee will fulfill the deſires of them that feare him; hee will heare their cry and ſaue them.*

Heb 4. 16. Pſal. 145. 18. 19.

Men in ſuing to their betters, commonly aske more then they doe expect: but in ſuing to the Lord, wee may looke for more then we doe aske. Should a Prince bee knowne to be thus gracious, to giue more (out of his princely bounty) then his petitioners deſired of him, ſurely he ſhould want no ſuters, but men would reſort vnto him in

in flocks and troupes. There is no Prince to be compared with the Lord, none ſo liberall, none ſo bountifull. Why then are we ſo backward in our ſuits and requeſts? Are we in want? would we haue ſupply? Flie then vnto him, he is more ready to heare then thou to ſpeake; his eare is often open, when thy mouth is ſhut. Deſire mercy at his hands, he is ready to grant it; nay, two for one. Follow then the aduice of the Apoſtle *Paul*: *Be carefull for nothing, but in euery thing (by prayer and ſupplication) let your requeſts be made knowne vnto the Lord.* He hath no experience of Gods louing kindneſſe, who knoweth not, or hath not experimentally found that *God is a plentifull rewarder of them that ſeeke him*, *Heb.* 11. 6. Call but to mind the bleſſings of this day; of the night paſt; and then tell me, whether we haue not many bleſſings that we craued not? What maimed bodies, perplexed ſpirits, poore eſtates, &c. ſhould we haue, were it otherwiſe. Oh then let him that *commeth to God*, belieue this, aſſuring our ſelues he will giue vs both the *vpper and the neather ſprings*. But more of this in the next. Phil. 4. 6. Ioſh. 15. 19.

And laſtly, this ſhould vphold vs againſt grudging, ſometimes we are apt to think, that God deales ſo pinchingly and ſparingly with vs, and ſhortens vs of our deſires; which yet is but our fancy; *for nothing that is good will he with-hold* (as in the next Doctrine ſhall be proued) but were it ſo, yet conſidering how much he giues vnto vs aboue that we aske, or can imagine we ſhould receiue, it might cauſe vs to lay our hands vpon our mouthes. But we are blind in obſeruing theſe things; we want the eye-ſalue of faith, which onely can make vs ſee it to be thus. *Vſe* 4.

Beſt Robes.] Whatſoeuer is needfull, the father here beſtowes; hee clothes him with raiment, hee puts on ſhooes vpon his feet, and refreſheth him with pleaſant and comfortable meat. Hence wee gather this Inſtruction. *Text.*

Nothing that is needfull ſhall be wanting to thoſe that are in

Doctrine. Nothing that is needfull shall be wanting, when Gods fauour is not.

in the fauour of the Lord. Such as haue his fauour, shall haue all good blessings flowing to them, and following of them. *Dauid* doth notably confirme this in many of his Psalmes: As in the 23. *Psalme*, where professing God to be his Shepheard, maketh this inference thereupon, *therefore I shall not want, but doubtlesse, kindnesse, and mercy shall follow me all the daies of my life.* So *Psal.* 34.9.10. *The Lions do lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* Also in the 84. *Psal* 11. notably; *The Lord God is a Sun and Shield vnto vs; the Lord will giue grace and glory, and no good thing will he with-hold from them that walke vprightly.* And is not this the blessing that is promised to such as feare the Lord, that all good things should flow vnto them from heauen and earth: that they should be blessed *In the house, in the field, in their basket, in their store, in the fruit of their bodies, in the increase of their cattell, and in the abundance of all things.*

Psal.23.1.6.

Deut.28.3,4.

Reason 1.

The reasons that may be giuen will serue for the further clearing of this truth. For first, they are his adopted children, and how then can he suffer them to be in need? Euen wicked men will be tender ouer their children, and *Beares* and *Dragons* will be carefull of their young ones; And shall the God of all goodnesse withdraw his hand from helping his sonnes and daughters? It cannot be.

Lam.4.3.

Reason 2.

Secondly, consider, God is Omnipotent, and able to do whatsoeuer he will: True it is, earthly parents are often willing to helpe their children, yet cannot: they haue large hearts, but short hands: but God is both willing and able: And therefore those that are his, cannot be in want.

Reas. 3.

Thirdly, Gods eyes are euer open to see their needs: his eares euer open to heare their prayers; he is euer present and nigh at hand to relieue their necessities: It may (and oftentimes doth) so fall out, that mortall man (though he be willing to helpe, and able to helpe) yet he may be asleep, or out of hearing, and farre of; so that he cannot doe as otherwise

Psal 145.18.

otherwiſe he would; but it is not ſo with God, night and day, at home and abroad, by ſea and land, is he at hand to ſend ſupply.

Fourthly, Whereas many haue both will and power, and are at hand ready to helpe, yet they may want wiſdome, whereby their helpe is oftentimes vnſeaſonable: *With our God is wiſdome*, (ſaith *Iob*) *and ſtrength*; *he hath councell and vnderſtanding*: He knoweth beſt *when*, *where*, and *how* to helpe. *Reaſon 4.* Iob 12.13.

Thus we ſee this point proued both by Scripture and reaſons, *viz. Where Gods fauour is, there is want of nothing that is needfull.*

But, doth not *Paul* complaine of *hunger and thirſt, of cold and nakednesſe?* And haue not many of Gods ſeruants *beene tryed, by mockings and ſcourgings, by bonds and impriſonments?* Haue they not beene *ſtoned, hewen aſunder, tempted, ſlaine with the ſword, wandered vp and downe in Sheepes skins, and Goats skins, being deſtitute, afflicted, and tormented?* Nay, was not Chriſt himſelfe in want, when he had not what *the Foxes* and *the Fowles* of the aire had; for they *had holes and neſts, but he had not whereon to reſt his head?* How then can this be true that hath beene now deliuered? *Obiect.* 2.Cor.11.27. Heb.11.36. Mat.8.20.

Firſt, I anſwer, there is a two-fold want; one, in regard of outward condition; the other, in regard of inward affection. There is many a rich man, that is in miſerable want and pouerty, wanting both what other haue, (and therefore is ſtill coueting and deſiring) and alſo what he himſelfe doth enioy; not hauing the comfortable vſe of what he hath, but like *Tantalus*, whom Poets faigne to die for thirſt, ſtanding in the waters to the chin. *Sol. A two-fold want.*

Againe, There is many a poore man, who doth ſuſtaine ſome want in regard of outward condition; yet God doth inlarge his affection, and giue him true contentation, which is ſufficiency. Thus was the Apoſtle content with his hard eſtate, as appeares, *Phil.*4.11. So then wee ſee the Lord doth ſupply the wants of his children, giuing them either abundance, or chearefull conten-

contentation, or ſupportation when meanes faile.

Anſw. 2. Secondly, I anſwer: there is a double deſire; the one is *Naturall*, the other *Vnnaturall*: that which is *Naturall*, keepes within the bounds, and ſeeketh for that which is needfull, and no more; that which is *Vnnaturall*, breakes ouer the bounds, and ſeekes after that, which (if it were obtained) would proue pernicious and hurtfull. You ſee this in ſome men that haue the *dropſie*, and in others that haue that diſeaſe which we call *Caninus appetitus*, the Dog-like appetite; they haue vnſatiable deſires, and the more you giue, the more they craue; when *Nature* (as you know) is ſatisfied with a litle; ſuch deſires haue need of purging and emptying, and not of filling. Theſe are not the deſires I ſpeake of in my doctrine; but *Naturall deſires* of things needfull; as for thoſe other which oftentimes Gods owne children labour vnder the burden of, it is the mercy of God not to ſatisfie vs in.

Anſw. 3. In the third place, I anſwer: This promiſe is made with a condition, as doth euidently appeare, *Pſal.* 84. 11. no [*good thing*] doth he with-hold: And alſo, *Pſal.* 34. 10. they ſhall want nothing [*that is good.*] So then, no further can they expect a ſupply of theſe things, then makes for their good and welfare. Now, do we not know that oftentimes Thunder and Raine is more ſeaſonable for Corne and Graſſe, then faire Sun-ſhine? Affliction and aduerſitie better for Gods children, then peace and proſperity? Doth a child of God want health, wealth, peace, and the like? Then may he boldly ſay, they are not for my good: and God doth ſupply my wants, in with-holding from me theſe things. Hence is it, that many of Gods children are brought to their ends, through penury and want, becauſe it is for their good ſo to come vnto their end: The Lord doth call them home to heauen by ſuch a meſſenger.

Corporis aduerſa, animæ remedia. The children of God ſtand in as great want of the rod, as of meat and drinke, this want God ſupplies.

Queſt. But from hence may another queſtion ariſe: For if this be ſo, that Gods children may be in want, and may be brought to their ends through penury and want, how then can *Dauids* words be true? and how can this ſtand with

that

that saying of his, *I neuer saw the righteous forsaken, nor their seed begging their bread?* Psal.37.25.

Anſw. How to vnderſtand Daulds words. Psal.37.25.

Dauids speech is well to be obserued, for he doth not say, *The righteous is neuer forsaken*, but *I neuer saw* it, speaking there of his owne experience and obseruation.

Secondly, He saith, hee neuer saw the righteous forsaken, and *his seed too*. For if God lay any temporall affliction on his children, and suffereth them (for their good) to be in want, yet he remembreth his promise made vnto his seed, and reneweth his mercy towards them, if they walke in his waies, and obey his commandements.

Thirdly, Hee saith, hee neuer saw the righteous and his seed forsaken, *begging bread*, that is, when they came to the strait that they were faine to begge their bread, yet not then forsaken, as if hee should say, No not forsaken when they were begging their bread.

Thus hauing answered this obiection, wee come now to vse and application.

Vſe. First, this serues to Reproue many, who breake their heads till they become hoarie with cares for the purchasing and obtaining of things here below; but they neuer go to the fountaine, neither take the right course for supplying of their wants.

In is an vniuersall *Quære*, *Who will shew vs any good? id est*, the way to become great, to waxe wealthy, and the like: But how few cry with the Prophet, *Lord lift thou vpon vs the light of thy countenance?* Psal.4. No maruell then, if so many run vp and downe like hungry dogges, and are neuer satisfied. *Peter* may fish all night and

Pſal.127.2. catch nothing, vntill Ieſus ſpeakes the word. What though we riſe early, and lie downe late, and eat the bread of ſorrow, yet ſhall we labour in vaine, vnleſſe the Lord giue a bleſſing.

Vſe 2. Secondly, this ſheweth vs a difference betwixt the fauour of God and the fauour of man. True it is, the fauours of Princes, and of great men, brings with it many priuiledges and preferments; but they cannot aſſure vs of euery good thing, neither are they able to doe all things that they would: yea, many times they are preuented by ſudden death, before opportunitie be offered to manifeſt their loue; and when they doe ſhew fauour vnto any, how vnſtable is it, and how vncertaine? This *Haman* found; to day he is honoured, to morrow hanged. But it is otherwiſe with God; his fauour brings with it a ſupply of all things needfull, and they that relie vpon it, ſhall neuer be deceiued, nor diſappointed. We may be bold to build vpon it.

Vſe 3. Thirdly, ſeeing Gods fauour doth make ſupplie of all things that are needfull. Seeke then and labour for his fauour before all things: for if this bee not wanting, no bleſſing ſhall be, nor can be wanting, for ſoule or bodie, this life, or a better.

This is the maine and mother bleſſing: ſo that, deſire it, deſire all; obtaine it, obtaine all other bleſſings whatſoeuer.

Wee ſee how farre men will goe, how they will endeauour, what labour and paines they will indure, and all for the fauour of a Prince, whoſe breath is in his noſtrils, and whoſe thoughts periſh. And yet no King can be ſo bountifull to his Fauourites, as

Pſal.146.

is

is the God of heauen. Excellent things ſhall be done to the man whom the King doth honour, but farre more excellent to him whom the Lord doth fauour.

Why then doe wee no more reſpect his loue? Why doe we not vſe the meanes to become gracious in his eyes? Oh ſeeke his fauour before the fauour of Princes; *Seeke his face euermore.*

The fourth Vſe is an Admonition to Gods children, to *haue their conuerſation without couetouſneſſe*, which is as vnſatiable as the graue: In euery eſtate and condition, learne to depend vpon the Lords prouidence; *Commit thy way vnto the Lord, and truſt in him, and hee ſhall bring it to paſſe.* Vſe no vnlawfull meanes; take not any indirect courſe for obtaining wealth, or ſupplying of thy wants; for God hath engaged his promiſe and his truth to ſee thy want ſupplied.

Vſe 4. Heb. 13. 4.

Pſal. 37.

Now, foraſmuch as this is as difficult a worke as any wee ſhall meet withall in our Chriſtian courſe; And a leſſon as hardly learned: Giue mee leaue to giue you ſome directions for the better helpe in the performance of it; For, get through this, and you haue gotten through the hard-ſhippe of Chriſtianitie.

Two Rules (not to be ouer-tedious) I commend vnto you.

Two Rules to further our dependance on Gods prouidence

The firſt is this.

Caſt thine eye vpon thoſe comfortable Promiſes that God hath made vnto thee in the Scriptures, and *apply them.* This is the direction Saint *Paul* himſelfe giues, *Heb.* 13. 5. 6. Where hauing diſſwaded the

Hebrewes from Couetouſneſſe, and perſwaded to Contentation, he addes as a Helpe hereto, that promiſe made to *Ioſhua*, (who fought all his dayes in the ſtrength thereof) *He hath ſaid, I will neuer leaue thee nor forſake thee:* and applies this to himſelfe and them, *So that we may boldly ſay, The Lord is my helper, and I will not feare what man ſhall doe vnto me.* As if he ſhould haue ſaid, though this promiſe was made to *Ioſhua*, yet ſo to him as to vs alſo, (there being no particular reaſon which ties it to his perſon) wee are *Children* as well as he; and therefore let vs boldly make an arme to reach a childs part, and apply it to our owne particulars. The Scriptures abound with promiſes of this nature. Read *Deut.* 8.16. *Iſa.* 43.2. *Pro.* 16.3. *Pſal.* 37.5. 19. & 33.19. & 84.11. & 127.2. & 34.9. 10. & 132.15. 1. *Pet.* 5.7. By theſe you may haue a taſte of the reſt: All which (like *Noah*) ſhould comfort and encourage euery good *Lamech* concerning the worke of his hands.

2. Secondly, *Obſerue well the wayes of God:* what meanes and courſes he hath in all ages taken, for the effecting and fulfilling of his Promiſes. *His eyes haue euer run to and fro throughout the whole earth, to ſhew himſelfe ſtrong in the behalfe of them whoſe heart hath beene perfect towards him*, 2. *Chron.* 16.9. Sometimes working ſtrangely for the preſeruation of the godly *Aboue all meanes*, and that ſundry wayes.

Firſt, aboue all that man could expect: thus he gaue his *children bread* in a *deſolate wildernes*, *Exo.* 15.35. and *Sampſon water* out of the *iaw-bone of an aſſe*, *Iudg.* 15.19. And fed *Elijah* by a *Rauen*, 1. *King* 17.9. And the *Rochellers* with a ſtrange kind of fiſh all the time of their ſiege.

ſiege. Thus was *Pigot* and *Wolſey* comforted and confirmed in their faith by one of Biſhop *Godericks* Chaplaines, in *Queene Maries* daies, contrary to their expectations: And *Richard Hale* by a ſtrange prouidence, brought to the knowledge of the place where his deare ſiſter *Alice Binden* was impriſoned, after he had a long time ſought her, with no leſſe danger of life, then diligence. You may read their ſtories in the *Booke of Martyrs*, it would be too long for me here to relate the particulars.

Neither hath God left himſelfe without witneſſe in theſe our dayes, of ſuch like ſtrange paſſages of his prouidence, in the ſuccouring and relieuing of his this way and manner: Amongſt diuers I haue lately heard of, there are two deſerue ſpeciall notice. One of a Gentlewoman (as I haue been credibly informed) dwelling in *Lincolne-Shire*, who hauing liued in good ſort and credit in her husbands daies, but after that, falling into pouerty, wanting bread for diuerſe daies together for her ſelfe and children, being loath to make her want knowne (which it may be was no part of her wiſdome) one night being with her children at prayer, bewailing their eſtate with teares, deſiring ſtrength of faith in waiting vpon Gods prouidence, a dog comes into the roome with a ioint of meat, lets it fall, and departs away: whence the meat ſhould come, or whence the Dog, they could not learne, though diligent enquiry were made. A ſtrange thing (if true) yet not vnpoſſible.

The other, of a Gentlewoman in *Eſſex*, not farre from the place of my owne habitation and dwelling, (whom I well know) being in a condition not much vnlike hers before ſpoken of, left a widow, and in ſome diſtreſſe, (though in her husbands daies of good note and faſhion) being in great extremitie, and much bewailing the diſtruſtfulneſſe of her heart, found at the very pinch a competent ſumme of money, laid aſide (moſt likely by her husband in his life-time) in a by-place

on which ſhe occaſionally caſt her eye by Gods good prouidence, and ſo had her wants ſupplied beyond and aboue her expectation. Theſe Particulars, I am bold to make mention of, that wee may by theſe and other examples, learne at laſt, to depend on God, though to outward appearance all meanes of helpe are wanting: Seeing he often helpes aboue all that man can expect, or hope for.

Secondly, He workes *aboue meanes*, when he makes a little meanes, whether ſmall in quantitie, or baſe in qualitie, to goe beyond themſelues; As Chriſt made ſeuen loaues and two fiſhes to ſerue ſeuen thouſand perſons, and much left: Thus God preſerued *Elijah* with a little meale and oyle a long time, 1. *Kings* 17. 9. 14. And an hundred men did eate of twenty loaues, and ſome eares of corne that *Eliſha* had ſent vnto him; and yet there did remaine, 2. *Kings* 4. 42. And thus *Daniel* was in better liking with his pulſe which he did eate, then were all the Children which did eate the portion of the Kings meat, *Dan.* 1. 15.

1. King. 19. 8.

It is recorded of that *Alice Binden* (before mentioned) that for nine weekes together, ſhe did liue with a halfe-penny bread, and a farthing drinke; ſaue that after a while ſhe obtained to haue all her allowance in bread, and vſed water for her drinke. Thus as *Elizabeth Young* told *Dr. Martin*: *Sir, if you take away my meat, God (I truſt) will take away my hunger.*

Anno Domini 1630.

I could further inſtance in a widow, one of my owne Flocke and Charge, who this laſt yeare in the greateſt extremitie of famine, when Wheat was at ten ſhillings or eleuen ſhillings the buſhell, and ſo bread made according: did experimentally find, and ſo confeſſe, that ſhe found as good filling and abundant ſatisfaction with a two-penny-loafe a day then, as when corne was cheapeſt: for when it was moſt plentifull, a two-penny-loafe did but fill her belly, and that it did now in the hardeſt time, ſhe praiſed God therefore.

Somtimes

Sometimes God workes *without all meanes*; and immediately giues a being to his promiſes, cauſing *man to liue by his bare word*, *Mat.* 4.4. In confidence of this, King *Aſa* (ſeeing himſelfe oppreſſed with a multitude of enemies, euen aboue a thouſand thouſands of *Ethiopians* comming vp againſt him) thus prayed to the Lord, *Lord, it is nothing with thee to helpe whether with many, or with no power. Helpe vs O Lord our God*, &c. Thus did the Lord preſerue *Moſes*, *Elias*, and *Chriſt* himſelfe forty dayes and nights without food. 2. Chron. 14. 11.

Somtimes God works *againſt all meanes* for the preſeruation of his; as the *Diſciples* being ſent out, were promiſed that if *they drank any deadly poyſon, it ſhould not hurt them.* Thus *fire* burnt not the *three children*, though they were caſt into it, when it did conſume their enemies, and burnt their owne bonds; *Ionah* is preſerued in the *Whales belly*: And the blind mans *eyes* are reſtored with *clay* and *ſpittle*. Dan. 3. 21. 24. Ion 1, 17. Iohn 9.

A wiſe obſeruation of theſe things: and of other like that we read or heare of, will ſerue notably to further our dependance on Gods prouidence; And keepe vs from vſing any vnlawfull ſhifts for our reliefe in the day of want; ſeeing God is able to giue being to his promiſes *Aboue meanes*; *without meanes*; yea and *contrary to the meanes*; and will rather worke a miracle, then ſuffer either his *promiſe to faile*; or the *faith of his to ſinke* for want of ſupportation.

Oh then! Rouſe vp and animate thy drooping, and diſmayed ſpirit. Call to mind theſe Arguments vſed by our *Sauiour* to his *diſtruſtfull Diſciples*, *Mat.* 5. 25. &c. Say this to thy owne ſoule, doth *my Father know whereof I haue need*, and will he ſuffer me to periſh? doth he *cloath the lillies of the field*, and will he not me? doth he with a *bounteous hand fill all with his good bleſſing*; *giuing to cattell their food, and to young rauens when they cry?* ſufficiently and abundantly prouiding for his *Poultry in the yard*, and ſhall I a *ſonne* or *daughter* ſtarue? Do all the innumbred Pſal. 145. Pſal 147.

Pſal.145.16. Pſal 104.21. ſwarmes of *birds, beaſts*, and *fiſhes, wait and depend* vpon my Father, and ſhall not I? Are they content, though they haue nothing before hand, to glut and ſatiate the eye; ſhall they ſing, and chirp; leap, and skip; and ſhall I diſtruſt, who am a *Child by adoption* and *co-heire with Chriſt?* Shall the little *Wren*, whoſe neſt is ſtored with a multitude of little helpleſſe creatures; ſing as merrily, and skip as lineli-ly as at any other time, and ſhall I grudge my charge, and be diſtruſtfull? True; I haue nothing before hand; and what hath ſhe? I know not whither to go for the next bit of bread to put into the mouthes of theſe my little ones; no more doth ſhe: I haue ſmall meanes to get; why? ſhe hath leſſe: It is my gracious Father that pro-uides for her and hers, ſo he will for me and mine. Why doubt I then? Oh wretch that I am, and of little faith! It is true, I am in want, but God ſees it not fit for me yet to haue: the want of theſe things ſhalbe medicinable, and profitable for me, and therefore I will the leſſe regard the lacke.

Rom.8.

Uſe 5. Thus cheare vp thy owne drooping ſpirit, and learne dependance: Remembring that paſſage of Biſhop *Hooper* in that conſolatory letter, which he wrote to certaine godly Chriſtians taken in *Bow-Church-Yard* at Prayer, and laid in the *Counter*.

Let vs (ſaith hee) *now wee bee called, commit all o-ther things to him that calleth vs: Hee will take heed that all things ſhall be well. He will helpe the husband; he will comfort the wife; he will guide the ſeruants; he will keepe the houſe; he will preſerue the goods: yea rather then faile, if it ſhould lie vndone, he will waſh the diſhes, and rocke the cradle. Caſt therefore all your care on him, for he careth for you.*

And ſo laſtly, let it comfort the children of God in the midſt of all the miſeries of this mortall life: for what can make vs miſerable, ſeeing we enioy the fauour of God, and the light of his countenance, which is the fountaine of all good, and the ground of all other mer-

cies

cies whatſoeuer? What *Elkanah* ſaid to *Hannah*, complaining for want of children, may Gods fauour ſpeake to all that haue their parts in it, in euery diſtreſſe: Am not I vnto thee in ſteed of riches, wealth, glory, and greatneſſe in the world? Surely yes; it is in ſteed of theſe and better then all theſe vnto vs. Let therefore the enioyment of this ſerue as a thorough ſupply for all our wants, of what kinde ſoeuer: make Gods fauour to be that vnto thee which thou wanteſt: Art thou ſicke? let Gods fauour be thy health: Art thou weake? let Gods fauour be thy ſtrength. Art thou baſe? Let Gods fauour be thy glory, &c. He that hath this hath a ſufficient ſalue for any ſore. 1 Sam. 1.

Now further we are to obſerue, how this Father beſtoweth vpon this his childe, not onely ſuch gifts as were needfull, but ſuch alſo as were for ornament and delight. The *beſt Robe* ſhall be beſtowed on him, the *fatteſt Calfe* ſhall be killed for him, and a *Ring* ſhall be put vpon his hand, to adorne and beautifie him. Learne then

That God doth often giue vnto his children for delight and ornament, as well as for neceſſity. He doth not onely beſtow on them, things abſolutely needfull, but ſuch things alſo as may adorne them and delight them. There is an excellent place to proue this, in the 104. *Pſalme*, the 15. *verſe*, where the Prophet ſheweth, that giueth *Wine to make glad the heart of man, and Oyle to make his face to ſhine*, as well as bread to ſtrengthen mans heart. He giueth as well for lawfull and honeſt delight, as for neceſſity to preſerue life and health. See *Deut.* 14. 26. *Doctrine.* *God doth giue vnto his children both for delight and ornament.* Pſal. 104. 15.

The Reaſons of this point are briefly theſe.

Firſt, Becauſe his children may ſerue him with greater ioy and alacritie; for God loueth cheerefulneſſe in his ſeruice. *Reaſon 1.*

Secondly, to ſtop the mouthes of men, that there might be no grumblers among his ſeruants, nor any to haue the leaſt ſhew of complaining of being pinched and ſtraitned. *Reaſon 2.*

Doth

Vse 1.

Doth God deale thus liberally with his children, giuing them as well for lawfull and honeſt delight, as for neceſſity to preſerue life and health? Then this may ſerue firſt to informe our iudgements concerning our liberty in the vſing of the creatures. For if God giueth them for this end, then is it lawfull to vſe them, for the end hee giues them; not ſparingly alone and for meere neceſſity, but frely and liberally for Chriſtian delight and ornament. The children of God haue vſed their liberty both in meate and apparell, which God hath granted vnto them. *Ioſeph* and his brethren with him, did eat and drinke together of the beſt. *Leui* the *Publican* made our Sauiour a great feaſt in his owne houſe. The *Primatiue Churches* had their *Loue-feaſts*, as Scripture doth record. This liberty that worthy man *Nehemiah* willeth the people to take, *Goe eat of the fat, and drinke of the ſweet*, *q.d.* feaſt together, eat of the beſt, make you good cheere. So our Sauiour, *Iohn* 2.6.10.

Gen.43.32. Gen.21.8. Luk.5.29. Acts 2.46. Nehem.8.10.

As they haue vſed their liberty in this kinde; ſo alſo in the other of apparell; vſing it not onely for neceſſities ſake, (as to defend the body from parching heat, pinching cold, and the like) but for delight and ornament, for the decking and adorning of the body; and as the Apoſtle ſaith, vpon their vncomely parts they haue put more comelineſſe on. Thus was *Ioſeph* arrayed with garments of fine linnen, and had a golden chaine put vpon his necke, and a ring vpon his hand. So *Rebekkah* hath golden eare-rings and bracelets for her hands. And thus did the *Iſraelitiſh women* adorne themſelues with eare-rings and bracelets, which was not their ſinne. Garments alſo of diuers colours, and of Needle-worke, was no rare thing to be ſeene amongſt them. Thus wee ſee that it is lawfull for Gods children to vſe their liberty in the vſing of the creatures both for delight and ornament.

Gen.41.42. Gen.24.22. Deut.32. Iudg.5.30. Pſal.45.10.

This the rather would be taken notice of, in that Sathan hath gotten great aduantage againſt many in the day of

of their trouble, by withholding them from a ſober vſe of the outward Comforts of this life; As good diet, companie, recreation, mirth at any time, &c. pretending they ſhall offend God highly, if they ſhould giue liberty to themſelues herein; well doth Sathan know that there is great force in theſe things (being rightly vſed) to keepe the heart from being ouercome with ſadneſſe, as appeares, *Pro.31.6.7.* In which reſpect the Lord allowed, yea commanded his people, three times of the yeare, in publike profeſſion of their thankfulneſſe for benefits receiued, to meet together; and at ſuch meetings, to keepe the feaſt ſeuen daies together, *Deut.16.15.* And on the other ſide, in the day of humiliation, God reſtraines his ſeruants the vſe of theſe things, as *Leuit.23.27. & 29.32. Dan.10.3. Iuel 2.16.* by all which it appeares what great good meanes they are, to refreſh vs and keepe our hearts chearefull.

Vſe 2.

Now foraſmuch as the name of *Lawfull*, doth carry many into groſſe euils, and giue them occaſion many times to runne into all exceſſe; it is very needfull in the next place to make an vſe of direction, and ſhew what cautions and rules are to be obſerued in the vſing of this our liberty, that it be not made *an occaſion to the fleſh.* This I am the rather deſirous to doe, becauſe there is hardly groſſer ſinnes committed by Gods children, then in the abuſe of theſe and ſuch like things, as may lawfully be vſed. Sure I am, they take more falls in the abuſe of things that lawfully may be done, then in ſuch things as are directly contrary to Gods Word: Of ſweeteſt meates we are moſt apt to ſurfet, *Pro.25.16.*

Rules to be obſerued concerning Food, and ſuſtenance.

Firſt, then for meates. That we haue a liberty in the vſing of them, not ſparingly onely, and for meere neceſſity, to the ſatisfying of our hunger; but alſo freely and liberally for Chriſtian delight and pleaſure, we haue ſeene already prooued. Yet in vſing of them certaine rules and cautions are to be obſerued, both concerning the *Time*, *when* we are to vſe them, as alſo concerning the *manner how.* As for the *Time*, we muſt know, that vpon ſome occaſions,

casions, we may be restrained, and are to abstaine from our liberty in this kind; as namely, when the bond of *Religion*, or *Christian pollicie* doth require it. *Religion* sometimes requires an entire abstinence from the vse of the creature: As in time of some great affliction, whether it be *Publique*, or *Priuate*; on the whole Land in generall, or on our selues and families in speciall. Many examples we haue recorded in Scriptures, of Gods seruants, who haue abstained from the vse of the creatures in such cases. To this fasting and abstinence were the *Iewes* called in the daies of *Joell*, that so the famine then which was amongst them might be remooued. This abstinence *Hester*, and her company vsed, when she heard of the destruction intended against her people. Thus *Daniel* gaue himselfe to fasting, when he prayed for deliuerance of *Israell* out of *Babylon*: Thus *Paul* and *Silas* when they went to plant the Church, vsed fasting and prayer. Thus did *Nehemiah*, *Danid*, *Cornelius*, and many others, vpon the like occasions, both in priuate, and publike; abstaining from the vse of the creatures, and abridging themselues of those delights and pleasures, which at other times they haue enioyed.

Ieiunium religiosum & politicum First, that we abstaine at some times from the vsing them.

As first, when the bond of Religion doth restraine vs.

Ioel 2.14.15.

Ester. 4.16.

Dan. 10.3.

Acts 14.23. Nehem. 1.4. 2 Sam. 12.16. 2 Sam. 3.34. Acts 10.30.

But in times of fasting, may nothing be eaten, must all meates of necessity be abstained from?

Quest. Whether a totall abstinence in time of fasting be absolutely needfull.

It is most fitting, that there should be a totall abstinence, if nature can endure it, so that it be not destroyed, nor vnfitted for spirituall duties: But if nature be weake, then may some creature be receiued, and that so often as the weakenesse of the body requires it, but euer prouided, that it be very sparingly, seruing onely to preserue nature: And without daintinesse, or delicacie to nourish pleasure.

Answ. It is most fitting, yet not absolutely necessary, if nature cannot beare it.

The second bond that doth restraine vs, is that of *Christian pollicie*; when vpon some particular and politicke considerations, sundry kinds of meats are prohibited and forbidden, for certaine times and seasons of the yeare. Thus doe our Magistrates and Gouernours ap-

Or secondly, when the bond of Christian pollicie doth require an abstinence from it.

appoint fasting dayes, not for Religious, but Ciuill respects, and ends: As to supply want, preserue the breed of cattell; and for the maintaining the calling of Fishermen: All tending to the common good of the Land and Countrey: And herein are we to obey them, and that *for conscience sake*, though not of the Law of the Maiestrate, yet of the Law of God, which binds vs to obey the Magistrates law (it not being contrary to Gods) and to be obedient to those that are set ouer vs.

Rom. 13. 5. *It is one thing to obey in conscience and another for conscience.*

Here it may bee demanded, whether a man may eat flesh at such times, as the Magistrate hath forbidden it?

Quest. Whether flesh may be eaten when it is prohibited.

To this Question, this answer hath beene made. Lawes made by the Magistrate, are of two sorts, either *mixt*, or else *meerely pœnall*. Mixt lawes, are those which are of weighty matters, and are propounded in commanding termes: Now lawes of this kinde binde men, first, to *obedience*: secondly, to the *punishment*, if they obey not. If a man breake these kind of Lawes, though he be willing to suffer the punishment, yet is not his conscience discharged of the sin before God, for his Law binds not onely to subiection in bearing punishment, but to obedience of the bare commandement, it being (as I said before) lawfull and agreeable to Gods will.

Answ. Perkins *treat. of conscience. Lawes are of two sorts, mixt or penall. Mixt lawes are of weighty matters, and deliuered in commanding termes: and bind both to obedience, and punishment. Penall lawes are of lesse matters, and haue especially respect vnto the punishment.*

For the other sort, viz. such as are meerely *pœnall*, they are those, which (being made of matters of lesse moment and importance, and not vttered nor deliuered in such commanding termes) doe onely declare and shew what is to be done, or conditionally require this or that, with respect vnto the punishment; as if the Magistrate should say, if you doe this, then you shall forfeit thus much, now chuse you whether: so that this kind of law doth especially bind vnto the punishment, and therefore he that is readie (omitting this law) to beare the punishment, freeth himselfe from sinne before the Lord, because he goeth not contrary to the intent of the Law-giuer. So then the intent of the Magistrate is to be regarded, and accordingly are we to eat, or not to eat, and as it

it is deliuered in more or leſſe commanding termes, ſo to vſe our liberty, or not to vſe it.

For mine owne part, I could wiſh that Chriſtians would haue greater care, and make more conſcience of the Magiſtrates Iniunction, obſeruing and keeping, eſpecially the time of Lent, (not as any religious faſt or obſeruation) but as a ciuill and politike ordinance: For if it be lawfull for a Phyſician to preſcribe a diet to his Patient, forbidding ſome meats, and preſcribing others for the health of his body, then ſurely it is lawfull for a King to forbid his ſubiects (for ſome time) from ſome ſort of meats, and appoint others, as he ſeeth moſt fit for his Common-wealth: and if a King may doe this lawfully, then we ſin in diſobeying his command.

Rom. 13. 2.

Queſt. Whether one that is weake, may eat fleſh in time of Lent.

But what if one be weake and ſicke, may not fleſh be eaten at that time, as well as at any other?

Anſw. It is not contrary to the intent of the Magiſtrate, &c. He may.

The intent of the Magiſtrate is not to impaire the health of any ſubiect, but the preſeruation of it; to ſuch therefore they giue liberty, and they may eat, if neceſſity require. Let this then ſerue briefly for an anſwer to this queſtion; as alſo for the time when we are to vſe our liberty in this kind. Now for the *manner*, *How* we are to vſe it, and it muſt be thus.

Rules which concerne the manner of receiuing the creatures.

Firſt, that they be ſanctified by prayer.

1 Tim 4. 4. Acts 27. 35.

Firſt, *Sanctifie* the creatures thou doſt receiue, deſire God to giue a bleſſing with them: *Euery creature of God is good, and nothing to bee refuſed, if it bee receiued with thankeſgiuing: For it is ſanctified by the Word of God and prayer.* Thus did *Paul*, when he was in the ſhip, *He tooke bread, and gaue thankes to God in preſence of them all*, and then beganne to eat. And thus did Chriſt himſelfe, who would not eat of the fiue loaues and two fiſhes, before hee had looked vp to Heauen, and called for a bleſſing. Such as receiue the creatures without giuing thanks, or calling for a bleſſing, are more bold then euer the Sonne of God durſt be.

Secondly, that our food exceed not our ability.

Secondly, ſee that thy food and fare, exceede not thy ability, place, and maintenance; but looke thou keepe thy

thy ſelfe within thy limits. It was taxed in *Nabal*, that (being but a Country-Farmer) he feaſted it like a King. Be frugall in thy feaſting, remembring alwaies, honeſt delight conſiſts not ſo much in hauing many diſhes, as in hauing of the ſweeteſt, and of the fatteſt. 1 Sam. 25. 36.

Thirdly, Beware of eating to exceſſe or riot: For God alloweth vs a liberall vſe of the creatures, not to hurt, but helpe our ſelues; to refreſh and not oppreſſe our nature, to make vs fit, and not vnfit for holy duties. That feeding then, that makes vs heauy and vnweildy, for the performance of any worke, either of our generall or ſpeciall calling, is no way commendable, but ſinfull. *Thirdly, that we feed with ſobrietie, and not to exceſſe.*

Fourthly, ſo eat and drinke, as that you remember to *Redeeme the time*, ſit not too long by it; and while you are at it, vſe good and ſauoury ſpeech, ſeaſon the creatures with profitable (yet cheerefull) talke and holy meditations. Take occaſion to ſpeake of Gods bounty and goodneſſe, and ſet forth his *praiſe before the ſonnes of men*. If vnprofitable talke be ſet on foot, propound ſome heauenly riddle or Parable, that that idle prattle may be iuſtled out. Let thy heart be taken vp with holy thoughts, conſider how many ſnares are ſet before, for in euery diſh the Diuell hath his hooke to catch thee. Remember how prone thou art to diſhonour God in feaſting. *Iob* was ſuſpitious of his ſons, be thou ſo of thy ſelfe, thou mayſt blaſpheme God before the feaſt be ended. Forget not the wants of ſuch as be in miſery, how many want of thy ſuperfluity, who are redeemed with the blood of Chriſt, as well as thou thy ſelfe, and yet would be heart-glad of what thou bloweſt on? Remember how farre thou art indebted vnto God, and ſhew thy ſelfe thankfull. In a word, remember that thou art in Gods preſence, he beholds thee as well eating and drinking, as he doth when thou art about any other action. See then that thy whole carriage be ſuch, as may beſeeme the preſence of ſo great a God. *Fourthly, that we redeeme the time in our eating.* Epheſ. 5. 16. Iude 14. Luke 14. 7. Iob 1. 5.

And theſe are the ſpeciall rules to be obſerued, for the right *Rules for the wearing of our ornaments.*

right vſage of our liberty, in reſpect of food and ſuſtenance. We are now to come to ſuch rules as concerne apparrell, which is allowed, as for health and honeſty, ſo for ornament, as we haue heard before prooued. And they are theſe.

Firſt, that we vſe them not euery day, but obſerue times & ſeaſons.

Firſt, for the time, they may not be vſed euery day alike: times and ſeaſons are to be obſerued. There is a time of faſting and mourning, when they muſt be laid aſide, according to the practice of Gods ſeruants, who haue clothed themſelues with ſack-cloth vpon ſuch occaſions; to ſignifie that they were vnworthy of the worſt attire. And this did God giue in charge to his people *Iſrael*, that they ſhould *put off their ornaments from them, that hee might know what to doe vnto them.* In times of mourning then, they are not fitting, courſer attire is then beſt beſeeming. Neither may they be for euery ordinary dayes wearing; in the dayes of reioycing and publike ſolemnity, theſe are fitteſt to be worne: For this was the rich man in the Goſpell taxed, *hee was clothed in purple, and fine liunen euery day.* He is not ſimply condemned for wearing theſe, but for a daily vſing of thoſe coſtly ornaments, making them, as it were, his working-daies attire.

Eſter 4.

Exod. 33.5.

Luke 16.19.

Secondly, it muſt expreſſe godlines modeſty and ſobriety.

1 Tim. 2.9.10.

Therefore it may not be ſtrange nor gariſh.

Secondly, for the *Manner*, we haue the Apoſtles rule, *Adorne your ſelues in modeſt apparrell, with ſhamefaſtneſſe and ſobriety, &c. which becommeth women profeſſing godlineſſe.* So then in ornament, as in euery thing elſe, our *Godlineſſe*, *Modeſty*, and *Sobriety* muſt appeare. It may not then be ſtrange or gariſh (which argues neither modeſty nor honeſty, but leuity and inconſtancy) but according to the ſober cuſtome of our Country, from which we ſhould not vary: for how monſtrous and vgly is that part which agreeth not with the whole body?

Nor differing from our ſex.

Deut. 22.5.

Neither may it be differing from our ſex, but according thereunto; *The woman ſhall not weare that which pertaineth to the man, neither ſhall a man put on a womans garment; for all that doe ſo, are abomination to the Lord:* The law

law of nature and common honesty condemnes, to haue women mannish, and men womanish in their attire. Oh then our sinne!

Nor may it be aboue our *places, callings,* and *degrees.* As God hath placed some men aboue others, so ought men to fit their attire and habit, according to the quality of the places wherein they are. So *Iosephs* ornaments were to put a difference betweene him, and the inferior Princes of *Pharaohs* court.

Nor aboue our places, callings, or degrees.

Neither may it be beyond our meanes or maintenance, but according to our ability, in our places wherein we are: For to goe as fine and costly as the formost in our ranke, is not sobriety: Our change and estates must be respected, and accordingly must we cut our coat, and haue our ornament.

Nor beyond our meanes.

Nor may they be the ornaments of light hus-wines, or of knowne dissolute persons; It is not modesty for women, professing the Gospell, to goe like whores, or to imitate them in their Strumpet-like behauiour. Christians ought not to seeme to be such as indeed they would be loath to be: Neither may it any way tend to prouoke inordinate desires in our selues or others, but such as may expresse the vertues of our minds, being correspondent to decencie and holinesse. Thus we see the manner.

Nor of knowne dissolute persons.

Nor such as may any way prouoke to lust. Tit. 2. 3.

Thirdly, for the *Measure.* Excesse of ornament is to be auoided, we may not haue too many on our backes, nor in our wardrobes. *Goe to now you rich men, weepe and howle for your miseries that shall come vpon you: your riches are corrupted, and your garments are moth-eaten, and shall not these witnesse against you?*

Thirdly, we may not exceed in ornament. Iam. 5. 1.

In ancient times such were counted infamous, as did exceed this way: so *Graccus* noted *Nanius,* for a licentious fellow, for hauing on his hands more rings then one. Beware then of excesse in this kind, seeing both *Heathen,* and *Heauen* doth condemne it. It is a sinne that goeth not alone, but drawes many after it: For, first, excesse in ornament doth cause thee to abuse thy wealth, and

Sinnes which vsually accompany excesse in ornament. First, abuse of our wealth.

makes thee ſpend it on needleſſe and ſuperfluous vſes, when thou oughteſt to ſpend it better, as in relieuing of the poore, and ſuch as are in want.

Secondly, couetouſneſſe and iniuſtice.

Secondly, It is commonly maintained with couetouſneſſe and iniuſtice: when was more pride and brauery? and when more oppreſſion and crueltie? What greater cauſe of bribing, and extortion, of fraud, and couſenage, of increaſing fines, and inhauncing rents; then this exceſſiue brauery? *Pride* muſt be maintained, though it be with ſale of *faith, conſcience, honeſtie, religion*, and all.

Thirdly, a miſpending of time.

Thirdly, It is a theefe of *time*. Many a golden houre is ſpent in caſting how to be moſt braue; and what faſhion doth beſt become them: and many an houre is ſpent in pranking and trimming of the body; in the too accurate and curious culture of it. Had *Plautus* liued in theſe our time, he would neuer haue wondered why dainty dames are ſo long in trimming of themſelues, if he did but ſee what a ſhop of vanities and fooleries they beare about them. See here a cauſe, why ſuch as are moſt braue, are vſually moſt ignorant and impenitent; Alas, they haue no time to adorne their ſoules, with Gods ſauing graces, they dreſſe themſelues by the houre, and therefore can pray but by the minute; they want leiſure for the one, ſo much is taken vp about the other.

Fourthly, beggery on the whole land.

And in a word, what more impouerisheth the Commonwealth, then our exceſſiue brauery? our monies and chiefe commodities are daily tranſported into other countries, and what comes in lieu thereof, but *Apes* and *Peacocks*? Coſtly ſtuffes, ſilkes and veluets, gold and ſiluer laces, feathers, and ſuch like toyes, for giddie pated fooles, which within a few daies wearing, muſt be caſt off, & giuen to ſome ſeruing man, or maid, and ſoone after become good for nothing, but to adorne a dung-hill. See then what a fruitfull mother of much wickedneſſe, *Exceſſiue brauery* is. Let it therefore be auoided of all ſuch as beare any loue to themſelues, or their Country.

Fourth rule. That we aime at a holy end, viz. Gods glory.

The laſt rule to bee obſerued, doth reſpect the *End*, and

and that muſt be; not the priding vp thy ſelfe, or to cauſe the eyes of others to be ſet vpon thee, but Gods glory, while thou doeſt adorne his temple: ſee then, that that be thy chiefeſt ayme. And moreouer looke thou make a ſpirituall vſe of the ornaments thou weareſt. Remember the body is more worth then raiment, and the ſoule more worth then thy body: Affect not therefore the adorning of thy body, more then the adorning of thy minde; The Iewell is farre more worth then the cabinet wherein its kept; And the thing couered is more to be reſpected, then the caſe that couers it. Againe, let the adorning of thy body put thee in minde, of thy ſhame and nakedneſſe, in reſpect of ſinne. There is a wound, elſe what need a plaſter? And theſe plaſters though they be of ſilke or veluet, argue that vnder them are ſome loathſome ſores, which being ſeene, would ſhame vs. Before man ſinned, theſe ornaments would haue adorned him no more, then a ſilken caſe, a ſweet roſe; but when his beauty became blemiſhed by ſinne, then was hee driuen to ſeeke for ornaments, and on his *vncomely parts to put on more comelineſſe*, ſupplying naturall defects, with the helpes of art. Were this well conſidered, the beſt ornaments would bring rather cauſe of bluſhing then of boaſting. Hath a Cripple, who hath loſt his legge any cauſe to bragge of his woodden ſtump? Or a theefe any cauſe to boaſt of his bolts, or glory in his brand and marke of fellony? What more cauſe haue we to bragge of ornament? This is that which indeed ſhould humble vs as being a continuall teſtimonie of our ſinne and ſhame. Let vs then vſe them as a daily Monitor, to put vs in minde of our deformity by ſinne, for our further humbling. And thus haue we ſeene ſome ſpeciall rules to be obſerued in this particular of ornament, which being kept, we may ſafely and comfortably vſe our liberty in this kind alſo.

Obiect. But it may ſeeme, that ornament is vnlawfull, and may at no hand bee vſed: For the Apoſtles, both *Paul* and 1 Tim. 2 9.

1 Pet.3.3. *Peter* condemne all broydered hayre, gold, pearles, and other ſuch like coſtly ornaments, as vnbeſeeming Chriſtians.

Anſw.1. *The meaning of the Apoſtle in forbidding ornament.* 1 Cor.1.25.26. I anſwer; neither *Paul* nor *Peter* doe ſimply condemne the things themſelues, but the abuſe of them: they being vſed by perſons of low eſtate, and very meane condition: for of ſuch in thoſe daies did the Church of God eſpecially conſiſt: and therefore howſoeuer it were lawfull in it ſelfe, yet it was altogether vnbeſeeming their eſtate, being in them little better then riot and exceſſe.

Anſw.2. And ſecondly, the Church was then vnder grieuous perſecution: Now at ſuch times our ornament muſt be laid aſide (as formerly we haue heard) that being a time of humiliation and mourning.

Anſw.3. And thirdly, I anſwer: the words are rather an *Admonition*, then a *Prohibition*; he forbiddeth not the vſing of them, but admoniſheth them that they would rather adorne the inſide then the outſide, and be more carefull of the mind, then of the body; And this euidently appeareth by the *Antitheſis*, that is vſed in both places. *Not with broydered hayre* (ſaith *Paul*) [But] *with good workes. Not that outward adorning* (ſaith *Peter*) [But] *let it be the hidden man of the heart*: According to that ſaying of our Sauiour Chriſt; *Labour not for the meate that periſheth*, [But] *for that which endureth to eternall life*: the meaning is, not ſo much for one, as for the other, deſire more the adorning of the mind, then of the bodie.

1 Tim.2.9. 1 Pet.3.3. Iohn 6.

Queſt. *Whether a deformity in the body may be hid, or the face painted?* Againe, ſome may demand, whether it be lawfull to couer a deformity in the body, or to mend the complexion, it being leſſe beautifull then others is? for, ſeeing the body may be adorned with ornament, it may ſeeme that this alſo is tollerable.

Anſw. Perk.Caſ.con. *A deformity may be hid, but a new forme may not* But thus is this Queſtion anſwered; A deformity may be couered, but a new forme may not be ſet vpon the face; neither a new habit on the bodie. The outward forme and fauour that man hath, is the worke of God himſelfe, fitted and proportioned vnto man in his conception,

ception, by his ſpeciall prouidence: Now to take in hand to amend this fauor, or proportion, that God hath giuen: what is it; but firſt highly to diſhonour God, by preſuming to adulterate his worke, taking vpon them to amend that which as they ſuppoſe he hath made amiſſe? yea, ſecretly they taxe him for want of wiſdome, when they thus goe about to correct, and make that better, which God before had made: and can the eternall God endure this?

be ſet vpon the face, nor a new habit on the body: for, firſt, our forme & fauour is Gods work, therefore may none dare goe about to mend it.

Secondly, this is to lie to others, for they make themſelues to bee other then God hath made them: they ſpeake in a reall language falſehood and deceit: a man may read a lie in their very foreheads. Their fauour is a lie, their beauty is a lie, &c. Is it like there is truth in the inward parts, when they ſhew diſſimulation in their faces?

Secondly, ſuch as do ſo do in a reall language ſpeake falſhood and deceit.

Thirdly, what is this but to be aſhamed of themſelues, and therefore being diſpleaſed with their owne colour and countenance, they come like players, masked, and diſguiſed? But art thou aſhamed of that face that God hath made thee? then be thou aſſured, God will be aſhamed of that face thou haſt made thy ſelfe: thy ſhameleſſe diſguiſing will bring it ſo to paſſe, that the Lord when he comes to Iudgement, will not acknowledge thee to be his creature.

Thirdly, this is to be aſhamed of the work of Gods hands, which if we be, God will be aſhamed of vs, & not acknowledge vs for his creatures.

As for the defence that ſome [illegible]e make for this their ſinne, *viz.* it is to pleaſe their husbands. It is fond and fooliſh.

An excuſe of vaine women anſwered.

For firſt thou oughteſt not to pleaſe man by diſpleaſing God.

Secondly, it is but a deluſion of the Diuell, in making thee beleeue, thy husband will loue thee the better for thy painted vizard: for indeed it is otherwiſe. Theſe artificiall ſupplies put thy husband in minde of thy naturall defects; and this at length doth breed a greater loathing. I would ſuch as vſe theſe ſinfull courſes would be more wiſe, and now at length renounce them: for aſſu-

assuredly it will turne to bitternesse in the end. And let these remember, who was the first that vsed this plaistering, or painting: was it not *Iezabel*? and was not she an arrant whore. Let such as would be so accounted vse it, but no other.

And thus much shall serue for this second vse, wherein we haue seene how to carry our selues in the vsing of this our liberty which Gods affoords.

Vse 3. Rom. 2. Gal. 5, 13.

We now come to a third, which is for Reprehension of many, who turne Gods grace into wantonnesse, and vse their liberty for an occasion to the flesh, as the Apostle speaketh. How are the creatures abused to wantonnesse and vncleannesse, to excesse and ryot, and all vnder pretence of Christian liberty? How grosly doe we faile in the former rules; both in our eating and drinking, and also in our dressing and adorning of our selues? and yet we thinke we doe but vse our liberty. When God calleth to mourning and fasting, then are we feasting and reioycing, drinking and carowsing wine in bowles; and all vnder pretence of Christian liberty. What excesse in feasting and banquetting, euery ordinary Citizen excelling *Cleopatra*; spending as much at one sitting as would keepe twenty poore a whole yeare, (yea it may be, all their daies) with conuenient sustenance? What intemperancie in eating and drinking; ouerthrowing and not preseruing nature, loading the stomacke, oppressing the heart, and altogether disabling the whole man, for any duty, either of our Generall or Speciall Calling? Let me tell you (and I tell it you with griefe) we are slaues to Epicurisme; and all Nations iustifie it. For whereas the *Africans* thinke the *Spaniards* gluttons, and the *Spaniards* thinke so of the *French*, and the *French* thinke so of the *Germane*; yet herein they all agree, *Africans*, *Spaniards*, *Frenchmen*, *Germans*, and all other Nations thinke so, and say so, of vs *English*. What little respect is had, and how little care is taken, in our feasting to *redeeme* our time by good and profitable talke, and holy

holy meditations? The paſſage of three or foure houres is neuer felt at a feaſt; when one howre at a Sermon is very tedious. What vnſauoury ſpeech, vngodly mirth, filthy ſongs, idle prattle, is to be heard at your tables? *Zenophon* and *Plato* thought it fit that mens ſpeeches at meales ſhould be written; ſo profitable was their talke in thoſe times: but if this ſhould be in vſe amongſt vs, what ſtrange volumes ſhould we haue? The time is ſpent either in trifling talke, or in inuiting others to eat, (when indeed we haue more need of a bridle then of a ſpur, ſuch is our corruption) let me tell you, *theſe are ſpots in your feaſts*, and to your ſhame be it told you. God hath indeed giuen vs leaue to be merry, but marke the reſtriction, it muſt be *In the Lord*, and not againſt him. And thus we ſee our groſſe failings in this particular, to the diſhonour of God, and deſtruction of our owne ſoules, (except God be more mercifull) by abuſing that liberty which God alloweth vs. Phil.4.4.

And as in this, ſo in that other particular of ornament, doe we fault as fowly. The Lord willeth his people of *Iſrael*, (as we formerly heard) *to put off their ornaments from them, that he might know what to doe vnto them*; that is, that he might ſpare them and not conſume them in a moment, as he had before threatned: but our ornaments are neuer more vpon vs, then when Gods iudgements hang moſt ouer vs, and are moſt likely to fall vpon our heads; ſo that wee may well feare the Lord knowes not what to doe vnto vs; that is, he knoweth not how to ſpare vs, eſpecially conſidering what ſtrange and vnheard-of faſhions are in vſe amongſt vs. The Lord hath threatned to puniſh *the Princes and the Kings children, and all ſuch as are clothed with ſtrange apparell?* How then can we eſcape? Our Land is as it were the Ape of all other Nations: Surely, if the ſinne and ſhame of all other Countries had not arriued in our Land, their garments ſhould not be ſo welcome to vs, which are but couers of it. And further how can a man diſtinguiſh betweene Exod.33.5. Zeph.1.8

ſexes, degrees, or callings, by the habit? Pride hath ſo dazeled our eyes, that wee miſtake one anothers cloaths. *Men* are become *Womaniſh*, and *Women Manniſh*, both in *Ornament* and *Complement*: from the waſte vpward they will be *Men*, and from thence downeward, we may coniecture they are *Beaſt*. And how ordinary is it with our female ſex, to put off the hat, and make the legg? And yet behold *greater abominations that they doe*. They haue taken vp the Barbers chaire, and that couering which God hath giuen them, they cut off. In the Apoſtles time it was held a great diſhonour, for a woman to bee *ſhorne or ſhaue*n: but in our daies it is counted, amongſt our Gallants, a ſhame to weare that comely couering: Then it was a great diſhonour for women to haue their *heads vncouered*; but now it makes for their credit, and their honour, (as they ſuppoſe.) I am grieued and aſhamed to ſhew the world, the great abominations that are committed; yet it is needfull to be knowne, that it may be lamented for. Let ſuch as theſe conſider that fearefull threatning; *The Lord ſhall ſmite with a ſcab, the crowne of the head of ſuch, and he will diſcouer their ſecret parts. And it ſhall come to paſſe, that in ſtead of ſweet ſmell there ſhall be ſtinke, and in ſtead of a girdle, a rent; and in ſtead of well-ſet haire, baldneſſe; and in ſtead of a ſtomacher, a girding of ſack-cloth, and burning in ſtead of beauty.* When no haire ſhall be left vpon their crownes, the Barbers paines ſhall then be ſpared. In a word, all ſorts are confuſed in their habits: no place, no calling, nor condition is reſpected or regarded: Gentlemen goe like Nobles; Citizens like Courtiers: the Countryman like the Citizen; the ſeruant will be attired as his maſter, the maide like vnto her miſtreſſe: *Salomons* vanitie is come againe into the world; *Seruants ride on horſebacke, and Maſters goe on foote*; and ſo farre are we from that modeſt and comely attyring of our ſelues, which the Apoſtle doth require, as that the attire which many weare, better beſeemeth ſtrumpets

Purchas, his Pilgrim.

Ezek. 8. 13.

1 Cor. 11. 15.

Verſe 5.

Eſay 3. 17.

Verſe 24.

ſtrumpets then honeſt Matrons; being neither faſhioned to our bodies, nor made large enough to couer thoſe naked parts, which both God and nature would haue couered: how iuſtly may the Lord faſhion our bodies to our clothes, ſeeing wee will not faſhion our clothes vnto our bodies. And thus is our liberty abuſed, which God affordeth vs; for which this Land and Nation is like to ſmeake, vnleſſe it pleaſe the Lord in mercy to looke vpon vs, and giue vs hearts to repent for theſe abominations, which are ſo rife among vs. You that feare the Lord, call vpon his name; you that loue King and Country, fall to mourning; for aſſuredly theſe ſinnes cannot eſcape vnpuniſhed, without there be an vniuerſall humiliation and repentance.

And let vs eat and be merry] Here was cauſe of ioy on all ſides; The father hath cauſe of ioy, who loſing an vntoward ſonne, now finds an obedient child: who finds him humbled, that went away obdurate and impenitent. The ſonne himſelfe hath cauſe of ioy, in finding ſo kind a welcome at his Fathers hands, whom he had ſo much wronged. And here is cauſe of reioycing alſo for the houſhold ſeruants, in that their Maſters ſonne was now found, who had beene ſo long loſt: Therefore (ſaith the Father) let vs eat and be merry; not doe *Yee*, for this my ſonnes returne; or, doe *Thou* my ſonne, for that thou art returned; but let *Vs* reioyce, let *Vs* be merry, for this ſo bleſſed a returne and change. *Text.*

The true turning of any ſoule from ſinne, doth adminiſter matter of exceeding great ioy and reioycing. This hath been declared in the two fore-going *Parables*; And therefore I now paſſe it with this *Aduice*: Beware we how we deride, and ſo offend any of theſe little ones; better that a milſtone were hanged about our neck, and we caſt into the middle of the ſea. And let ſuch as are themſelues conuerted, vſe all good meanes, to further the conuerſion of their brethren: ſeek to gaine, and win them to the Faith; and being gained, reioyce vnfainedly that *God hath granted them*

Doctrine. *The true conuerſion of any doth adminiſter much matter of reioycing vnto the faithfull.*

Vſe 1.

them repentance vnto life. Away with that vncircumcised eare of enuy; be not offended for thy brothers good, but let it cause thee to breake forth into a praising of the name of God.

Text. Verse 24. *For this my sonne was dead, and is aliue: Againe, he was lost, but is found: and they began to be merrie.*

As the father made great ioy vpon his sonnes returne, so he had good reason mouing him thereunto; *His sonne was dead, but is now aliue; he was lost, but is now found.* And therefore, it well agreeth with his fatherly nature to be glad thereof.

Doctrine. The faults of repenting sinners should not be rehearsed but with mollifying terms.

In generall note thus much, that the faults of Repenting sinners should not be rehearsed nor repeated, but with mollifying and mitigating termes.

You see here how easily, and like a Father speakes he of his sonnes misdemeanours; *This my sonne was dead*, &c. He saith not, he was a *whoremonger*, a *rioter*, &c. Thus the Scripture speakes of the fowle fact of *Dauid* after his repentance, *He was a man after Gods owne heart in all things, saue in the matter of Vriah*, not *in the murther of Vriah*, but with mitigating termes, and easie phrase, *saue in the* [*matter*] *of Vriah.* 1. King. 15. 5.

Reason. For, in a mans Conuersion, *Old things are passed away, and all things are become new.* Why then should the old names of his sinnes remaine, and be cast in his teeth, he being a new creature.

This point we haue met withall before, Verse 22. Therefore I leaue it, with a word or two for application.

Vse. Let it teach vs wisdome and moderation in speaking of the sinnes of any that hath repented truly: Their sins should not be rehearsed at all, without some necessary cause; and then in such easie termes, as that it may well appeare, we take no pleasure in remembring what is past. In speaking of their well-doing, it is good to giue them

them the full of their deserts; but if of their ill-doing, (vpon their repentance) let vs be compassionate, and gentle. To speake *easily* in our brothers praises, argues *enuy*: And to speake *harshly* of a Penitents offences, argues *Rigour* and *seuerity*. You see what was the *Fathers* cariage here; and what his *Brothers*, who speakes broad enough, and not like a brother. Too many of vs haue the elder brothers *euill eye*, and *tongue* towards Repenting Prodigalls; too few the affection and moderation of the Father.

But come we to the words themselues, *For this my sonne*, &c.

This reason doth expresse the two-fold estate of a Christian in this life.

First, it sheweth what they are by nature; while they liue in the estate of vnregeneracie, *they are dead, and lost.*

Secondly, what they are by grace in the estate of regeneracie, *they are aliue, they are found.*

Was dead and is aliue.] There is a two-fold *Death*: and a two-fold *Life*: A two-fold death, the one is *Corporall*, the other *Spirituall*. *Corporall*, as when the life is departed out of the body, and it layed downe in the graue. *Spirituall*, which concernes the soule, and it is two-fold also. First, a death in the *present corruption* of sinne; whereby in this life we deserue damnation: thus was this Prodigall, and (with him) all others dead, Christ onely excepted. Secondly, there is a death in the *perpetuall condemnation* for sinne, which is first inflicted vpon the soule, at the separation from the body, and at the last day shall be laid both vpon the body and soule in a fearefull and full manner.

Text. *There is a two-fold death, one corporall, the other spirituall, which is two-fold, the one in sinne, the other for sinne.*

Now, answerable to this death, is life: There is a life *Naturall*, and a life *Spiritnall*; a life of the body, and a life of the soule: the *Naturall life* is that which we receiue from *Adam* by generation; this we all haue. *Spirituall life* is that which we haue by the meanes of the second *Adam*; this is proper only to the Elect, and it is also two-fold: the

There is also a two-fold life, one naturall, the other spirituall

the first is the life of *Grace*, which God vouchsafeth vs in this pilgrimage of ours. The other is the life of *Glorie*, which shall be giuen vs in the life to come. It is the life of grace that is here meant, which this Prodigall and all other of Gods elect do liue, after their conuersion.

Now to come to the Instructions which do hence arise, and first in that he is said to be *dead*, before his conuersion, we learne, that, *Euery wicked and vnregenerate man is a dead man*: He is starke dead, being vtterly destitute of the life of grace. This may be proued by our Sauiours speech to one of his Disciples: *Let the dead burie the dead*: that is, those who are dead in sinne (though otherwise aliue) bury those who are dead in body. So also in another place: *The houre is comming, and now is; when the dead shall heare the voice of the Sonne of God, and they that heare shall liue.* By this [*voice*] is meant the Preaching of the Gospell, which the *dead* shall heare, that is, those that are dead in their sinnes and trespasses, being without all spirituall life as yet. The Apostle *Paul* doth notably confirme this in the second to the Ephesians: the words be these, *You, hath he quickened, who were dead in trespasses and sinnes.* And againe, in the same Chapter, Vers. 5. *Euen when we were dead in sinnes, hath quickened vs together with Christ.* Thus doth he also say of the Widow that liueth in pleasure, that *She is dead, though She liueth.* These places doe sufficiently confirme this truth. More might be brought if need were.

Doctrine. *Euery wicked man is a dead man.*

Mat. 8. 22.

Ioh. 5. 25.

Ephes. 2. 1. 4.

Verse 5.

1. Tim 5. 6.

The reason is plaine, because they want the spirit of grace, which doth onely quicken. *Adam* was not made a liuing man, vntill God breathed the breath of life into him, that made him stirre and walke. Before that, he was onely as a picture of clay lying vpon the ground, hauing eyes that saw not, eares that heard not, a mouth that could not speake, and feet that could not goe. So vntill the spirit of grace be giuen, which onely giues life to the actions of men, they are but as carkasses, like vnto Christians, but indeed are not. Hence is that speech of Saint *Iohn*, 1. *Epist.* 5. 12.

Reason.

5. 12. *He that hath the Sonne hath life: and he that hath not the Sonne, hath not life.*

Now let vs come to the application. And first, it might serue for the confutation of the Papist, who doth teach, that man hath power to prepare himselfe to receiue grace, and hath ability to dispose himselfe to the worke of his regeneration. But doth not the Scripture tell vs that by nature we are dead? not in a swound or sicke, but dead, starke dead, as I haue formerly shewed. And what can such a one doe to his owne quickening? No, no, this cannot be, for of our selues we cannot moue to life, vntill God do quicken vs by his Word and Spirit. *Vse* 1.

Secondly, let all wicked vnregenerate men take notice of their estate, and be warned of their misery; for, they are but dead corpses, lying rotting in the graues of iniquity: or as a Corps laid out, and waits but the buriall to be cast into the graue; being *cold, senslesse, heauy* and *stinking*, fitly resembling a corps in these foure things. *Cold* they are, for the powerfull heat of Gods holy Spirit is quenched in them, so that their preaching is cold, their praying is cold, their hearing is cold, and all other good exercises they take in hand. And so is it with their seeming graces, their *Faith, Zeale, Loue*, &c. All are key cold, no warmth can be felt in them. As they are cold, so they are *Senslesse*, they can neither *Heare, See, Smell, Taste*, nor *Touch*. Their *Hearing* is gone, clean gone, *They are like the deafe adder that cannot*, nay, (which is worst of all) *that will not heare the voice of the charmer, charme he neuer so wisely*: their eares are heauy, yea vncircumcised, open to any that will speake, but refusing to heare the Lord calling. As they are deafe, so also *Blind*: The God of this world hath couered their eyes with a vaile: so that though they haue eyes, they see not saluation offered, nor the light of the Gospell shining vpon them; neither *can they perceiue those things which are of God*. *Dumbe* they are also, hauing mouthes, and speake not to Gods glory or praise; *They bend their tongues like their bowes for euill, but they haue no* courage

Vse 2.

Wicked men reresemble a corps in foure things. First, they are cold.

Secondly, they are senslesse. Psal. 58. 4. Isay 6. 10. Zach. 7. 11.

Reu. 3. 17.

Ezek. 12 2.

1. Cor. 2. 14. Ier.

courage for the truth. They are tongue-tied when Gods name ſhould be bleſſed, and when good talke is adminiſtred; but freedome of ſpeech they haue to blaſpheme his ſacred and glorious name. Their *ſmelling* is cleane gone; they feele not the ſauour of Chriſts ointments, for the which the virgins runne after him, neither of his garments which ſmell of *Myrrhe* and *Caſſia*; the word it ſelfe, the Goſpell of grace vnto them is a ſauour of death, they ſmell no other thing in it. All that they ſent, is *Gaine* that to them is *godlineſſe*, 1. *Tim.* 6. 5. that ſmels ſweet, let it be neuer ſo vniuſtly gotten, as the tribute-money did to *Veſpaſian* that came from *Vrin*. Miſerable men! who being *after the fleſh ſauour onely the things of the fleſh.* Their *Taſte* is cleane gone: They taſt no more ſweetneſſe in the Word then a dead man doth in his meat: A taſt indeed they haue, but it is a ſwiniſh taſt: they call *bitter ſweet*, and *ſweet bitter*; *euill good*, and *good euill*; *Stollen waters are ſweet, and bread of deceit is pleaſant, Pro.* 9. 17. One forbidden apple is more delicious to their pallats, then all *Paradiſe.* But they know not the ſweetneſſe of Gods mercy, nor the ſaning grace of Chriſt in the Goſpell, they haue not taſted how *good and gracious the Lord is*, or if they haue taſted of his mercies, it hath beene with the tip of the tongue, they haue neuer digeſted. As they taſt not, ſo (laſtly) they *Touch* not; they beliene not in the Sonne of God: they do not ſo touch him by faith, as to draw vertue out of him: they do not ſo beliene in him, as that in beliening they might get eternall life through his holy name, *Ioh.* 20. 31. A ſinner may (and ſo often indeed doth) tread on Chriſt, but not touch Chriſt, thoſe that throng after him, do not euermore touch him, *Luk.* 8. 45 46. Only thoſe touch him, that by faith draw vertue from him; that put their hope and affiance in him. And as they touch not Chriſt, ſo neither are they touched with the wrongs offered to Chriſt, nor yet with the wants and miſeries of their poore brethren, the members of Chriſt: and no wonder; for, the miſery themſelues

Cant 1.2. Pſal.45.8. 2.Cor.2.16.

Rom 8.5.

Pſal.34.8. Heb.6.6.

Tangere Chriſtum, eſt credere in Chriſtum. Aug. in Ioan. Tract.16.

ſelues lie in, and the wofull condition they lie vnder, they are inſenſible of. Thus we ſee, how blockiſh and ſenſleſſe euery wicked man is, fitly reſembling a corps in that reſpect.

As they are ſenſeleſſe, ſo in the third place they are *Heauie*, as a dead corps is: yea, ſo heauy, as the earth groanes to beare them, and reeles to and fro like a drunkard, their tranſgreſſions lie ſo heauy vpon it. So heauy are theſe dead corpſes, as that ſhe is not able to vndergoe the burden, but hath beene faine to open her mouth, and receiue ſome into her belly, as we ſee in the example of *Korah*, *Dathan*, and *Abiram*: What doe I ſpeake of the earth, when the Creatour of heauen and earth, euen God himſelfe, mighty and ſtrong, *is wearied with bearing*, and *is preſſed vnder this burden, as a cart is preſſed that is full of ſheaues?* No maruaile then, wickedneſſe is compared to a talent of lead, ſeeing it bringeth with it ſuch a load.

Thirdly, they are heauy. Iſa. 24. 20. Num. 16. 31. Exod. 34. Iſa. 43. 24. Amos 2. 13.

Laſtly, they are *ſtinking*; Looke as a carkaſſe, ſends forth a filthy ſauour after a while lying, ſo is it with the wicked. They are loathſome in the noſtrils of God and men; (notwithſtanding all their outward ornaments and odours, which are but as flowers vpon a dead corps that cannot make the carkaſſe ſweeter, nor better.)

Fourthly, they are ſtinking. Iſa. 1. 11. & 66. 3. Tit. 1. 15.

Their prayers are ſtinking, their preaching ſtinking and euery other ſpeciall exerciſe, filthy, vnſauoury, and vncleane: yea, *their very throats are open ſepulchers*: their words and breath is loathſome and odious. Thus you haue ſeene what a cold, ſenſeleſſe, heauy, ſtinking corps euery wicked man is.

Pſal. 14. 5.

But this is the miſery; men liue in this eſtate without any feeling, or trouble of minde: Euen as a dead Corps, though it ſents and ſauours, ſo as no man can abide it, yet it ſmells not it ſelfe, neither is it all troubled thereat, nor doth it ſtirre a foot, nor becken with a finger for helpe nor life: So, being thus dead

dead in ſinnes, we are well contented with our eſtates, and will not vſe the leaſt meanes for the recouering of our ſelues.

The God of heauen open your eyes, that it doth eſpecially concerne, that you may ſee it, and labour to be freed from it. Thou that heareſt this, art thou one that haſt liued all thy time without remorſe for ſinne, and neuer yet reformed thy life? be warned then of thy miſery, thou art dead, dead (I ſay) in the preſent corruption of ſinne: Dead alſo in that thou art liable to eternall condemnation for ſinne. Thy beſt workes are but dead workes, ſuch works as tend to death, and will in the end bring death without Repentance. Deceiue not thy ſelfe then in regard of thy preſent eſtate, though thou beeſt aliue in the fleſh, yet thou art dead to the Lord, and though thou perfumeſt thy body, and bedeckeſt it with ornaments; yet know thou perfumeſt but a piece of carion, and all thou canſt doe, cannot poſſibly keepe it from putrifaction and rottenneſſe. *Awake, awake therefore thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light.* Chriſt in his Word doth inſtantly call vpon you all: *Young man*, ariſe; *Damoſell*, ariſe; *Lazarus*, ariſe; wherefore I beſeech you, ſit vp and ſpeake, lie no longer rotting in the graues of iniquity, but now you heare the trumpet of the Goſpell, the voice of Chriſt ſounding in your eares, riſe vp and walke.

Heb.6.2.

Epheſ.5.14.

Vſe 3.

Epheſ.5.18.

Reaſons, firſt, why ſo many ſtinking ſmels in euery corner of the world.

In the third place, ſeeing that men are by nature dead, vtterly depriued of all life of grace; See then the reaſon, firſt, why there are ſo many ſtinking ſmels, and peſtiferous ſauours in euery place: ſo many blaſphemous oaths vſed in euery houſe, ſhop and market; ſo much villany practiſed in euery corner of our ſtreets: here is the reaſon the world is full of dead corpſes, that ſtinke aboue ground; not a houſe wherein there is not one dead; nay, hardly a houſe wherein there is one aliue.

Exod.12.30.

Secondly, why the word is preached with ſo little profit.

Secondly, why the Word is preached with ſo little profit: alas! men are dead, we ſpeake to deafe adders, to dead ſoules. As good blow a trumpet in a dead mans eare, as

ſing

sing of mercy or iudgement vnto them, till God reuiue them; they are dead, therefore they depart from the word vntouched. Psal.101.1.

Thirdly, why there is no more complaining of the weight of sin; no more groning vnder that which makes the very earth to grone, but many doe also easily beare it, as *Sampson* did the gates of the Citie, their backes neuer complaining of the load; here is the reason of it, men are dead. Lay a mountaine on a dead man, he will neuer grone, nor complaine: so though they lie vnder the burden of *Adams* transgression, vnder the weight of their owne corruption, vnder the wrath of God, which is due debt for their sins and transgressions; all which are heauier then all the grauell on the earth, or sand on the Sea-shore, yet for as much as they are without the life of grace, they cannot haue a sence and feeling of it. This burden must be felt by grace, and not by corruption; It is a spirituall burden, no maruell then if those that are flesh, destitute of the spirit, feele it not. *Thirdly, why no more complaining of the burden of sin?* Rom.8. Iud.15.3.

And lastly, would you know the reason why so many wicked men goe out of this world, like Lambes, and die so quietly, insomuch, that they are thought to bee the onely beloued of God, and in a happie and blessed estate and condition? why this is it, they were dead before: Their Consciences (like themselues) were speachlesse before their death, they die quietly, because they die senceles. True it is, God doth very often lay terrors vpon the flesh of wicked men, and suffer their consciences, like a mad dog to flie in their faces, but if God should let them alone, the most in the world would die in a wretched senceleſneſſe, and so seeme to go away like lambes, not thinking or considering of what will afterwards befall them. *Fourthly, why so many wicked men die so quickly?*

A fourth Vse of this doctrine, may be for humiliation, for are we dead by nature? then surely of our selues wee haue no ability, as of our selues, to any thing that good is; we cannot mooue our selues to any thing that is true- *Vse 4.*

Ier.10.14. Ioh.1.5. Ephes.4.17. Tit.3.3. Luk.24.6.7. Tit.1.15. Ephes.4.19. Mar.10.19.20. Rom:14.23. 1 Cor.2.14. Rom.8.8. Rom.6.19. Gal.5.24. Rom.10.2. Rom.6.13.19. Rom 3.13.14. 15,16,17.18.

ly acceptable in the sight of God: our *minds* are blind, impotent, vaine, fooliſh: the *memory* is feeble, apt to forget good: our *conſciences* they are impure, benummed, erronious, and ſuperſtitious, or doubting: the *will*, that is vnable to *chuſe good, ſtrong to euill*, yea, altogether auerſe and rebellious: no good ſo truely good, but it abhorres it, no euill ſo extreamely wicked, but it hath an enclineableneſſe to embrace it; no ſeruant ſo ready to doe his maſters will as it is to doe the workes of the Diuell; no rebell ſo deſperately ſet againſt his lawfull Soueraigne, as it againſt the Lord. And all our *affections* are vnruly, and diſordered. As for the member of our bodies, they are inſtruments to execute ſinne conceiued, as the Apoſtle doth euidently declare. Our *throat*, it is an open ſepulcher; our *tongues* are giuen to deceit; the poyſon of Aſps is vnder our *lips*: our *mouthes* are full of curſing and bitterneſſe; our *feete* are ſwift for the ſhedding of blood: Deſtruction and miſery are in all our waies: and there is no feare of God before our eyes: Behold thy naturall eſtate and condition, ſee what matter that will affoord of boaſting. Thou art not dead in ſome one ſinne, but *dead* (ſaith the *Apoſtle*) *in Sinnes*, that is, in many ſins. The ſoule being wounded in euery part, and hauing bled (as it were) to death, at euery ioynt. And that which furtherincreaſeth thy miſery, thou groweſt worſe and worſe in this eſtate: euen as a dead man the longer he lieth aboue ground the more he ſenteth, ſo the longer thou liueſt the more ſinfull thou art: As yeares increaſe, ſo doth wickedneſſe and ſin, 2 *Tim.*3.13. Though thou haſt many excellent parts, gifts, and morall graces beſtowed vpon thee, yet take heed thou beeſt not puffed vp with pride, or vaine glory? looke thou vnto the rocke whence thou wert hewne, and that will affoord matter enough for thy humiliation; and of being vile in thy owne iudgement.

Vſe 5. In the next place, ſeeing wicked men are dead men; being cold, ſenceleſſe, heauie, and as ſtinking carion, let vs then auoid their companies: Take no pleaſure

in

in conuerſing with them. He that keepes company with theſe, may fitly be compared to thoſe ſpirits that haunted the graues. What hath the liuing to do amongſt the dead? Who would haue a dead man for his companion? who would chuſe ſuch a one to ſit with, to lie with, to ſport with?

In the old Law, if one touched that which was dead, he was vncleane, neither might that which died alone bee eaten; it was to be caſt out vpon the dunghill, to be deuoured by dogs and kites: Thus prophane perſons, are very Carrion; fit to be caſt out as a prey to the Diuell; not fit for ſociety.

As thou therefore hopeſt to be ſeparated from them at the day of Iudgement, ſee thou now ſeparateſt from them in this world, if not in conuerſation (for this cannot be) yet in regard of loue and affection, for that may, yea, muſt be.

And laſtly, ſeeing all wicked men are dead men, let vs mourne for them: Wee vſually lament the bodily death of our friends too much, but this kinde of death too little: If a houſe be burnt, and goods alſo, we ſay, Alas! but if the *Man*, and *Wife*, and *Children* bee conſumed in the flame, our bowells earne; wee ſeeme to bee deepely affected with it: Thus when *Bodie* and *Soule* and all, die and periſh, what a bitter lamentation ſhould wee take vp? As *Dauid* for his *Abſolom*, *Oh Abſolom my ſonne my ſonne.* Wee reade what a great cry there was in Egypt, *Exod.*12.30. the reaſon is giuen for that *there was not a houſe wherein there was not one dead.* But what houſe is there almoſt wherein is one aliue? And therefore let *Parents*, *Maſters*, *&c.* bee more affected, and bewaile their dead. *Vſe 6.*

And is now aliue] That is, hee is quickened by Gods bleſſed Spirit, and enabled in ſome meaſure, to liue the life of grace. The obſeruation hence may bee this; *Text.*

Doctrine. *He onely liues that liues the life of grace.*

Hee onely liues that liues the life of grace, and no other: They onely are liuing men, that haue their ſoules quickned by Gods bleſſed ſpirit; As for life of any other kind, it is but a ſhadow of life, and not worthie the name of life indeed. Were this life to grow well, waxe ſtrong, then would the trees of the field excell man, which from little plants, grow at laſt to be ſtrong and excellent Okes; Or were this the onely life, to *ſee, heare, ſmell*, or the like; In this the very beaſts of the field would excell man, who goe beyond him in theſe naturall faculties; as the *Dog* in ſmelling, the *Hart* in hearing, the *Ape* in taſting, the *Eagle* in ſeeing, with many more. Or if we glory in this, that we liue the life of reaſon, then how many Philoſophers haue excelled man herein? So then it is not the *vegetatiue* life, wherein trees excell men, nor the *ſenſitiue*, which beaſts haue better then we; nor yet the *reaſonable* life, which reprobates haue as well as we, but it is the *life of grace*, which is the life of a Chriſtian, and which deſerues to be counted life, all other are not worthy of the name. This life is that onely that makes vs liue, without which our whole life is but a death: hence is it that the Apoſtle ſaith, *we are quickned*, ſo ſoone as grace doth appeare, before which time we were but dead, as formerly we haue heard, and ſpeaking of himſelfe, he ſaith: *I liue, yet not I now, but Chriſt liueth in me*, he eſteemeth this a life, and no other.

Epheſ.2.1.5. Rom.6.13. Gal.2.20.

Reaſon 1. The Reaſons of this point are many; Firſt, *Such onely haue their ſinnes pardoned*; A condemned man is a dead man in Law, but an offender pardoned, is a man of life: Now *there is no condemnation to theſe*, *Rom.* 8.1.

2. Secondly, *they onely haue the fauour of God, whoſe fauour is life*, *Pſal.*36.9. looke as the *Soule* is neceſſary to the *life of the body*; ſo is *God* and his *fauour* to the *life of the ſoule*: In this reſpect God is ſaid to be *our life*, *Dent.*30.20. *he is thy life and the length of thy daies.*

3. Thirdly, *They onely haue a quickning ſpirit*, which makes them liuely; and actiue, *Rom.*8.10.11. the *Spirit is Life*

for

for righteouſneſſe ſake: which ſpirit when it dwells in any, *quickens their mortall bodies.*

Fourthly, *They onely haue motion, ſenſe, &c.* they can *moue* to holy duties; they can *heare what the ſpirit ſaith vnto the Churches*; they can *See*, and vnderſtand the deepe miſteries of godlineſſe, *to them it is giuen*; They can *Feele* and cry out of corruption, *Rom.7.* To them, and onely to them hath Gods fauour a ſweet reliſh, *Pſal.36.8. Phil.* 1.9. *Rom* 8.5. In theſe reſpects, they, and onely they may be ſaid to liue. 4.

Let this then teach vs throughly to examine our ſelues, whether as yet we liue this life of grace. Would we know whether we be aliue or dead? then make a tryall whether thy ſoule be quickned by Gods bleſſed ſpirit, yea, or no, and whether thou liueſt the life of God. Now this may bee diſcerned by the properties of life, and they are theſe; *Vſe* 1. Ephes.4.18. *Spirituall life, how diſcerned?*

Firſt, life is *ſtirring*, it is not without ſome motion, it is *actiue*, and euer doing. As we ſee in liuely children, now at this ſport, then at that, they are neuer idle. So where there is the life of grace, there is a practiſe of godlineſſe; ſtill they will be in doings; now *Hearing*, anon *Reading*, then *Praying*, after that *Conferring*, ſtill *Meditating, &c.* Euery member ſhall be employed. The *eyes* will be directed towards the holy one of *Iſrael*: And *as the eyes of a ſeruant looke to the hands of his maſter, ſo will thy eyes looke vp vnto the Lord, till hee haue mercy vpon thee.* Thou wilt cauſe thine *eare* alſo to heare Wiſedome, yea, thou wilt encline them to heare her counſell, that thou mayſt be wiſe in the latter end. With thy *mouth* thou wilt declare the praiſes of the Lord from generation to generation, and wilt not conceale his truth from the great Congregation; but with thy *tongue* thou wilt ſpread abroad knowledge, and vtter the words of grace, and cauſe thy lips to feed many. Thy *hands* thou wilt waſh in innocencie, and ſuffer no blot to cleaue vnto them; Then wilt thou lift them vp with thy heart vnto God in *First property of life.* *Life is actiue and ſtirring.* 2 Tim.4.18. Pſal.123.2. Pro 2.2. Pro.15.20. Pſal.79.13. Pſal.50.10. Pro.15.7. Eccleſ.10.12. Pro.10.21. Pſal.26.6. Iob 31.7.

Lam.3.41. Pſal.134.2. Neh.2.18. Act.20.34. Epheſ.3.14. Pſal.122.2. Heb.12.13. Rom.6.12.

the heauens; thou wilt lift them vp in the Sanctuary, and bleſſe the Lord; Thou wilt alſo ſtrengthen them to doe good, and by them miniſter to the neceſſities of the Saints. Thy *knees* thou wilt bow vnto God, the Father of our Lord Ieſus Chriſt: And thy *feet* ſhall delight to ſtand within the gates of *Ieruſalem*; Straight ſteppes wilt thou make, leſt that which is halting be turned out of the way. In a word, euery member will be made as a weapon of righteouſneſſe, to ſerue the liuing God. *Eyes, eares, tongue, hands, feete*, all will be in motion, and not idle. More particularly; As Life is *Actiue* and *Stirring*, ſo, For *matter*, it doth the workes of its owne kinde. For *manner*, 1. Moouing *Of it ſelfe*, therefore *freely*. 2. *For it ſelfe*, therefore *ſtrongly*. Then for *End*, mouing towards ſuch an end, as is anſwerable to the nature of the life it liueth. Thus where is the life of *Grace*, there will be a producing of ſuch fruit as is anſwerable to the kind: In a mans *general Calling*, he will ſo walke *as becommeth the Goſpell*; not *faſhioning himſelfe according to this world*, nor liuing *to the luſts of men, but to the will of God*, 1 Pet.4. In Our *Particular Calling*; whether *Maieſtrate, Miniſter, Husband, Wife, Maſter, Superiour* or *Inferiour*; care ſhall be had, to keepe within their own bounds, and to man their owne oares.

And for *Manner*, what is done, ſhall be done cheerefully, and willingly, as proceeding from a principle of life within. There are *Motions* (you know) that proceed not from *Life*, but *Art*; As the motion of clocks, and iacks; theſe are enforced by the waight, or ſpring, and ſo laſt not: Such are the motions of wicked men, enforced, compell'd motions; for feare of hell, and iudgement: But this motion in a liuing Chriſtian, is of another nature; It proceeds from an internall principle, and ſo of it ſelfe moues; in which reſpect, all Gods people are ſaid to be *a willing people, Pſal.*110.3. it is as delightfull to the inward man, as meate and drinke is to the outward, to be doing Gods will, *Iohn* 3.

And as they Act *willingly*, becauſe *Of themſelues*; ſo *ſtrongly*,

strongly, becauſe *For themſelues*: that is, for the preſeruation of themſelues: You ſee, how the dumbe creatures put forth their ſtrength, to eſcape danger; how they ſtruggle, before they will let life part; in which reſpect the beaſt was *bound to the hornes of the Altar*, before it could be ſlaine, and ſacrificed: Certainely, a liuing ſoule will improue the beſt of his ſtrength this way: 1. In ſeeking after the food of their ſoules; and vſing all meanes to preſerue *life*: 2. In oppoſing, and reſiſting, whatſoeuer is contrary or hurtfull to it.

You know Life hath an Attractiue diſpoſition; the new borne babe by crying, beggs food preſently; and the young ones of bruits run to the teat of their dammes; and that ſtrength they haue, they put forth in labouring for their ſuſtenance: Thus it is with ſuch as liue this Life of grace; they *hunger*, and *thirſt* after the food of their ſoules; and *as new borne babes, they deſire the ſincere milke of the Word, that they may grow thereby*, 1 *Pet.* 2.2. Thoughts they haue (and oftentimes too many) vpon the world, and the things of this world; but their ſtrong thoughts, their high and mighty cogitations, are after things aboue: As you know, a Carpenter, and other ſuch like Artificers, or workemen, thinkes more of his worke and tooles, then of their wiues, and children, becauſe thoſe are continuall ſubiect to their ſenſes, and the obiect of their labours and imployments, but when they doe thinke of wife and childe, they doe it with more comfort and delight; they put a great deale more ſtrength of Affection to it.

Matth. 5.

1 Pet 2.2.

Beſides, this they doe Conſtantly; The young Infant doth almoſt nothing elſe but ſucke, and ſleepe, and then cry for the breaſt againe; So doth euery other Creature daily ſeeke for its food. *The young lyons roare after their prey, and ſeeke their meat from God; All waite vpon him that he may giue them their meat in due ſeaſon*: Thus the godly man, doth exerciſe himſelfe in Gods law, *day and night*. Prayer, Reading, Meditation, &c. is his day-labour; *Iob* roſe *early to offer vp ſacrifice, this did Iob continually, Iob* 1.5.

Pſ. 104. 21. 27.

Iob 1.5.

Dan.6.10. Pſal.55 17. Pſal.119.164. It was *Daniels* practiſe to pray *three times a day*; And *Dauid's, euening, morning, and at noone tide*; Yea we may heare him tell of his *ſeauen times a day*, prayſing God: Indeed there are but few duties of Religion, for which we haue not the example of ſome Saint for the daily performance of.

And as it hath an *Attractiue*, ſo alſo an *Expulſiue* diſpoſition: As it is the property of Life thus to preſerue and to maintaine it ſelfe; ſo it will alſo expell, and reſiſt whatſoeuer ſeekes the ruine and deſtruction of it. Corruptions are felt, and fought againſt, by ſuch as liue this Life: The *ſpirit luſts againſt the fleſh and the fleſh againſt the ſpirit.* Gal.5.17.

Thus was it with Saint *Paul*, after his Conuerſion, he had the reliques and remainders of corruption ſtill in him; *I haue* (ſaith he) *a Law in my members warring againſt the Law of my minde, which bringeth mee into captiuity to the law of ſinne.* Rom.7.23.

Thus he felt, and feeling, breakes forth into that Complaint; *O wretched man that I am, who ſhall deliuer me from the body of this death.* Being ſenſible of the oppoſition made by ſinne againſt the life and power of grace in him, he ſate not ſtill, but he ſet himſelfe againſt it; he did war and combate with it: And as health reſiſts ſickneſſe; and a liuing ſpring, the dart, and mudd, that falls into it; ſo did *Grace, Corruption.* And thus you ſee How Life acts.

Now for the *End*; As all fire (comming from aboue) tends vpwards; So Spirituall life, comming from God is ſpent in ſeruing of God; *Whether they eate or drinke or whatſoeuer elſe they doe, they doe all to his glory.* This is the vltimate end of all: other ends are but ſubordinate to this. Thus Saint *Paul, Philip.*3.20. *Our Conuerſation is in heauen, from whence wee looke for the Sauiour, The Lord Ieſus Chriſt.* Though they were *abſent in body*, yet euen while they were in the body, they did *dwell with the Lord.* Their *Affections* did aſcend, and were ſet 1 Cor.10.31. Phil.3.20.

ſet *on things aboue, not on things vpon the earth*; their thoughts, deſires, yea the whole bent of their ſoules went that way: And therefore, looke as you may finde a beaſt vpon that part of the Heath, and Common where it is wonted; ſo may you finde a Chriſtian: If hee *talkes*, it muſt bee of heauen; If hee *thinkes*, it ſhall bee after heauen; If hee *workes*, it muſt bee for heauen; Otherwiſe hee is out of his element, as the Fiſh being out of the water; Or the Hare out of her forme. And if Companie (as wee ſee it is ſometimes with the beaſt) makes him wander, or drawes him from his wonted place, yet hee will in the end, part and ſooken thitherward againe, and bee ſure to couch there at night; then, and there you ſhall not faile to finde him. And thus much for the firſt marke of *Spirituall Life*. We will be briefer in the reſt.

Coloſ. 3. 2.

Si ſcribas non placet, niſi legam ibi Ieſum. Bernard.

Secondly, Life may bee diſcerned by *Breath*: The childe is knowne to liue, by Crying. So a Chriſtian; So ſoone as we are ſonnes, we cry *Abba Father*, *Rom.* 8. 15. And howeuer in the *Naturall* birth, many are borne tongue tied, yet it is otherwiſe in the *Spirituall*: Our tongues are looſed, ſo ſoone as euer we are new-borne, and Conuerted. As we ſee in *Sauls* example, *Acts* 9. 11. The Lord giues teſtimony to *Ananias* of his Conuerſion, and tells him he needs not feare to goe vnto him, for hee was now changed from what he was, and to aſſure him further of the truth hereof, acquaints him with the exerciſe he was about, *Behold hee prayeth*: bringing this as an Argument to proue his true Conuerſion. And queſtionleſſe, *Our Invocation on God* followes vpon *Gods Vocation of vs*, as *Hoſ.* 2. 23. Theſe are thoſe voluntary oblations the godly offer vnto the Lord, euen from the wombe, *Pſal.* 110. 3. as *Iunius* and *Tremellius* vnderſtand the place.

Thirdly, by *Food*, may Life be knowne: For as the Food is, ſuch is the Life. Euery Life drawes to it that which

which is most sutable, and most agreeable; as you see in *Sheepe* and *Swine*; that maintaines the one, and giues delight, and content thereto, which would poyson and bane the other: Thus the Food of a *Christian*, is that *meate that perisheth not*; that *bread which is from aboue*, that satisfieth: The Word that doth beget him, the same doth nourish him. In his infancie he desires *milke*, 1 *Pet.*2.2. afterwards as he growes in yeares, he delights in *stronger meates*, *Heb.*5.14. As for Creeping things, that creepe on the earth, and goe on the breast, you know it was not lawfull for *Israel* to eat thereof; they were an abomination vnto them: So are they to him that liues this life, though to a carnall heart, they are sauoury meate, such as their soules loue. I will not goe on with these, nor other markes; desiring you to lay your selues vnto the *Rule*, and to examine your selues by the signe deliuered, whether as yet you liue. Me thinkes a thing that so neerely concernes vs, as *Life* or *Death*, should be a motiue strong enough, to deale faithfully with our owne soules in this businesse. And forget not what the Apostle saith, *Ephes.*4.18. that it is *through ignorance* that is in vs, that we are *strangers from this life*; we thinke there is no such life; It is a *life hidden* from most, *Colos.*3.2. and that through misreports of it, as well as through our owne infidelity, and blindnesse: or if they doe beleeue it, yet are ignorant of what belongs to it; they conceiue the *way to be broader*, and the *gate wider* that *leads into it* then indeed it is. As also that many more shall enter in thereat, then will be found to enter. To conclude this Vse, beleeue it; No liuing the *life of Grace* here, and no liuing the *life of Glory* hereafter: As desirous (therefore) as thou art to know the one, so be as diligent to finde out the other and make that sure.

Iohn 6.27.35. Isay 55.

Vse 2. A second Vse is for our *Instruction*. Seeke to liue this life of Grace, which onely deserues to bee esteemed a life. A man may eat, and drinke, and walke, and sleepe, and speake, and haue the vse of all his sences, and yet not worthy to be said to liue, because he wants Gods Holy Spirit

Spirit to quicken his ſoule: He may rather be ſaid to *haue beene*, then to *haue liued long*, who is old, and yet vnconuerted: ſo many yeares onely hath a man liued, as he hath beene regenerated, and ingrafted in Chriſt, *Gal.*2.20. After which rule hath many good men reckoned their yeares (as did *Similis* a Courtier of *Adrians*: and *Thomas Spurdance* as appeares in the booke of *Martyrs*, by his anſwer to the Biſhop.) Aboue all things (therefore) in the world, ſeeke after this: becauſe without it, thy breath, ſence, ſoule, are nothing worth; and not onely ſo, but are accurſed to thee.

Queſt. But what may I doe, or what meanes muſt I vſe, that I may liue this life of Grace?

Anſw. *Meanes to liue the life of Grace.* I anſwer: As to liue a naturall life, there muſt be a generation according to the fleſh: ſo if thou wouldeſt attaine to liue this life of the Spirit, thou muſt of neceſſity bee brought to a ſecond birth: Not to be turned into our mothers wombe againe (as *Nicodemus* thought) Iohn 3.4. but as Chriſt ſaith, we muſt be borne of the will of his Father; And (as *Peter* ſaith) of a ſeede not mortall but immortall, the Word of God. 1 Pet.1.23. *Faith* that commeth by *hearing*; *hearing* by the *Word*; *Regeneration* is a fruit of *Faith*; *Faith* an effect of the *Word*; the *Word* is preached by the *Miniſter*. Rom.10. The Spirit of God begets none anew without *faith*; Faith is not ordinarily begotten but by the *Word*: So then if thou deſireſt to liue this life, be frequent in hearing of the Word preached: for *the dead ſhall heare this voice, and they that heare ſhall liue.* Iſay 55.3. Iohn 5.25. The Prophet *Ezechiel* in a viſion is caried into the midſt of a field, full of dead bones, and willed to propheſie ouer them, and ſay, *O yee dry bones heare the Word of the Lord*: So he propheſied as he was commanded: *And as hee propheſied, there was a noyſe, and behold a ſhaking, and the bones came together bone to his bone. Then the ſinewes and fleſh grew vpon them; and vpon the fleſh a skin couered them: then hee propheſied vnto the winde to breath vpon the dead, that they might liue, and the breath came into them, and they liued, and ſtood* Ezek. 37. Verſe 4. Verſe 7. Verſe 8. Verſe 9. Verſe 10.

ſtood vp vpon their feete, and they were an exceeding great army. Hereby is ſignified (eſpecially) the eſtate of the Iewes after their captiuity: yet I doubt not but in them the eſtate of the whole Church, in whoſe heart the Lord worketh his graces of Regeneration by little and little, is alſo liuely deſcribed. God ſends his ſeruants the Miniſters into the world, as it were into a field of dead bones, and wills vs to propheſie, and ſay, *Oh you dry bones, heare the word of the Lord*: But what; can theſe dry bones liue? Surely, Oh Lord, thou knoweſt! And therefore wee propheſie, as we be commanded: and behold what followes; there is a firſt a ſhaking, a quaking, and trembling of the heart, as we ſee in *Peters* Conuerts, and in the Iaylor: then the bones come together, bone to his bone; we (as it were) gather our ſences together, and begin to conſider in what ſtate we ſtand, as the Prodigall here did; and then loe the ſinewes and the fleſh come vpon vs, and the skin couereth vs aboue; we now begin to be ſtrengthened by holy purpoſes and reſolutions, reſoluing and deſiring to liue vnto the Lord, though as yet wee cannot finde in our ſelues any breath of grace; but then the Lord cauſeth breath to enter into vs, hee powreth vpon vs further gifts of his Spirit, for our further quickning, and then we ſee we liue, and get vp vpon our feete, leaping and reioycing, and praiſing Gods name for his wonderfull mercy. You know that *Eliſha* by ſtretching himſelfe vpon the child of the *Shunamite*, and putting his mouth vpon the childs mouth, and his eyes vpon the childs eyes; and his hands, vpon the childs hands; reuiued the childe. And how that by touching of his dead bones, a man that was caſt into his Sepulchre, reuiued, and ſtood vpon his feete: If euer thou liueſt, it muſt be by the ſpirituall touch of Gods Miniſters; through the feruour of their ſoules, muſt thy ſoule be reduced, and thou enabled to ſneeze ſeuen times (as the childe did) and the ſpirit fall a freſh to worke; eyes to looke vp, lipps and hands to moue, &c. See then that you attend vpon this meanes,

Acts 2.37. & 16.29.

2 King. 4.34.

2 King. 13.21.

meanes, be frequent in hearing of the word; for this is the trumpet that muſt awake thee, if euer thou beeſt awaked: Caſt not off all care of thy ſaluation, as too many doe, who hearing that regeneration and ſaluation are the gifts of God, and that it is not in their owne power to conuert themſelues, grow hereupon ſecure, and neglect all meanes: Wherefore ſhould we trouble our ſelues (ſay they) about it? For, all is as God will haue it; if he will giue it vs, we ſhall be ſaued, and if not, we ſhall neuer obtaine ſaluation, do what we can. Well, and what of this? Wilt thou therefore neglect the meanes God enioyneth thee to vſe for the obtaining of it? God giueth it, but he giueth it by meanes which he hath ordained, which if thou neglecteſt, thou art the more inexcuſable, and thy damnation will be iuſt.

But what, will you tie God to meanes? Are not all things poſſible to him? Is not he able to conuert and ſaue without preaching or hearing, as well as with it? *Queſt.*

I anſwer: The Queſtion is needleſſe and fooliſh: none denies but God can; yet (I tell thee) he will not, when he giues ordinary meanes: God can giue bread from heauen; God can cauſe the earth to yeeld corne without ſowing; God can cauſe a Rauen to feed *Eliah*; God can ſaue without food: theſe and many other things God can doe; but wilt thou from hence conclude againſt the meanes that God hath now ordained? Wilt thou refuſe to eat, becauſe God can ſaue thee without meat? Or wilt thou refuſe to plow thy ground, or ſow thy ſeed, becauſe God can giue thee a crop without it? Or wilt thou refuſe to take thy meales at home, and go into the fields, looking that euery Rauen that flieth ouer thy head, ſhould bring thee thy dinner? Or wilt thou voluntarily caſt thy ſelfe into the fire, becauſe God can defend thee from the heat of it, as he did the three children in the hot fiery furnace? Do theſe things ſeeme to be ridiculous vnto thee? And is it not as ridiculous for thee to refuſe to heare, and yet thinke to bee ſaued? Know then O man! *Manna* is for the wilder-

Anſw.

Exod. 16.
Iſa. 37. 30.
1. King. 17. 6.

Dan 3. 25.

neſſe?

neſſe; an Iſraelite may not looke for it in the land of Canaan, where he may ſow and reape; ſo while thou liueſt in the Church, where thou mayeſt partake of the ordinary meanes, vſe them, elſe neuer hope of obtaining eternall life: And further know, that ſo much as thou neglecteſt hearing, ſo much thou neglecteſt thy owne ſaluation: ſet then this downe for a truth, and be perſwaded of it, that by this meanes thou muſt be begotten, if euer thou beeſt borne anew; If by the hearing of this word, thou beeſt not raiſed, thou wilt for euer rot and periſh in thy ſinnes.

Ob. Oh! but I haue ſmall hope in attending on the meanes, I haue liued a long time in ſinne, my ſinnes are great and many; I am not onely dead, but rotten, and therefore I feare I ſhall neuer be raiſed nor reuiued.

Sol. We read of three that Chriſt raiſed from death, *Iairus* daughter newly dead; the *Widowes ſonne* dead and wound vp, and lying vpon the hearſe; and *Lazarus*, who was dead, buried, and ſtinking in the graue. Theſe three ſorts of corpſes aptly reſemble (ſaith a Father) three ſorts of ſinners: *Iairus* daughter lying dead in her fathers houſe, reſembleth thoſe that ſinne by inward conſent: The widowes ſonne, being caried out of the gate of the City, thoſe that ſinne by outward act: *Lazarus* hauing beene dead and buried foure daies, thoſe that ſinne by continuall habit: The *young maiden* lay in a *bed*: The *young man* in a *coffin*: *Lazarus* in a *Graue*. The *firſt* was dead but an *houre*: the *ſecond* but a *day*: the *third foure dayes*. All which teacheth vs thus much, that there is no degree of death ſo deſperate that is paſt helpe: no ſinne ſo great, but may be forgiuen (the ſinne of the Holy Ghoſt onely excepted:) though with *Lazarus* thou haſt layen foure daies, and art bound hand and foot with bands as he was; though thou haſt a ſtone laid vpon thee as he had; though thou haſt made thy heart as hard as the nether mill-ſtone, by a cuſtome and trade of ſinne, ſo that in the iudgement of man, it is impoſſible to recouer; yet as Chriſts omnipotent

Luk. 8. 55. Luke 7. 11. Iohn 11. 44. Aug. Ser. 44. de verb. Dom.

Mores impoſita ſepulchro, ipſa eſt vis dura conſuetudinis. Auguſt.

potent voice brought him forth bound hand and foot, and brake his bands asunder, and set him at liberty: So is it able to bring thee forth out of the graue of thy sinnes, and to knock off those gyues and fetters of Satan wherewith thou art so fast bound, and to restore thee to the liberty of the sonnes of God. Be not then discouraged from following the meanes, for though thou hast a long time lyen a rotting in thy sinnes, yet in Gods good time thou maist be raised to newnesse of life, by his powerfull voice vttered in the ministery of the Gospell.

To stirre you vp to a diligent seeking after this life, in the vsing of the *Meanes*, let these things be considered as *Motiues*. *Motiues.*

1. That without this life, thou art in Gods account but a very Carrion: you may remember that what died alone was forbidden by the law to be eaten or offered vp for sacrifice; it was to be cast out vpon the dunghill for swine, and doggs: Thus Reprobates, and Deuils shalbe thy companions: they shall seise on thee, and teare thy flesh, and the flesh of thy children that liue and die in sinne: Now, who could endure to see his infants flesh torne with dogs on a dunghill, or in a ditch? And yet this spectacle wilbe more horrid, which shall most certainly befall all such as haue no part in the first resurrection. Besides, while thou liuest here, thy best seruices are not pleasing, (as was in the former doctrine shewed) for such sacrifices as are *acceptable*, must be *liuely*, *Rom.* 12. 2.

2, Forget not with what ioy and gladnesse God will receiue thee: How ioyfull (thinke you) were the *Shunamite* and *Shulamite*, the *Widow* in the *Gospell*, and *Iairus*, to haue their dead restored to life againe? Assuredly, not any of these could reioyce so much as *God* and his *Angels* do at thy conuersion.

3. Consider (and spend many thoughts in the consideration) of the excellency of this life, aboue all other: many are the kinds of life, many the degrees; yet none to be compared with this; this is the *Honourable life*, as approching

proching neareſt to the life of God. Naturall life flowes from our parents; but this from the *light and life* in God himſelfe, *Pſal.*36.9. This is the *ſafeſt and quieteſt life; no euill ſhall happen to the iuſt when the wicked ſhall be filled with miſchiefe, Prou.*12.21. This is the *Profitableſt life*, *Bleſſings are vpon the head of the iuſt, Pro.*10.6. Both the promiſes of this life, and of another, are made vnto it, 1.*Tim.* 4.8. This is the *Pleaſanteſt life*; euery life hath an excellency and ſweetneſſe in it more then any meere being: And as the life excells other, ſo the pleaſure excells others. The *life of a man* excells the *life of a beaſt*, therefore is capacious of greater ioy, or greater griefe; and the *life of grace* exceeds the *life of a man*, and therefore pleaſure excells; In which reſpect it is called *Ioy vnſpeakable and glorious*, 1.*Pet.* 1.8.

Laſtly, it is a *durable life*, *Pro.*10.27.30. & cap. 12.28. It will laſt as long as God laſts, and as heauen is heauen. Now, if we take ſuch paines, and vſe ſo many ſhifts to preſerue the *Naturall life*, which is ſo meane a thing, being compared with this; much more ſhould we vſe all means to liue this life, which doth ſo farre excell. Thus for the Motiues.

Vſe 3. A third vſe of this point is for *Exhortation* to all ſuch as do liue this life of grace, that they would make much of it, and cheriſh it, ſtriue to confirme it and ſtrengthen it in themſelues. I confeſſe indeed it is true which Chriſt ſaith, *He that hath taſted of this life, ſhall neuer ſee death*; but yet let vs know, he may feele ſickneſſe, and ſuch ſickneſſe as is nigh vnto death; and be ſo ſicke, as that he may thinke there is no way but death; and all for want of nouriſhing this new life, which is begotten in him: See then you preſerue your life, and that you grow vp in ſoundneſſe of grace and ſpirituall ſtrength; be content to vſe all good meanes for this end and purpoſe; and in ſpeciall theſe fiue. First, *food*: Secondly, *Recreation*: Thirdly, *Exerciſe*: Fourthly, *Sleepe*: Fiftly, *Phyſicke*. You all know, what great good helpes theſe are, and how needfull for the preſeruation

Fiue helps for the preſeruation of life ſpirituall.

ſeruation of life corporall; aſſuredly, they are as good for the preſeruation of life ſpirituall, and as neceſſary. As for *Food*, we all know if it be wanting, the body cannot long be ſtrong nor laſt, it muſt needs famiſh. So is it with the ſoule, if it want it ſuſtenance and due meales, it muſt needs pine away. It is requiſite therefore, that we be frequent in hearing of the Word read, and preached (as formerly I haue ſaid.) As alſo in comming to the Sacrament, there to eat and drinke the fleſh and bloud of Chriſt ſpiritually by faith, for *He is that bread of life, and whoſoeuer eateth of this bread, ſhall liue for euer: his fleſh is meat indeed, his bloud is drinke indeed.*

1. *Meanes is food.*

1. Pet. 2. 2.

Ioh 6. 35, 48, 50, 51, 53, 54, 55.

The ſecond helpe is *Recreation.* How auaileable this is for the health of the body, we are not ignorant. It is a great meanes for the preſeruation of life; it maketh the body more able, and the mind more chearefull, for any worke of our callings. Thus *Spirituall Recreation* is a notable preſeruer of the life of grace, and therefore muſt be vſed of euery Chriſtian. Recreate thy ſelfe then in ſinging of Pſalmes, to which Saint *Iames* doth exhort vs; And when thou art a weary of ſome one exerciſe thou art about (as that we ſhall ſoone be, ſuch is our corruption) then betake thy ſelfe vnto another: Fall from *Reading* to *Singing*, from *Singing* to *Praying*, let this be thy recreation, and vſe it often.

2. *Helpe is recreation.*

Iam. 5. 13.

The third is *Exerciſe.* Without this, the body growes diſeaſed, full of aches and paines, as experience prooues; And ſo doth the ſoule grow diſeaſed and weake, yea many times deadly ſicke for want of it. Exerciſe thy ſelfe therefore daily in holy duties, as in *Prayer*, *mortification*, *good workes*: And with the godly man, exerciſe thy ſelfe continually in the Law of God. And forget not Saint *Pauls* daily exerciſe in a ſpeciall manner to keepe a *Conſcience void of offence towards God and towards men.*

3. *Meanes is Exerciſe.*

Pſal. 1. 2.

Act. 24. 16.

The fourth is *Sleepe*, which is moſt neceſſary for the preſeruation of bodily health. It is the due of nature,

4. *Helpe is ſleepe. Ius naturæ.*

and as neceſſary for the body, as meat and drinke is: To this, is meditation of Gods Word compared; it is as ſleep and reſt to a Chriſtian ſoule, which doth refreſh and reuiue it euen as ſleepe doth the body. Thou maiſt not forget to giue thy ſoule this reſt.

5. Meanes or helps is Phyſick.

Fiftly, *Phyſicke* is an excellent helpe (as to keepe the body in good order) ſo to keepe the ſoule likewiſe in good temper. With the potion of Repentance we muſt daily purge our hearts, and with the vomit of Confeſſion, rid ſinne from off our conſciences. And be content withall, to accept of that Phyſicke which God himſelfe ſhall prepare for vs: His croſſes are his medicines, afflictions are good, proper, recuring, recouering Phyſicke, for diſeaſed affections. Admit then, (without grudging) of this potion which is prepared for thee by the hand of thy maker: It may happily be vnpleaſant; what then? Wilt thou be diſpleaſed with the reliſh, when thy ſicke heart is thereby eaſed of her paines? He is worthy to die who will rather chuſe a wilfull ſickneſſe then a harſh remedy. And yet here is not all, for good diet is alſo neceſſary vnto Phyſicke. In vaine doth the potion worke our recouery, if our euill behauiour afterwards bring a relapſe. See therefore that (after you haue purged your hearts by repentance) you obſerue the ſtrict diet of obedience. Refraine from thoſe corrupt meats whereon your ſoules haue formerly ſurfeited: Let all ſinne be carefully auoided: Come not in euill company, follow no euill example, hearken to no euill counſell, and *your ſoules ſhall liue.*

Iſa. 55. 3.

And theſe are the meanes, which, whoſoeuer would grow ſtrong in grace, and preſerue the health of his ſoule, muſt vſe. If then thou deſire to haue thy ſoule thriue, and be in good liking, ſee thou practice them; and that conſtantly and conſcionably, as in Gods preſence. So ſhalt thou find the benefit of it in the end to be exceeding great.

Vſe 4.

Laſtly, is this ſo, that he onely liues which liues the life of grace? Then here is matter of exceeding great ioy and reioycing to all ſuch as vpon examination of themſelues

ſelues by the former notes, haue ſome aſſurance that they liue this life. *Better* (ſaith *Salomon*) *is a liuing dogge, then a dead Lion.* Better it is to be a liuing ſoule (though neuer ſo poore) then to be a dead corps, though neuer ſo well beſtucke with flowers. What though many in the world haue thouſands of pounds, great lands, large reuenewes? yet if they haue not grace, they are but ſtinking carkaſſes: Farre better is thy eſtate, though thou haſt neuer a groat; for thou art a liuing ſoule, borne anew, and an heire of heauen. Bleſſe God then more for this, then if he had giuen thee a kingdome, reioyce in thy new eſtate and happy condition. It hath beene an ancient cuſtome for men to celebrate their birth-day, as we ſee in *Herod*; who vpon that day that he was borne, made a banquet to his Princes and Captaines, and chiefe Eſtates of Galilee; How much more ought a Chriſtian to remember (if he can) the day of his new birth, and make that a day of ioy and gladneſſe, a day of feaſting and reioycing to the Lord; after the example of *Zacheus*, who vpon the day of his conuerſion made a great feaſt for gladneſſe, and gaue gifts to the poore with all alacritie: And ſo the Iaylor, who the ſame time he was conuerted, tooke *Paul* and *Silas, and waſhed their wounds, and ſet meat before them, and reioyced greatly with all his houſhold.* Thus ſhould Chriſtians doe; for, they haue greater cauſe to keepe this birth-day, then the former: For, the firſt birth is vnto death, the ſecond vnto life: the firſt to condemnation, the ſecond to ſaluation: By the firſt we are made veſſels of wrath, but by the ſecond veſſels of glory: The firſt birth indeed giueth vs a being: but it is the ſecond that giueth vs our well-being: By the firſt birth we may ſay to corruption, thou art my Father, and to the wormes, ye are my brethren and ſiſters; But by the ſecond, we haue God for our Father, and Chriſt Ieſus, with the holy Angels, for our brethren. Oh what cauſe haue we to reioyce in this time, aboue all other times! and to ſay with the Pſalmiſt, *This is the day which the Lord hath made, let vs reioyce and be glad in it.*

Mat. 14. 6.

Luk 19. 6, 7, 8.

Acts 16. 32. 33.

Text.

He was loſt] Here we ſee what (in part) hath beene before ſhewen; *viz.*

Doctrine. *Wicked are Strayes.* Pſal. 119. 176. *Hoc de Prophetæ poſt peccatum, & omni humanæ naturæ dicere convenit.* Baſil. in Pſal. 119.

That wicked men are Strayes. They go aſtray, and wander out of the way to Heauen. *I haue gone aſtray like a loſt ſheepe* (ſaith *Dauid.*) And this not onely the Prophet, but the whole nature of man after the tranſgreſſion is bound to confeſſe: And therefore we are well taught in our Liturgie, to ſay, *We haue gone aſtray like loſt ſheepe.* This is confirmed further in the two fore-going parables, of the Loſt Sheepe, and Loſt Groat, and there handled.

Vſe.

I would wicked men would take notice of it, yea euery one of vs well conſider it. How do men vſe to deale with Strayes, do they not take them, and pound them, and if the Owner find them not, doth not the Lord of the ſoile ſeaze vpon them, and take them for his owne? This is thy condition; ſo will it be with thee, if thou continueſt ſtill in thy ſinnes, and wandereſt from the Lord, and wilt not be found of him; At laſt, thou ſhalt be taken vp and pounded, and the god of this world ſhall ſeaze on thee, and lay claime to thee, as to his owne proper goods and cattell. But of this more before; to which (if you pleaſe) you may adde this that hath beene now ſaid.

Text.

And is found] Yea, but who finds him? had not his father firſt found him, he had beene loſt for euer. So then we ſee that other point confirmed, *viz.*

Doctrine. *Our converſion and calling is from Gods mercy and grace.* Vide Hilder. on Ioh. p. 26.

That our converſion and calling is from Gods free grace. It is not from our owne wiſdome or labour, but from the mercy of God. In the two former Parables wee ſee this cleared and ſtrengthened; for, the Groat ſeekes not the Woman, nor the Sheepe the Shepheard; no more do we ſeeke Chriſt: if he ſeeke vs not, we ſhall wander for euermore. The truth of this ſhall further appeare, if we conſider theſe Particulars.

1. It is of his free mercy to *giue the meanes vnto vs*, as the Prophet ſheweth, *Iſa.* 65. 1. For naturally *We ſeeke not after God*, *Rom.* 3. 11. We deſire not grace, nor the meanes thereof; wee thinke our caſe to bee good enough,

nough, and that we haue no want, as *Reuelation* 3. 17.

2. When God doth offer the meanes of grace vnto vs, yet *We cannot perceiue them: A price is put into our hand, but there is no heart, Pro.* 17. 16. *The light shines into the darkneſſe, but the darkneſſe comprehendeth it not, Ioh.* 1. 5. See examples of this, *Ioh* 3. 9. & *Ioh* 6. 53. 60.

3. If we do perceiue and ſee, yet naturally *Wee are rebellious:* we doe not onely draw-backe, (As thoſe inuited to the mariage-feaſt, *Luke* 14.) but we alſo *reſiſt* and *gaine-ſay* the Lord, *Rom.* 10. 21. *All the day long haue I ſtretched out my hands vnto a gaine-ſaying and rebellious people.* We are apt to *with-hold the truth in vnrighteouſneſſe*, and with the *Sodomites* we are the worſe for *Lots* counſell. See *Rom.* 7. 8.

Theſe things well conſidered, may ſoone preuaile with vs ſo far as to beliue the truth deliuered, *viz. Our conuerſion is of grace, and not from any thing in vs.* The vſes follow.

Art thou (then) found? See thou praiſe God for finding thee, giue him all the glory: For, if thou doeſt well remember thy ſelfe, thou wert a following of ſinne, and hunting after vanities, when God called thee. Thou hadſt no heart, either to ſeeke him, or be found of him. With what vnwillingneſſe didſt thou come vnto his houſe? how wert thou drawne thither like a Beare to the ſtake? how vnpleaſant was it to thee, to heare talke of good matters? how many excuſes and pretences hadſt thou for thy ſinnes, with what fig-leaues didſt thou couer thy ſhame? Thus with thy great-grand-father *Adam* thou didſt ſculke when God ſought, and play at *All-hid* with him; thou didſt thruſt thy head behind the buſhes, from whence he was faine to drag and draw thee. Oh the mercy of God towards thee and me! had not he dealt thus graciouſly with vs, we had beene wanderers to this houre. If thou art not blind, thou ſeeſt this; and if thou art not blockiſh, thou wilt be thankfull for this. *Vſe* 1.

Secondly, did God finde thee of his meere mercy? and was he found of thee *when thou ſoughteſt him not*, as *Vſe* 2. Eſa. 65. 1.

the Prophet speaketh? Then now seeke him, and thou shalt be sure to find him. *Let the heart of them reioyce that seeke the Lord,* (saith the Psalmist.) The meaning is, the heart of them shall reioyce that seeke the Lord, yea, they shall haue great cause to reioyce, for they shall find and not misse, if they seeke aright. Now marke what followes: *Oh seeke the Lord and his strength, seeke his face euermore!* Seeing those that seeke the Lord, shall haue such cause to reioyce, then seeke the Lord. Againe, and againe, I say, seeke him: I will end this with recommending to thee a sweet meditation of a Father, for thy imitation. *Seeke me* (saith he) *O Lord, for I seeke thee: Thou maist find him whom thou seekest; vouchsafe to receiue him whom thou hast found, and lay him vpon thy shoulders whom thou hast receiued: It is no weary burthen vnto thee to beare thine owne, and bring them home againe vnto thy selfe.* Thus say thou, *Euen so (O Iesus) turne our wandering steps into the narrow way of righteousnesse. Come to vs that we may bee sought; seeke vs that we may be found; find vs that wee may be saued; saue vs that we may be blessed; and blesse thy name for euer.*

Psal. 105. 3.

Quære me, quia te requiro, Potes inuenire quem tu requiris. Dignare suscipere quem inueneris. Impone humeris quem susceperis. Non est tibi pium onus fastidio. Amb.

And they began to be merry] Not only his father, friends, and houshold-seruants, but the Prodigall himselfe hath his part in this ioy.

Text.

Here then we euidently see, that

Doctrine.

Regeneration doth not abolish ioy, nor any other naturall affection; but onely orders it. Grace destroyes not nature, but onely rectifies it. When the Spirit of God doth regenerate the heart, it doth not take away any naturall affection of the soule, as *Loue, Hatred, Feare, Ioy, Griefe*, &c. But onely moones them to a right obiect: And therefore we shall find in Scriptures, that wee are often willed to manifest and shew them. *Loue the Lord all his Saints. Yee that loue the Lord, hate that which is euill. Feare the Lord, yee his Saints. My sonne, feare the Lord and the King. Be glad you righteous, and ioyfull all ye that are vpright in heart. Mourne you therefore with them that mourne,*

Regeneration doth not abolish ioy, or any other naturall affection, but onely orders it.

Psal. 31. 23.

Psal. 97. 10.

Pro. 24. 21.

Psal. 32. 11.

1. Cor. 12. 26.

reioyce

reioyce with them that do reioyce, &c. And many the like places, where the vse of affections are allowed; yea, commanded.

This then serues to condemne, First, the Stoicks, who allow not of any vse of affections: Men may not sigh, or change countenance at any kind of accident, but they must be so mortified, as that they neuer grieue, or reioyce, or be angry; no, not when Gods owne cause requires it. Yet we find that the chiefest of Gods Saints haue had vse of them; and Christ himselfe, *who was holy, harmelesse, separate from sinners*, wept ouer *Lazarus*, and ouer Ierusalem, and beheld the incredulous Iewes with *Anger, Being grieued for the hardnesse of their hearts*. So he was sad, *Mat.* 26. 38. and reioyced, *Luke* 10. 21.

Vse.
Reproofe of two sorts.
1. Stoicks, who condemne all vse of affections.

Heb 7. 26.
Joh 11. 35.
Luke 19. 41.
Marke 3. 5.

Besides, what Affection is there but is ascribed vnto *God?* Therefore they cannot be sinne. Yea Saint *Paul*, *Rom* 1. 30. condemnes the want of *Naturall Affection* for a great sinne.

But as the thiry tyrants in *Athens* first caused some wicked men to be put to death, but afterwards they began to kill good Citizens; So the *Stoicks* at the first set themselues against the *sinfull passions*, and at the last against the *good*, whilst they seeke to root out of man the chiefe helps which God hath placed in the soule, for the prosecuting of good, and declining euill; were there not affections in the soule, then there should be no vertues to moderate them: for, take away *Feare* and *Hardinesse* from *Fortitude*, then Fortitude were no more a *Vertue*. *Affections* then are not to be rooted out, but moderated; we may not take away diuersity of tunes in musicke, but reduce them to good order, and so make vp a harmony.

The second sort that are to bee reproued, are worldlings and prophane persons, who thinke that grace doth driue out and kill all affections, especially that of *Ioy* and *Delight*. They thinke there is no ioy nor mirth belongs vnto a Christian; but when men once begin to liue godly, they must giue a farewell, and bid adieu to all

2. Sort are worldlings, who thinke grace kils affections, especially Ioy and Delight.

Spiritus Caluinianus, est spiritus melancholicus.

all mirth and gladneſſe whatſoeuer, and betake themſelues to a mopiſh, heauy, lumpiſh, and ſolitary life, as their common Prouerbe teſtifieth. Thus they bring vp an ill report of the way to *heauen*, as the people did on that, to the Land of *Canaan*. They commended the Country, ſpake well of it; But there was a dangerous paſſage: So Heauen is a good land, a bleſſed place, but there is a darke way that leads vnto it, &c. But this is a fowle deceit of the Deuill, whereby hee labours to put godlineſſe out of countenance: for grace doth not aboliſh this, nor any other affection. Chriſtians haue their ioy as well as others haue, they do reioyce as much and more, then any other doe or can; and indeed none haue cauſe to reioyce but they. For firſt, they onely haue their ſinnes pardoned, they onely are ſet free from thoſe infinite euils, which are fruits of ſinne, wherewith all others are beſet: From *Death* and *Hell* are they deliuered, and therfore haue cauſe of ioy. Secondly, they, and they onely, haue right to all Gods promiſes, that concerne this life, or a better. Thirdly, they, and they only, haue a certaine aſſurance, that their names are written in the booke of life, wherein they haue greater cauſe to reioyce, then if they had the Deuils in ſubiection to them. Fourthly, they, and they only, haue peace of conſcience, which is a continuall feaſt, and makes men glad and chearfull. Fiftly, theſe, and theſe onely, do conſcionably performe good duties, and are conuerſant in good exerciſes, which are the Wels of conſolation, theſe onely haue pitchers to draw. Sixtly and laſtly, they, and they onely, haue the comfortable preſence of God to refreſh them, euen as the Sun doth the earth: how then can it poſſibly be, but they muſt haue ioy?

Gods children haue their ioy and delight, as doth appeare. First, becauſe they haue onely cauſe to reioyce, they being freed from all euils. Secondly, they hauing right to the promiſe. 2. Pet. 1. 13. Thirdly, their names being written in the booke of life. Luke 10. 20. Fourthly, they haue peace of conſcience. Pro. 15. 15. Fiftly, they daily drawing out of the wels of conſolation. Iſa. 12. 3. Sixtly, they haue Gods comfortable preſence. Zeph. 3. 15. Secondly, becauſe God commands them to reioyce. Phil. 4. 4. Zeph. 3. 14.

Againe, if it were ſo, that they haue no ioy, why doth the Lord command them to reioyce, yea and that alwayes, *Reioyce alwaies; againe, I ſay, reioyce.* And why doth he giue it ſo ſtrictly in charge to his *Ambaſſadours*, to comfort them? *Comfort you, comfort you, my people, ſaith our God.* And do we not find many examples in Scripture

of

of such as haue reioyced: and that in time of tribulation and affliction, when crosses haue lien heauy vpon them? Surely if they haue reioyced at such times we may well be perswaded, they are not without ioy at other times and seasons.

Pſal.32.11. Iſay 40.1. *Thirdly, by many examples of such as haue reioyced.* Pſal 119. Pſal 14. Eſay 25.9. & 38.19 20. 21. Rom.5.3.

But we see no such matter in them, but the contrary, they are heauie headed and heauy hearted, alwaies sighing and hanging the wing as if they had beene Crow-trodden.

Obiect.

Answ. No wonder, for *the stranger shall not enter into his ioy*, they shall not meddle with it, no nor indeed discerne it, for it is *Internall* and must be discerned by the eye of faith, rather then with that of nature. And againe the obiects of his ioy are not *Carnall*, but *Spirituall*, he doth not reioyce in carnall things as he did before his conuersion; he hath now better obiects for his ioy, as, First, God, and then those benefits which of his loue and mercy, flow from him to vs in Christ Iesus. Now the stranger who cannot enter into this ioy, thinkes he hath no ioy, because it is not on wordly things, as theirs is. But wouldst thou know his ioy? then practise for a while holy and religious courses (for it cannot be knowne but by experience, *It passeth all vnderstanding*, none but hee that feeles it knowes it) and then thou wilt change thy minde, and say as *Dauid* of *Goliahs sword*, *None like to it giue it mee.*

Answ. Pro.14.10. *The ioy of the Godly internall, therefore not discerned by the wicked.* *Obiects of a Christians ioy, are not Carnall but Spirituall.* Phil 4.7. 1 Sam.21.9.

Vse 2.

Secondly, is this so, that *Regeneration doth not take away our Ioy, nor any affection of the heart*, then we see our liberty in the vse of them as occasion shall serue, so they be aright ordered and directed: Otherwise, the dammage is great that comes hereby vnto the Soule: For *Prayer is interrupted*, as 1 *Pet.*3.7. A heart troubled with Passion can no more behold the face of God, then a man see his owne face in a troubled ditch: So *Hearing* is hindered, 1 *Pet.*2.1. Indeed the whole chariot of the soule is ouerturned, when these wild horses that draw it, are not restrained: And it may seeme to be a greater iudgement to be

be giuen ouer to them, then that was, that fell on the people, 2 *King.*17.25. to be giuen vp to be slaine by Lyons. Yea (saith one) It is a greater iudgement, to be giuen vp to *Passion* then to be *Excommunicate*, and giuen ouer to Sathan: for sundry that haue beene *Excommunicate* haue beene reclaimed, and call'd backe againe, but very few of the other.

1 Cor. 5.

Quest. But it may be you will aske me, when *Affections* are disordered; And how you may doe to know it?

Resp. To which I answer; 1. When they are *misplaced*, and *pitched* vpon *wrong obiects*: As for example, the proper obiect of our *Loue* is *God*, now when we pitch it vpon his *gifts* rather then *himselfe*, it is inordinate; So the obiect of our *Anger* is *Sinne*, now when we *hate the person* rather then the *sinne*, it is not right: So I might instance in the rest.

When Affections are disordered.

2. When they *come short of*, or else *exceed due measure*: when the strings are wound vp too high, or let downe too low, the instrument is out of frame: So when they are fiery, where they should be coole; as you see in *Ionah*, *I doe well to be angry euen to the death*, as if he would burst with anger. Or when they *freeze*, where they should *burne*, as *Hely* in reprouing of his sonnes: when they are most *vehement* and *intense* vpon the *worst obiects*, not vpon the *best*; Our *loue of God* being like a *cold ague fit*, and our *Affection to the world* like a *hot*; we chill in the one, but in the other glow. And in these two particulars lies the errour that is in the *Affections*.

Ionah 4.9.

1 Sam. 2.24.

Quest. You demand next what must be done for the ordering of them, or how you may resist the inordinacie thereof?

Resp. To helpe you in this; obserue these Rules: 1. *Ground them well*: see there be a iust cause, and looke they bee grounded vpon the *Rule of renewed Reason*. You know when there is an errour in the *Iudgement*, there must needs be obliquity in the *Affections*; men are *bold* when they should be *fearefull*; and *Feare* where they need not, when

How to order our Affections:
1. *Well ground them.*
Psal. 14.

when they want skill, and iudgement to discerne. It shall be our wisedome then, to *bring our hearts to the Rule*, and stay our selues on that the word saith.

2. *Well Bound them*, as well as Ground them; keepe them within compasse, and moderate them: let a strict hand be kept vpon them by grace; lay not the bridle on their necks, neither suffer any one of them to breake their ranks: For as the whole army is weakned, if any part be disordered; and the whole building the worse, for remouing of one stone: so is it here; *Loue* any thing *too much*, and you will *desire* it *too much*, you will *feare too much*, you *will grieue too much*, *&c.* These like the seditious, one drawes on another: *Pride* brings on *Anger*; *Anger*, *Enuie*; *Enuie*, *Hatred*, *&c.* See then each Affection keepe it ranke; And especially watch ouer that, thou findest most vnruly. 2. *Well bound them.*

3. *Wisely Compound them*; It is no matter, *how simple our heauenly Affections* are; (the more free they are from composition, the neerer they are to God:) nor how *compounded our earthly are*, which are easily subiect to extremities. If our *Ioy* be not allayed with *Sorrow*, it is *madnesse*; and if our *Sorrow* be not tempered with some mixture of *Ioy*, it is *hellish*, & desperate. Thus when any Affection comes alone aske him for his fellow; and euermore couple him with his contrary. Thus holily to temper the Affections, and keepe them euen; a great deale of diuine wisedome is required: To temper *Faith* and *Feare*, *Loue* and *Hatred*, to hold the ballance euen, betweene *Moses Zeale*, and *Moses Meekenesse*; to be couragious and *bold*, yet *suspitious* and *fearefull*; to be *Christianly patient*, and yet not *Stoically insensible*, is a work, the whole power of nature cannot reach; the *God of wisedome* must teach this wisedome, therefore pray for it. And thus much for the *Rules*; which let vs be stirred vp to put in practise. We know a womans appetite to be a false appetite, when she desireth to eat raw flesh, or ashes, or such like trash; and that she is mending againe, when her appetite is set vpon wholesome meates: So when the *Affections* are set vpon wrong Obiects, and exceed due measure, 3. *Wisely compound them.* Psal. 2. 11.

ſure, then is a man in the eſtate of Sinne. But when they are thus *Grounded*, *Bounded*, and *Compounded*, a man becomes the Child of God. And ſo much of the right vſe of the *Affections* in *Generall*.

Now in *Particular* for this of *Delight* and *Ioy* (for which we ſo often haue Gods mandate) I would that were more in vſe, and we had better acquaitance with it. Out vpon that lumpiſhneſſe and vnchearefulneſſe, which is to be ſeene in too too many profeſſors whereby they greatly darken the glory of *Religion* and cauſe the way of God to be euill ſpoken of. It may be a queſtion whether ſuch doe more diſhonour God by ſeruing him ſo heauily; or by not ſeruing him at all. This I am ſure of, it opens the mouthes of the wicked; and diſheartens many that are comming on, beſides the much hurt that comes vnto themſelues hereby: As expoſing of their hearts to the diuels temptations, and making themſelues exceedingly lyable thereunto; as alſo it maketh them marueilous vnfit for any good duty or exerciſe, whether it be hearing, reading, praying, meditation, or the like. Further it is vnder the reigne of continuall vnthankfullneſſe; for how is it poſſible, that that man ſhould be thankfull to God for his mercies whom they affect not to reioycing? And laſtly it makes the Lord offended with vs: This was one maine cauſe of Gods diſpleaſure againſt *Iſrael*: and of his giuing them vp into the hands of their enemies, to ſerue in hunger and in thirſt, and in nakedneſſe, and in want of all things, *Becauſe they ſerued not the Lord their God in ioyfullneſſe and with gladneſſe of heart*. Now fie vpon it then, that any Chriſtian ſhould ſerue God ſo heauily, God cannot abide it, away with it then, and ſerue God hereafter with more ioy and alacrity. I denie not, but the beſt of Gods children, haue cauſe enough of mourning, and oftentimes offend in not grieuing, as 1 *Cor.*5.1,2, *Ier.*5.3. *Amos* 6.6. And that God hath left that *Affection* of *Sorrow* in the Soule as well as *Ioy*, that it might be helpfull and beneficiall to the ſoule; And though

Inconueniences ariſing from vnchearfull, and vncomfortable walking.
2 Sam.1.7.
Neh.8.10.

Deut.28.47. 48.

though it be nothing toothſome yet it is very wholeſome: But notwithſtanding this, It is not Gods minde, that we ſhould make a full meale of it, we are to dip our morſells in it, to make them reliſh, but it is Ioy that muſt nouriſh. The *Ioy of the Lord is our ſtrength, Neh.*8.10. And therefore we are ſo often called vpon to be Chearefull, 1 *Theſſ.* 5.16. *Phil* 4.4. *Deut.*12.18. *Thou ſhalt reioyce before the Lord thy God in all that thou putteſt thy hand vnto.*

And ſurely if thou beeſt in Chriſt, then thou canſt think of nothing that can be true cauſe of ſorrow to thee: thy ſinnes paſt are forgiuen, and eſteemed as if they had neuer beene: thy preſent imperfections are couered with the perfection of *Ieſus* Chriſt. The rebellion which riſeth vp in thy heart continually, commeth not from thee, but from ſin which dwelleth in thee. Thy Afflictions ſhall all turne to thy good. Doth the world hate thee? why *Bleſſed are you.* Doth death trouble thee? Chriſt hath ouercome it. Or doth damnation grieue thee? *There is none to them that are in Chriſt Ieſus; Reioyce then in the Lord alway and againe I ſay reioyce.*

There is nothing that can be true, cauſe of ſorrow to the godly.

Rom 7.20. Rom.8.28. Matth.5.12. Heb.2.14. Rom.8.1. Phil.4.4.

Thirdly, ſeeing Grace doth not deſtroy naturall affections but only rectifie them; this may ſerue for a direction vnto vs in the right vnderſtanding of ſuch precepts as are giuen in Scripture, for the mortifying of affections: They muſt be ſo vnderſtood; as that the Carnality and inordinacie of them onely is ſtrucken at, and not the Affections themſelues. And ſo much ſhall ſerue for that point, now we come to another, and it is this:

Vſe 3.

The aſſurance of Gods fauour in the pardoning of ſinne, is that which cauſeth ioy and reioycing. Now the father had kiſſed him and embraced, and giuen him pledges of his loue, and ſpoke peace vnto him; he with the reſt begins to reioyce and make merrie. Therefore *Dauid* deſireth of the Lord this aſſurance (after his committing the ſinne of adultery) that ſo he might haue his ſoule comforted, which vntill he had, could not be quieted. *Make me to heare of ioy and gladneſſe* (ſaith he) *that the bones which thou haſt broken may reioyce.*

Doctrine. Pardon of ſin, bringeth ioy and reioycing.

For

Reason.

For vntill God ſpeaketh peace vnto vs, our conſciences will ſtill vexe and accuſe vs; And therefore ſaith the Prophet *Iſay*, *There is no peace to the wicked*, and *Iob* ſheweth as much, *The wicked man is continually as one that trauaileth with childe, for he trauaileth with paine all his daies. A dreadfull ſound is in his eares. Trouble and anguiſh ſhall make him afraid.*

Iſay 48.
Iob 15.20.
Verſe 21.
Verſe 24.

Vſe.

Let wicked men then ſee their vncomfortable eſtate. *What peace* ſaith *Iehu* to *Ioram*, *So long as the whoredomes of thy mother Iezabell and her witch-crafts are ſo many.* So ſay I to thee what peace, what comfort, ſo long as ſo many ſinnes remaine vnrepented, vnpardoned? I confeſſe indeed, there is a kinde of mad mirth, which *Salomon* ſpeakes of; that moſt in the world dote vpon, one reioyceth in his cups; another in his barnes, another in his promotion, but this is far from true ioy: this is but a ſwiniſh and brutiſh ioy, not ſound nor ſolid. It muſt bee newes brought from heauen to a mans ſoule that his ſinnes are pardoned and forgiuen that muſt breede and bring it. How farre then art thou from hauing a merry heart who ſtill abideſt in thy ſinnes and haſt not as yet repented? thou maiſt counterfeit a ſmile, but thou canſt not be truly merry. Thy laughter is but as the crackling of thornes, ſoone gone. The ſpirit of feare and bondage ruleth within thee, which keepes and barres out peace with God and ioy in the *Holy Ghoſt*. Thou maiſt face out the matter as much as thou wilt, yet let me tell thee, thou canſt neuer haue eaſe vntill thy ſinnes be pardoned, and they will neuer bee pardoned vntill they bee repented off. Thou maiſt ſing, and laugh and be iocund, but alas thy mirth is no other then that of the thiefe who goes capering to the gallowes; for thou art a condemn'd traytour, and knoweſt not how ſoone thou maiſt be fett to execution. Be then as merry as thou canſt be; I am ſure thy eſtate and condition wherein thou ſtandeſt doth giue thee no leaue, that will not afford it.

Eccleſ. 2.2.

Eccleſ. 6.7.

Secondly, this may ſerue for our direction how to get a merrie

merrie heart, and procure true ioy indeed. The onely way thou ſeeſt is to obtaine pardon for thy ſinne: and to get God to aſſure thy ſoule hereof, for vntill then, thou canſt neuer haue it, wouldſt thou neuer ſo fayne. A merry heart euery one commends, euery one deſires and affects; but alas how few take the right courſe for obteining of it? Well; though others deale fooliſhly, yet bee thou more wiſe; humble thy ſelfe for ſinnes paſt, reſolue againſt all ſinnes, and deſire God to bee reconciled. Remember the promiſes of this ioy is made to thoſe that mourne, and onely vnto thoſe, and therefore mourne for thy ſinnes, and ſeriouſly ſeeke for pardon of them, for vnleſſe thou doeſt thus, neuer looke to ſee merry day in this world, nor in the world come.

Eſay 61.3. Pſal. 126.2.3. Matth. 5.5.

Further, in that it is here ſaid they [*began*] to be merry. This point is noted from hence by ſome of our Expoſitors:

Doctrine. *The Godly mans ioy in this life is but the beginning of ioy.* Pſal 16.11.

That the godly mans ioy in this life is but the beginning of ioy. We ſhall haue the fulneſſe of ioy hereafter when we come into Gods preſence, at whoſe right hand it is (as the Pſalmiſt ſpeaketh,) In this life we haue but the firſt fruits of the ſpirit, and Gods earneſt penny; In that other life we muſt looke for the whole maſſe and perfection of bleſſedneſſe. In this reſpect we are willed to *Taſte how good God is*; implying, that it is but a taſt of the ſweetneſſe, and goodneſſe of God, that can be attained vnto in this life: we cannot reach vnto the thouſand part of the Ioyes of Gods preſence, and fauour in this world, that are prepared for vs in another, 1 *Cor.* 2.9. *Theſe are a part of his wages but how little a portion is heard of him? Iob* 26. *vlt.* This point is true, and might be of good vſe to teach vs to long for to be diſſolued that we may be with Chriſt: for is the ioy that we haue here but the beginning of ioy, and as it were the firſt fruits? oh then, what ſhall the crop be; doth the ioy which wee here taſte of, and which in this life we are made partakers of, paſſe all vnderſtanding, as the

the Apoſtle ſpeaketh? what then ſhall the fulneſſe thereof be, who is able to expreſſe it. But I intend not to proſecute it. I now come to the laſt part of this Parable, which ſheweth vs the elder Brothers ill will or anger, for his Fathers receiuing home, and ſo welcomming this his Brother.

Text.

Verſe 25. *Now his elder Sonne was in the field, and as he came and drew nigh to the houſe, he heard muſicke and dancing.*

26. *And hee called one of the ſeruants, and asked what theſe things meant.*

27. *And he ſaid vnto him, thy Brother is come, and thy Father hath killed the fatted Calfe, becauſe he hath receiued him ſafe and ſound.*

28. *And he was angry, and would not goe in: therefore came his Father out, and intreated him.*

In theſe laſt eight Verſes the anger and diſcontent of the elder Brother is laid downe: wherein conſider; Firſt, from *whence it ariſeth*, or how it was *occaſioned*; and that was vpon the vnderſtanding of his Fathers loue and ioyfull entertainement of his younger Brother: For, he *heard muſicke and dancing*, verſe 25. And the ſeruants alſo makes report thereof, *verſe* 26.27. Hereupon (as the Text ſaith) *He was angry, and would not goe in.*

The Parts.

Secondly, How this his anger is *expreſſed*, viz. by his reaſoning with, and accuſing of his Father: which *accuſation* is amplified *per ἀντίθεσιν*. He had beene obedient, *Loe theſe many yeares doe I ſerue thee, neither at any time tranſgreſſed I thy commandement*, verſe 29. But his Brother had beene diſobedient, *Aſſoone as this thy Sonne was come, which hath deuoured thy liuing with harlots, thou haſt killed for him the fatted Calfe*, verſe 30.

Thirdly, How this his anger is *qualified*, and that is done two waies. Firſt, by his Fathers kind *entreaty of him*, verſe 28.

Secondly,

Secondly, by an *Apologie* which his Father makes vnto him, *verſe* 31.32.

Wherein we haue a *Propoſition*, verſe 31. which hath in it a *Conceſſion* of the former particulars: For the Father would not now exaſperate him, but ſeemeth thus to reaſon, *Graunt it bee ſo as thou doeſt ſay of thy ſelfe; yet thou doeſt not well to be offended, for all that I haue is thine.* And ſecondly, a *Confirmation*, verſe 32. where he doth both *Iuſtifie* his owne proceedings; *ab æquo*, (for what he did was equity and right.) And alſo ſecretly defend his younger Sonne, againſt his elder Brothers former accuſation; *For though he were dead, yet he is now aliue, though he were loſt, he is now found*: He is not what he hath beene, the caſe is altered. And thus we ſee the limbes of this latter part.

Now to the Particulars, and ſo firſt, Wee might here take notice, that it was *The Elder brother* who was diſcontented, and here by our Sauiour taxed and cenſured. If you obſerue the Progeny of Sathan (No wiſe man will be offended) you ſhall finde that it much ran vpon *Elder-brothers*: *Cain who was of that euill one and ſlew his brother*, 1 *Iohn* 3.12. was the firſt eldeſt Sonne in the *Old world*: *Cham* who was curſed, to be *a ſeruant of ſeruants* for his want of duty to his parent, was the eldeſt brother of the *New world*; wild *Iſmael* was the eldeſt, to the father of the faithfull: and prophane *Eſau*, who *ſold his birth-right for a meſſe of pottage*, was an elder brother alſo: So was *Reuben* the firſt-borne of *Iacob*, *his might and the beginning of his ſtrength*, yet *he went vp to his fathers bed and defiled it*, *Gen* 49.34. If you ſay that here we finde the *elder*, liues ſoberly at home, and it was the *younger* that was the Prodigall: Remember you finde this but in a *Parable*, and the ſcope of Chriſt is to iuſtifie this younger, and condemne the elder. *Obſ.*

I obſerue this; Firſt, to note the malice of Sathan, againſt God: The firſt-borne (you know) were Gods; therefore he endeuoureth his vtmoſt for thoſe. *Obſ.* 1.

Secondly, God ſuffers him to carry it oftentimes (but not alwaies) to ſignifie (it may be) that priuiledges of nature God reſpects not, but a new creature. I meane but to point at theſe things.

Againe, we may obſerue in that the elder ſonne was in the field, and comming thence, heard dancing, &c. *Obſ.* *That Elder brothers are not to be brought vp in idleneſſe, but to worke and labour.*

Our practiſe is to impoſe labour on the reſt, and for the eldeſt to ſend them to ſee faſhions abroad, or to be ouer-partially indulgent to them at home, ſuffering them to run riot ſo much in the Spring of their yeares, that they ſoone bring *Autumnes* on their eſtates and houſes, and ſell the bleſſing their father left them to ſome ſupplanter, for a meſſe of broath. If parents would put them to worke before they haue it, they would the better keepe it, when they enioy it.

Further, in that this Elder brother enquires of the ſeruants before he paſſe ſentence, or concludes any thing. It might teach vs this point of wiſedome, *Obſ.* *To beware of raſh Cenſure.* A fault that we are apt to fall into, and very guilty of, without any enquiry to paſſe ſentence; whence it comes to paſſe (and that not ſeldome) that a ranckling tooth is ſet into the ſide of virtue.

And from the true relation that the Seruants make, we might alſo learne, *Obſ.* *Fidelity in our Reports.* What we relate, to doe it truely. It is a great fault, and in Profeſſors as well as others, in Relations to corrupt the Text, with falſe Gloſſes and Comments, with additions and detractions of their own making. What through forgetfulneſſe, careleſneſſe or of a worſe meaning oftentimes, things are carryed in ſuch ſort, that the report men make is no more like that was ſaid, or done, then an apple like an oyſter, (according to the prouerb) men tell *All* and *Some*; and like a ſnowball, it gathers in the going.

Theſe, (and diuers other obſeruations) might be collected, and proſecuted; but my purpoſe is, only to obſerue

ſome

ſome *Generall Poynts* from each Particular branch, and ſo draw to a Concluſion.

And firſt, in that this elder Sonne vpon the vnderſtanding of his Fathers loue and gratious dealing with his younger Brother (who came home humbled and penitent) doth thus repine and grudge, waxe angry and diſcontent. This giueth vs to vnderſtand, that

The bleſſings of God vpon others are great eye-ſores vnto the wicked. They grudge and repine at the preferments of others in the fauours of God. This our Sauiour teacheth vs by another Parable, *A certaine houſholder went out early in the morning to hyre labourers into his vineyard. And when hee had agreed with them for a pennie a day, hee ſent them into his vineyard to worke. And he went out about the third houre; and ſeeing others idle ſent them in alſo. Thus did he alſo, about the ſixt, ninth, and eleuenth houre. Now when Euen was come, the Lord called the labourers to giue them their hyre, and gaue euery man his pennie; to them that came in laſt he gaue as much as to them that came in firſt. Therefore the labourers murmured againſt the Maſter of the vineyard, ſaying, theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs which haue borne the burden and heate of it.* Thus did they enuie the ſeruants, and repine againſt the Maſters dealing. Many are the examples that might be alleaged for confirmation of this truth. But take one for all, *God he hath reſpect to Abel, and to his offering*; but vnto *Kain, and to his offering hee had no regard: Wherefore Kain was exceeding wrath, and his countenance fell downe.* And afterwards, *he ſlew his Brother*: & why was this? but *becauſe his owne workes were euill, and his Brothers good.* God regarded *Abels* ſacrifice, and had reſpect vnto it; for this cauſe doth his brother enuie him, and at laſt doth murder him.

Doctrine. *The wicked repine at the preferments of other in Gods fauours* Matth. 20. 1. Verſe 2. Verſe 3. 4. Verſe 5. 6. Verſe 8. 9. Verſe 11. 12. Gen. 4. 4. 5. 1 Iohn 3. 12.

The reaſon is, becauſe they are of that ſame euill one, as Saint *Iohn* ſpeaketh: They are a helliſh brood, and are transformed into the image of the diuell, who enuied the happineſſe of our firſt Parents in the Garden; therefore called 1 Iohn 3 12.

called the Enuious man, of his nature doe they participate, his workes they doe, and cannot otherwiſe chuſe.

Matth.13.28. Gen 3.5.

Reaſon 2. Secondly, as the tree is, ſuch muſt be the fruit, they are fleſh, and therefore muſt needs bring forth the fruits of the fleſh, whereof this is one, as the Apoſtle doth manifeſtly declare, *Gal.*5.21.

Uſe 1. This then ſerueth to reproue many, who *Caine-like*, fret at the preferments of others in the fauours of the Lord: And inwardly repine at the good eſtate and happie condition of their brethren: the knowledge, zeale, and obedience of others, and the fruits of theſe and ſuch like graces, viz. a good name and eſtimation doe inwardly vexe and torment them, and are as daggers at their hearts; The hearing, ſeeing, or thinking of any other to haue more, or ſo much as they themſelues haue, is as a quotidian ague to their bones, it paines them day and night, it cauſeth them to gnaſh their teeth, and melt away. So that as *Ioſephs* brethren could not endure that their Father ſhould loue him better then he loued them. And as the Princes of *Babell* could not abide that *Daniell* ſhould be fauoured of the King aboue themſelues; ſo cannot theſe men endure, that the God of heauen ſhould reſpect any before themſelues, though they continually blaſpheme his holy name, and no day will giue obedience vnto him. Oh the curſed nature of this ſame monſter *Enuie*, which filleth men to the eyes, and there it ſitteth, and whereſoeuer through thoſe windowes it eſpies a bleſſing, it is ſickneſſe and death vnto it. Honor, wealth, proſperity, and whatſoeuer is good in any, it repineth at. Men are not well, if they ſee others better, and in a manner, they doe hate to be happie, with any company. Should God ſend theſe to heauen, how would they brooke it? for there one *ſtarre excels another in glory* (as the Apoſtle ſpeakes) ſurely hell is the fitteſt place for ſuch (without repentance) for there they ſhall ſee no matter of enuie, but all obiects of extreame miſery: And

Pſal.112.10.

Parum eſt, ſi ipſe ſit felix, niſi alter fuerit infelix.

1 Cor.15.42.

yet

yet there alſo (ſo enuious are they) it may be they will deſire to ſit in the chaire, and haue ſuperiority, though they receiue the more torments.

Secondly, let this ſerue for our inſtruction: to fence and fortifie our ſelues againſt this diuelliſh enuie. Who is there that had not need be watchfull? are not the beſt and moſt ſanctified amongſt Gods children, apt to enuie and repine at others excelling in the graces of God? doth not this curſed weed ſprout forth of the beſt ground, oftentimes to our ſhame? Hath not this euill had a hand in thoſe many broyles and contentions, which haue beene amongſt the faithfull from time to time? This cannot be denyed, it is too too apparent; ſtriue therefore againſt this ſinne, let all carnall emulation be reſtrained by euery one of vs; we need not want for *Reaſons* to moone vs hereunto; for

Vſe 2.

Motiues to ſhun enuie.

First, it is the vnprofitableſt of all vices.

First, conſider, of all vices this is moſt vnprofitable, hauing in it neither profit, nor yet pleaſure: Inſomuch, that one ſaith, (and that truly) an enuious man hath a great deale of leſſe wit in his malice, then a very bruite; for whereas neither foule, nor fiſh, is taken in a ſnare without a bait, the ſpitefull wretch is brought to the Diuels hooke without any pleaſant bit. The voluptuous man hath a little pleaſure: the couetous man a little profit; but the enuious neither of both.

Secondly, it is not onely vnprofitable, but very obnoxious & hurtfull, First, to others.

Secondly, conſider, it is obnoxious and hurtfull: It hurteth others, and our ſelues; Others are hereby wronged, for this vice is not onely againſt charity, which reioyceth in the good of others, as in our owne: but it alſo tends to crueltie, and cauſeth vs to ſeeke the bloud of others: what cauſed *Cain* to murther *Abel*, but this ſinne of enuie? What cauſed *Saul* to ſeeke after *Dauids* death, but enuie? What moued the Patriarks to ſell *Ioſeph* into Egypt, but enuie? And what cauſed the Phariſees to crucifie the Lord of life, but this diuelliſh ſinne of enuie? No wonder then we ſo often in Scripture finde, enuie and murther combin'd together and ioyned, as if they were

Acts 7.9. Matth. 27.18. Rom 1.29. Gal. 5.21.

twinnes, growing in one body, and could not be separated. Enuie is a Bloud-hound, and it seldome hunts, but hunts to death: sometimes indeed it is call'd off, but the will is euer good.

Secondly to our selues, and that especially.

In qua multa sunt mala vnum tantum vtile, quæ authori incommoda. Basil. Carpitque & carpitur vna: supplicium q; suum est, vt Ætna seipsum, sic se non alios, inuidus igne coquit. Metam.

As it hurteth others, so especially our selues: for this profitable quality, this vice aboue all other is furnished with, that the owner thereof hath greatest dammage: And therefore one saith, It is the iustest of all vices, because it bringeth with it, its owne vengeance; God hath in iustice appointed this to be a plague vnto it selfe, *A sound heart is the life of the flesh, but enuy is the rotternesse of the bones*, (saith *Salomon.*) That is it is hurtfull to the body, and painefull to the minde, and will quickly consume a man, and bring him to his end, as the diseases which lie in the bones and eate vp the marrow. *Whosoeuer findeth mee, shall slay mee*, saith *Caine*: So may the enuious man say of himselfe; for either hee seeth in a man that which is good, and then he repineth: or else that which is euill, and so reioyceth; and both these waies he slayeth his owne soule. In a word consider, It is forbidden by God, 1 *Pet.* 2.1. It is a worke of Sathan, *Gen.* 3.1. A worke of the Gentiles, *Rom.* 1.29. A worke of darknesse, *Rom.* 13.13. A worke of the flesh, *Gal.* 5.21. Opposite to charity, 1 *Cor.* 13 4. the daughter of Pride, *Gal.* 5.26. Sometimes of Couetousnesse, *Pro.* 28.22. found most in Naturall men, *Tit.* 3.3. and in Silly men, *Iob* 5.2. and in Carnall men, 1 *Cor.* 3.3. and one of the torments of hell, *Luke* 13.18. See then what cause euery one of vs hath, to vse all sanctified and holy meanes, for the preuenting and purging of this vice away, if it haue seized on vs.

Gen. 4.14.

Meanes for the preuenting of it.

And amongst others these.

First, purge away pride.

First, purge away all pride and selfe-loue, from whence this vice fumeth. This remedy the Apostle Saint *Paul* prescribeth to the Galatians, and in them to vs. *Let vs not be desirous of vaine-glory, prouoking one another, enuying one another.* Seldome doe you see an humble man enuious.

Gal. 5.26.

And

And therefore labour for this grace, ſtore your hearts with humility and Chriſtian charity, for theſe will make you thankfull for your owne portions, and glad to ſee your brethren bleſſed in theirs.

Secondly, labour to be well perſwaded of, and contented with Gods holy adminiſtration, in the diſtribution of his gifts, whether temporall or eternall, concerning this life or a better. If another haue, God hath meaſured, and he meaſuring he cannot but haue. Let it not trouble thee thou haſt no more, thou art no greater, no more reſpected, &c. thou haſt that meaſure God hath meeted out for thee: And he ſeeth iuſt cauſe to giue thee what thou haſt, and others more then thy ſelfe. Remember God cannot be charged with folly, nor challenged of vnrighteouſneſſe; he is an abſolute diſpoſer of his gifts, in what kinde ſoeuer, and may doe with his owne what he thinkes good. What doe we elſe in repining, but pick a quarrell againſt God himſelfe, *Is thy eye euill becauſe I am good.* He is a ſawcy beggar that quarrels at his almes, becauſe another fares better: what euer our gifts are from God, they are meere almes; *For who hath giuen him firſt*: Let not then thine eye be euill, becauſe his is good? what euer God giueth to others, know that thou haſt more then thou doeſt deſerue; and they haue nothing, but what God will. Away then with this vice of Enuy.

Secondly, be well perſwaded of, & contented with Gods holy adminiſtration in the diſtribution of his gifts. Matth. 20. 13.

Rom. 11. 35.

Thirdly, endeauour to haue thy Iudgement truly informed, concerning the nature of earthly things: Enuie is for things (at leaſt deemed) excellent, and worth the hauing; by which we thinke another aduanced, and we diſgraced: Now if our Iudgements were truly informed of the vanity of theſe things, and the baſeneſſe of them in compariſon of heauen, and things heauenly; we would enuie our neighbours no more for their plenty, and abundance, then we enuie a beggar for his ragges, or a *Lazar* for his ſoares.

Thirdly, learne to contemne earthly things.

Fourthly, remember that the graces and good things, which other Chriſtians haue, are for Gods glory and our

Fourthly, remember others gifts are for our good

1 Cor. 12.

good and benefit. As the good of one member of the body, ſerueth for the vſe of another, in repining therefore againſt other mens gifts, we repine for that which is ours, and maligne our owne welfare; and doe the members of the body doe ſo? Beſides how can we truely ſay we deſire that Gods name may be hallowed of vs, and glorified in all, when we repine at others bleſſings? ſeeing God is as much glorified by his gifts beſtowed on others, as on our ſelues, nay more; for if thou hadſt them thou wouldſt be proud of them (and ſo lurch from the giuer) ſeeing thou enuieſt others for them.

Fiftly, looke vpon the troubles, as well as vpon the bleſſings of your brethren.

Fiftly, doe not onely eye the bleſſings, which our brethren doe enioy: but withall, caſt your eyes vpon the troubles, ſorrowes, miſeries, and calamities, which they ſuſtaine. Did we thus, we ſhould be ſo farre from enuying of them, that many times we ſhould haue cauſe to pitty them, and pray for them.

Sixtly, we in ſome things excell others.

Sixtly, remember what *Iohn Baptiſt* ſaid of Chriſt; *he that commeth after me is yet before me*, there are many that come ſhort of thee in reſpect of gifts, who (it may be) in Gods eſteeme are thy betters: Yea and thoſe that excell thee in ſome kind of gifts muſt yet (it may bee) giue place to thee in regard of others: You ſee it is thus in the body naturall. The *Eye* is honoured with the noble ſenſe of *ſeeing*, and the *Eare* with that needfull ſenſe of *Hearing*; but the *Noſe* is preferred before them both, in that profitable and vſefull ſenſe of *Smelling*. And as it is amongſt beaſts, ſome that are weakeſt in the Courſe, are yet nimbleſt in the Turne; Thus, it may be, thou haſt not ſo much vnderſtanding to ſpeake or giue direction, as ſome others; yet God may giue thee a greater power to practiſe and put in execution: Thou art not fit to be an *Eye* or *Tongue* in *Church* or *Common-wealth*, and therein commeſt behind ſome others, yet in the office of a *Foot* or *Hand*, to go to the place whether thou ſhalt be ſent, and performe the ſeruices required of thee thou goeſt beyond them, and art to be preferred.

Seuenthly,

Seuenthly, get a true loue of grace into thy heart, which if once thou getteſt (though thou haue a holy emulation, not enuying their fulneſſe, but thine owne want, which indeed thou oughteſt to haue) thou wilt not be much troubled with a carnall emulation, enuying thoſe gifts which God hath giuen them, but thou wilt much reſpect them, where euer thou ſeeſt them.

Seuenthly, get into thy heart a true loue of grace

Laſtly, be earneſt with the Lord by prayer, earneſtly intreat him to giue thee ſtrength, for mortifying of this ſame ſin. Pray once, and then againe, yea twenty times; and if that will not ſerue the turne, adde faſting to it. Vſe theſe meanes, and I dare promiſe thee the victory in the end; for they are approued remedies, and very forcible, for the curbing in, and ſubduing of this ſinne.

Laſtly, vſe earneſt prayer to God.

And the laſt Vſe of this may be for Admonition to all ſuch as haue any preferments in Gods fauours aboue other, to looke for *Enuie*: thou canſt not poſſibly eſcape the biting of it; haſt thou grace, then thou haſt matter enough within thee to cauſe the wicked to grate and gnaſh their teeth at thee. The eye of the enuious is ſharpe ſighted, like the Eagles, and can ſoone ſee what is worthy of commendations, and for that they will moſt maligne thee, and ſeeke eſpecially to defame thee. If thou haſt any goodneſſe in thee, they will quickly deſcry it, and be diſcontented with thee, and repine againſt thee for it.

Vſe 3.

A Queſtion was ſometimes put forth (as I haue heard) vnto a company of Phyſitians, what was the beſt helpe to the perſpicuity of the eyes, and for quickning of the ſight? Some made anſwer, *Fennell*; others *Salendine*, &c. But one amongſt the reſt, ſaid *Enuie* was beſt of all. For Enuie is very buſie, and will ſpie quickly, and (like a proſpectiue glaſſe) with the moſt, rather than with the leaſt. Looke then to bee deſcryed and to bee enuied; thou canſt not ſhun it (without thou ſhouldſt follow the counſell, that ſometimes a Philoſopher gaue, to one that asked him how he might auoide it: neither to doe nor ſay

Enuy, the beſt medicine for the quickning of the ſight.

Fertilior ſeges eſt alienis ſemper in agris; Vicinũq; pecus grandius vber habet. Ouid. No auoiding enuie, if a man doe well.

ſay any thing that is good.) Thou mayſt indeed ſaue thy ſelfe from the *Lyar*, by not ſpeaking with him; from the *Proud*, by not accompanying with him; and from the *Glutton*, by not eating with him; and from the *Contentious*, by not diſputing with him; but from the *Enuious*, it is not ſufficient, though thou flie or flatter him: he cannot be well, if thou beeſt well; thy riſing is little leſſe grieuous to him, then his owne falling. This the Heathen themſelues haue obſerued, and therefore when they ſaw an Enuious man ſad, they would demand whether harme had hapned vnto him, or good vnto his neighbour. And indeed it may bee queſtionable: for both theſe alike vex him. Haſt thou then any gift or grace, wherein thou excelleſt; or wherein thou doeſt equall others? then looke for ſome that will maligne thee: *præmoniti, præmuniti*, fore-warn'd, fore-arm'd; the ſtreame ran euer ſo, and euer will. Yet be not thou diſcouraged, for Enuie diminiſheth not, but encreaſeth thy praiſe; Thy reputation ſhall ſhine the more. Hence it was, that ſome of the heathen haue grieued, that they haue not beene enuied; And others haue wiſhed this as a great plague vnto man, not to be enuied. For they haue euer held it to bee a true marke of virtue, in the party enioyed. And thus much bee ſpoken of this firſt branch, which is the occaſion or ground, from whence this elder brothers diſcontent aroſe. Now for the ſecond, and that is the manner how he expreſſeth it: laid downe in theſe words.

Diog. Bion.

Themiſtocles.

Qui ducis vultus & non legis iſta libenter, Omnibus inuidias, Inuide, nemo tibi. Martia.

Verſ. 29, 30.

And he anſwering ſaid to his Father: Loe theſe many yeares doe I ſerue thee; neither tranſgreſſed I at any time thy commandement, and yet thou neuer gaueſt mee a Kid, that I might make merry with my friends. But aſſoone as this thy ſon was come, which hath deuoured thy liuing with harlots, thou haſt killed for him the fatted Calfe. Here we may ſee, how he expreſſeth this his diſcontent, by his expoſtulating the matter with his Father; accuſing him for hard and vnthankfull dealing; but iuſtifying himſelfe for his continuall

tinuall and constant obedience. The point we may hence learne is this:

It is a propertie of the wicked to expostulate the cause with God, and to complaine against his dealings as too hard and vniust. How common a thing was this with the carnall Israelites? how ordinarily did they obiect against Gods proceedings? Insomuch that the Lord was oftentimes faine to put his courses vnto scanning, and to call the people to a pleading, as by his Prophet *Esay*: *Come let vs reason together, saith the Lord.* And so in another place: *Wherefore I will plead with you, saith the Lord.* And againe; *Behold I will plead with thee, because thou sayest, I haue not sinned.* And in diuers other places, we haue the like speeches. This was the cause, why he did so often instruct his Prophets, how to answer the people, when they began to reason with them about his wayes: as *Ier.5.19. And it shall come to passe, when yee shall say, wherefore doth the Lord all these things vnto vs? then shalt thou answer them, like as yee haue forsaken mee, &c.* So againe: *And it shall come passe, when thou hast shewed this people all these words, and they shall say vnto thee; wherefore hath the Lord pronounced all this euill against vs? or what is our iniquity? or what is our sinne that we haue committed against the Lord our God? Then shalt thou say vnto them; because your fathers haue forsaken mee, &c.* In the 58. of *Esay*, in the beginning of it, you may see their practise discouered: for there we may finde them challenging God for hard measure: *Wherefore haue wee fasted, say they, and thou seest it not? Wherefore haue wee afflicted our soules and thou takest no knowledge?* As if God did them great wrong in not hearkning and attending on their suites. Thus did they in *Ezechiels* dayes, calumniate Gods proceedings of inequality: *The fathers had eaten sowre grapes, and the childrens teeth were set on edge.* The fathers had sinned, and they must beare the punishment: What equality was in this? therefore they cry out: *The way of the Lord is not equall.* Thus also

Doctrine. *It is the property of the wicked to expostulate the cause with God.*

Isay 1.18.

Ier.2.9. Verse 35.

Ier.5.19.

Ier.16.10.

Verse 11.

Isay 58.3.

Ezech.18.2.

Verse 25.&

Ezek.33.20. also in the time of *Malachie*, when they were reproued for any fault, how would they turne againe, and in a manner challenge God to his face: *You haue despised my name, saith the Lord: Wherein haue we despised thy name,* Mal.1.6. saith the people? Mal 2.17. *Yee haue wearied me with your words* (saith the Lord:) *wherein haue wee wearied thee,* say the people? Mal.3.7. *Returne vnto mee,* saith the Lord. Verse 8. *But wherein shall we returne,* said they? *Yee haue robbed me* saith God: Verse 13. *Wherein?* say they. *Your words haue beene stout against me,* saith the Lord: *What haue we spoken so much against thee,* say they? Thus you see how ready they are to contest with the Lord, in euery particular, holding themselues innocent, and thinking themselues more harder vsed then they had deserued. And as this euer hath beene the property of the wicked, to plead against Gods proceedings; so it euer will be. For at the last day, *When the master of the house is risen vp, and hath shut to the dore, &c. then* Luk.13.25,26. *shall some begin to say, we haue eaten and drunke in thy presence, and thou hast taught in our streets:* and other some shall say, *Haue we not propheſied in thy name? and in thy* Matth.7.22. *name haue cast out Diuels? and in thy name done many wonderfull workes?* challenging Christ for vniust dealing in condemning them: Yea, and when they are, as it were going to execution, and at the last cast, after that feareſull sentence of *Depart from mee yee cursed into euerlasting fire prepared for the Diuell and his Angels* is denounced against them; yet then they will plead also for Matth.25,41. themselues against the Lord: *When saw wee thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and* Verse 44. *did not minister vnto thee?* Thus challenging God for vniust sentence; holding themselues to be innocent, and guiltles, and to haue committed no such fault, as could deserue so heauy a doome. And thus we haue seene this point (viz.) *That it is the property of the wicked to expostulate the matter with God, and complaine against his proceedings, as vniust and vnequall,* sufficiently cleared and confirmed.

If

If any demand to know the reaſon, then take it in a word, and this it is.

They are ignorant and proud: They are ignorant of their owne eſtate and condition; they know not that they haue done euill, neither will they know it; and therefore they thinke they haue deſcrued no ſuch things as God inflicteth on them. Hence commeth that reaſoning and expoſtulating, that cenſuring of, and pleading againſt Gods proceeding. *Reaſon.*

Heare now the Vſes.

And firſt, behold a difference betwixt Gods children and wicked ones: the wicked (as we haue ſeene) are euermore obiecting againſt God and his proceedings; and ſtill complaining againſt his dealings, as vnequall and vniuſt. But of how contrary a diſpoſition is the child of God? who is euermore content to ſubmit himſelfe to Gods ſeuereſt courſes; alwaies acknowledging and confeſſing, that God is righteous in his proceedings, and pure in his actions. So much did *Nehemiah* confeſſe, when he thus ſaid, *Surely thou art iuſt in all that is come vpon vs: for thou haſt dealt truly, but we haue done wickedly.* And ſo did *Daniel*, *Righteouſneſſe belongeth vnto thee, and vnto vs open ſhame*, &c. Thus doth the Church acquit the Lord from all iniuſtice in his dealings: *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him.* The like affection was in *Dauid*, as doth appeare by theſe, and the like ſayings, *Iuſt art thou when thou ſpeakeſt, and pure when thou iudgeſt.* And againe; *I know, Oh Lord, that thy iudgements are right, and that thou haſt afflicted me iuſtly.* And elſewhere he thus ſpeaketh; *Righteous art thou (O Lord) and iuſt are thy iudgements.* This might be further ſhewed by diuerſe other inſtances: as by that of *Ely*; who hearing of the iudgement intended by the Lord vpon him and his houſe, ſaid thus, *It is the Lord, let him do what ſeemeth him good:* as alſo by that of *Hezekiah*, who being reproued, and ſeuerely threatned for his folly, in ſhewing his treaſure vnto the Ambaſſadors of the King of *Babel*, vſed theſe words: *Vſe* I.

Neh. 9.33. Ezra 9.10. Dan. 9.7. Mic 7.9. Pſal 51.4. Pſal 119.75. Verſe 137. 1. Sam. 3.18.

The

The word of the Lord is good which thou haſt ſpoken. All theſe ſayings manifeſtly ſhew their readineſſe to ſubmit themſelues to Gods good pleaſure, without repining. The like example we haue in *Iob*, who charged not God with
Iob 1.22. any vniuſt dealing (as the Text ſheweth) but in the midſt of his affliction bleſt and praiſed Gods name.

Vſe 2. And as this ſhewes a difference betweene the one and the other; ſo may it alſo ſerue for triall of our ſelues. Hath God afflicted thee any way, in body or in goods? and hath his hand lyen heauy on thee, and that all the day long (as
Pſal. 32. *Dauid* ſpeaketh.) Well, how haſt thou beene now affected and diſpoſed? haſt thou yeelded thy ſelfe with all ſubmiſſion to Gods proceedings? haſt thou acknowledged the Lord to be iuſt and vpright in all his dealings? and haſt thou quietly and without repining ſubmitted thy ſelfe to Gods ſeuereſt courſes? if ſo, it is a good ſigne of a ſanctified heart; But if (otherwiſe) thou haſt murmured and repined, and expoſtulated the cauſe with God, complaining of wrong and iniury, eſteeming thy ſelfe to be hardly dealt withall to be ſo vſed, and withall doſt pleaſe thy ſelfe in this gaine-ſaying humour. Then let me tell thee, it is an euident ſigne of a graceleſſe ſoule, and vnſanctified ſpirit. And if this be a true note of a wicked one to expoſtulate with God, and murmure againſt his proceedings, as we haue ſeene it is, then it will diſcouer many to be ſuch: For how ordinary a thing is it in the day of trouble to heare men murmure and repine (yea, it may be curſe and banne) againſt the Lord? what more vſuall then to diſpute how this can ſtand with iuſtice, thus and thus to puniſh? How are Gods dealings cenſured and called into queſtion by the ſonnes of men? And how do men (as it were) challenge God to his face of vnequall and vniuſt proceedings? I do indeed confeſſe, that through extremity of anguiſh Gods deareſt children may forget themPſal 73.13.14 ſelues ſometimes: and ſo did *Iob* and *Dauid*, *whoſe feet were almoſt gone*, but in their coolerbloud they will recall their errour, and ſmite vpon their thighes, and lay their hands

hands vpon their mouthes, and though they ſpeake once, yet they will anſwer no more, as *Iob* ſpeaketh: And as *Dauid* ſaith, *his ſoule ſhall keepe ſilence vnto the Lord.* They will not pleaſe themſelues in that gaine-ſaying humor, but labour to repreſſe all ſuch repining thoughts, and diſtempered paſſions. Iob 39.38. Pſal.62.1.

Thirdly, Seeing it is a property of the wicked thus to expoſtulate with God, and complaine of his proceedings as vniuſt and vnequall; then let this diſpoſition be farre from all ſuch as feare the Lord; let not the godly walk in the way of ſinners, but refraine their feet from this path: Let vs learne to iuſtifie God in all his waies, and to acknowledge him to be righteous in all his workes and actions. Hath the Lord laid on thee ſickneſſe, pouerty, impriſonment, or any other grieuous croſſe? See (then) thou vndergoe it without murmuring or repining: Charge not God with any hard or vniuſt dealing; for *ſhall not the Iudge of all the world do right*, ſaid *Abraham*? Yea, our God cannot but do right, for righteouſneſſe is eſſentiall vnto him; it is himſelfe, and he may as ſoone deny himſelfe as deale vniuſtly. His will is the rule of *Iuſtice*, and therefore it muſt be iuſt becauſe he willeth it. Let this then be enough for thee and me, the Lord will haue it ſo. Learne thou with *Dauid* to be dumbe and ſilent, becauſe God hath done it. Doe not dare to entertaine ſuch a thought within thy heart, as that there ſhould be any iniuſtice with him; learne (effectually) that golden ſaying of that kingly Prophet, *Righteous art thou, O Lord, and iuſt are thy iudgements.* Which Verſe *Mauritius* the Emperour vttered when he ſaw his wife and children put to death before his eyes; and when he was fitting himſelfe to lay his owne necke vpon the blocke, becauſe when he might haue redeemed the life of his ſouldiers taken by the enemy, for a ſmall ſumme of money, would not, but ſuffered them all to be put vnto the ſword. I confeſſe this is ſooner ſaid then done, and ſooner taught then learned; for it is no eaſie thing to curbe and keepe vnder our owne vnruly

Vſe 3. Pſal.1.1. Prou.1.15. Gen.18.25. Pſal 39.9. Pſal.119.137.

vnruly paſſions: yet let vs ſtriue and labour by all good meanes to ſubdue them, and repreſſe them. Ier.18.2. *Ariſe, and goe downe to the potters houſe, and there I will cauſe thee to heare my words* (ſaid God to *Ieremiah*:) So let vs ariſe and go downe to the potters houſe, and his clay and wheele ſhall teach vs many good inſtructions. The clay in faſhioning vpon the wheele is pliable, and readily receiueth any forme or faſhion. God is the *Potter*, and we as clay vnto him, how comes it then we grow diſcontented with his proceedings? Some are poore, others baſe, and ſome are ſickly, and other ſome deformed; theſe looking vpon others, who are more noble, rich, ſtrong, proportionable, &c. ſay vſually with diſcontentment, God might haue made me thus, or thus, as theſe. Rom.9.20. *But who art thou that diſputeſt with thy maker? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?* Verſe 21. *Hath not the potter power ouer the clay of the ſame lumpe, to make one veſſell to honour, and another vnto diſhonour?* Ier.18.6. Iſa.45.9. *Behold, as the clay is in the potters hand, ſo are you in mine, O houſe of Iſrael* (*ſaith the Lord.*) Be thou content then with Gods dealing; for, *Woe be vnto him that ſtriueth with his Maker. Let the potſheard ſtriue with the potſheards of the earth: ſhall the clay ſay to him that faſhioneth it, what makeſt thou?* If thou wilt needs conteſt, conteſt with man, with a potſheard like thy ſelfe; but beware of contending with the Lord thy Maker. Lay thou thy hand vpon thy mouth, and be content, though thou wert aſſured (which thou canſt not be) that God hath made thee a veſſell of diſhonour, and ordained thee to damnation. When then thou feeleſt corruption to ariſe, and begin to plead againſt Gods proceedings, remember the Potters houſe, and check thy ſelfe. His dealings are alwaies iuſt and equall; and if thou canſt not ſee it, condemne thy owne blindneſſe, and not them, nor him for them.

Vſe 4. And laſtly, this may ſerue for *Comfort* to all ſuch as find themſelues to haue a yeelding ſpirit, quietly, without murmuring or repining, ſubmitting themſelues to Gods ſeuereſt courſes: And though the Lord lay on them

them many a ſore affliction, and heauy croſſe, yet they ſtill iuſtifie him, and condemne themſelues: confeſſing that God is righteous, but it is they who haue done wickedly. And withall, acknowledge it is his mercy, that he ſends no greater, and layes no ſorer iudgements on them. And if at ſome times they feele (for indeed, who at ſome times ſhall not) their owne rebellious paſſions to ariſe, and the fleſh begin to repine and murmur, they will ſtraight checke it and controll it, not daring to harbour a thought or conceit of Gods hard dealing. Let ſuch as theſe know, they haue a notable euidence of a ſanctified ſoule, and let them make much of it, for this may comfort them in the midſt of trouble: For aſſuredly, a great meaſure of grace haſt thou attained vnto, who art come thus farre.

Now further, marke what a goodly colour this elder ſonne hath for this his doing.

Text.

Loe, theſe many yeares do I ſerue thee, neither tranſgreſſed I at any time thy commandement, and yet thou neuer gaueſt me a kid, that I might make merry with my friends. *Verſe 29.*

But as ſoone as this thy ſonne was come, which hath deuoured thy liuing with harlots, thou haſt killed for him the fatted calfe. 30.

Goodly paint vpon a rotten poſt: Here is a glorious varniſh vpon a bad action. He was indeed diſcontent and angry, and would not come in; but he giues the reaſon, and doth alledge the cauſe.

Hence learne,

Doctrine. *Wicked men haue faire pretences for ſoule ſinnes.* 1. Sam. 13. 11. 12. Cap. 15. 15.

What ſinne ſoeuer wicked men commit, they haue ſome colour for it: They haue faire pretences for their ſoule ſinnes. *Saul*, when he offered ſacrifice contrary to Gods will, being reproued for it, he ſtraight alleadgeth a reaſon, *Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the dayes appointed*, &c. *I forced my ſelfe therefore, and offered a burnt offering.* So for his ſparing the ſheepe and oxen, and the beſt of the ſpoile (which with

the *Amalekites* ſhould haue beene deſtroyed) he hath
1 King.21.13. ſome colour. *It was to ſacrifice vnto the Lord.* Thus *Ahab* and *Iezabel* couer the murther of *Naboth* with iuſtice againſt blaſphemy. *He did blaſpheme God and the King* (ſaid thoſe men of *Belial*, which witneſſed againſt him.) So *Iudas* pretended the poore, and his great care of them,
Ioh.12.6. when he grudged his Maſter a little vnction; when as indeed, *This he ſaid, not that he cared for the poore: but becauſe he was a theefe, and had the bag, and bare what was put therein.* The like we ſee in the chiefe Prieſts, who taking counſell together, for the putting of Chriſt to death, haue
Ioh.11.48. for their couer the ſafety of the people. *If we let him alone, the Romanes ſhall come and take away both our place and na-*
Verſe 50. *tion. And therefore it is expedient (ſaid Cayphas) that one man ſhould dye for the people, and that the whole nation periſh*
Gen.34.31. *not.* Many other examples might be brought to prooue this, as that of *Simeon* and *Leui* againſt the *Sichemites*, who
Exod.32.1. had a pretence to couer that their cruell murther, *Should he deale with our ſiſter, as with an harlot.* So the *Iſraelites*
Matth.2.8. touching their Idolatry. And *Herod*, whoſe cruell intention wanted not a couer. So *Abſolom* couers his treaſon with pretence of paying of his vowes. But theſe that haue beene brought, doe ſufficiently prooue the point that hath beene deliuered. Heare now the Reaſons.

Reaſon 1. Wicked men would not be thought to be, as indeed they are, *corrupt, abominable*: neither would they haue their actions that proceed from them, to bee eſteemed as wicked and vniuſt: (For Sin hath a ſecret guiltineſſe in it ſelfe and rather affects a hiding place then a fort.) Hence is it, that they ſeeke for pretences and excuſes (as *Adam* for fig-leaues) to hide their ſinne and ſhame, as well knowing how filthy this brood is.

Reaſon 2. Secondly, *Reaſon* is one of the principall faculties in man; and therefore, though oftentimes he denies the rule of reaſon, yet neuer will he abſolutely denie reaſon, (without he will denie himſelfe.) Hence it is, that men will haue ſome reaſon (though falſe reaſon before they will haue

haue none) for euery thing they doe, be it neuer ſo vile or wicked. The Vſes follow.

Vſe. *Repreoſe of two ſorts.* *Firſt, the Papiſt.*

Firſt, this ſerueth to *Reproone* many, who ſet goodly ſhewes vpon their euill doings, and varniſh their ſinnes with falſe colours.

As firſt the Papiſts, who ſet deceitfull colours vpon their ſuperſtitious practices. As for their ſacrilegious dealing, in with-holding the Cup from the people, they haue this colour. The wine is in danger to be ſpilt, and what needs the people to haue the cup, is not his bloud in the veines (ſay they) and doe not the people receiue whole Chriſt, body and bloud and all; when they receiue the bread? And ſo for their Idolatry, in worſhipping of Images; thus they colour it, we worſhip not the Image, but God in the Image, and Images are Laymens bookes, very needfull (ſay they) for their encreaſe in knowledge. The like colours haue they for their praying to Saints and Angels, they honour them (they ſay) but as the friends of God, and goe vnto them, but as vnto Mediatours; for it were great preſumption for them to come to God themſelues, conſidering their owne vnworthineſſe: and therefore, in humility, they goe to theſe, that they may intreat God, and make interceſſion for them. And theſe faire pretences haue they, to couer their abhominable Idolatry: And hence it is, that the dregs of that religion are ſo ſetled in the hearts of many, ſo that by no meanes they can be rooted out, and all becauſe of this deceitfull varniſh.

Secondly, the prophane Proteſtant. *D. Sclater.* *1 Teſſ 2.5.* *Diuers ſorts of complexion-makers for ſin, repreoued.* *Firſt, ſuch as pleade neceſſity of liuing in their callings.*

But to our ſelues; for who ſeeth not in what requeſt this Art of colouring is? Complexion-makers we haue (as one ſaith well) not onely for withered faces of ouerworne Strumpets; but alſo for the vglieſt and moſt deformed ſins. What vice ſo odious, that hath not found a couer? What ſin ſo groſſe, which (once committed) hath not ſome faire pretence? Gods *Sabboths* are broken, his name blaſphemed, his ſeruice neglected, our brethren defrauded, the poore oppreſſed, and all vnder pretence of neceſſity of liuing in the world, and maintaining wife and children,

with the reſt of our family. Thus many (I ſay not all) of you Shop-keepers perſwade your ſelues (as your practice teſtifieth) that you could not liue, if you ſhould not lie and deceiue, for by this craft, you get your gaine: So other Tradeſmen, as Tailors, Shoomakers, Vintners, Butchers, Chandlers, and the like, thinke they may be diſpenſed with, though they labour in the works of their callings on the Sabboth day, becauſe otherwiſe they ſhould loſe their cuſtome, together with their gaine; by which they are enabled to maintaine themſelues and theirs. Yea, and vnder this pretence, many liue in vnlawfull callings, as Vſurers, Players, Gameſters, and the like: but what better pretence haue theſe, then Harlots, Theeues, and Pick-purſes, who vſe thoſe courſes, becauſe they haue no other meanes to liue and maintaine themſelues? If this be a ſufficient cloake for ſinne, then Tiburne hath the more cauſe to complaine, where many a one haue ended their dayes, for their robbing and taking mens purſes by the high-way ſide, though they haue pretended, that they had no other meanes to liue by, and if they had not done this, they knew not which way to haue maintained themſelues. Away then with this ſottiſh excuſe, and fond pretence; for, better were it for thee not to liue at all, then to liue in ſinne, to the diſhonour of God, and hurt of thy brethren; and farre better were it that thy body ſhould pine and famiſh in this world, then that thy body and ſoule ſhould for euer fry in hell torments.

Act. 17.

Secondly, ſuch as plead pouerty, and therefore haue no time for good duties and religious exerciſes.

So, other-ſome being reproued for their neglect of good duties, and holy exerciſes which God enioynes; pretend their pouerty and meane eſtate; our whole time (ſay they) is little enough to prouide for neceſſaries; we haue no leiſure to heare Sermons, read the Word, pray with our family, as other haue; and if we ſhould do this, we may beg our bread, except we ſhould vſe fraud and deceit to ſupply our need. But let ſuch know, this is no ſufficient excuſe for the neglect of holy duties. For, one thing is neceſſary, as our Sauiour telleth *Martha*, and we muſt rid our ſelues of worldly

worldly encumbrances, to choose the better part. If we would *first seeke the Kingdome of heauen, and the righteousnesse thereof, all these things should be giuen vnto vs.* We haue Gods gracious promise for earthly necessaries.

Sundry other pretences doe many bring to defend their sinne, as that they doe it to preuent a further mischiefe. Thus doe the Papists excuse the maintaining of their Stewes: we doe it, say they, to preuent a further inconuenience.

Thirdly, such as pretend preuention of further mischiefe.

Others pretend, they doe this, or this euill only for this end, that by their own experience, they may see the vanity and vilenesse of it. So do many Citizens go to see masse for trials sake, and that againe and againe, yea, and for a need can bow their knee to *Baal*: tell them of this, they colour it with this pretence, they goe indeed to see it, but it is with a good intent, that they might learne the more to loath it. I might instance in sundry other particulars, as for the hearing of the word, some will heare once a moneth, or at most once a day, but no oftner, for say they, we can heare more then, then we can practise all our daies. And the like, for their comming to the Lords Table, they cannot come, because they are not in charity, or they are not prepared as they ought to be. Thus are we growne skilfull in varnishing of sin, thus doe we blaunch our vile blemishes, and putrified sores, which euidently shewes that we are ranke hypocrites, and exceeding sinners against the Lord.

Fourthly, such as pretend triall.

Such reproued as refuse diligent hearing of the word, vnder pretence of hearing more in an houre then they can practise all their liues.

And so others who refuse comming to the Lords Table, because they are not in charity, or not prepared.

Secondly, let this admonish vs, that we colour not our actions, when we know they be euill, neither set a faire glosse on them as the wicked doe, alwaies remembring, that albeit colouring may serue vs for aduantage amongst men, yet *to his eyes with whom we haue to doe, all things are naked and vncouered, Hee* cannot be deceiued by any pretence, though neuer so cunningly contriued, though man may be: It is not pretence will stead vs at that day, when God shall enlighten things that are hidden in darkenesse: then shall all things appeare as they are, and all coulorable pretences shall vanish away as smoake;

Vse 2.

Heb. 4.

1 Cor. 4. 5.

ſmoake; then ſhall the very ſecret parts of thy heart be diſcouered, and thy very thoughts ſhall be made manifeſt. A ſloud of vengeance ſhall waſh off *Ieſabels* paint.

And thus much be ſpoken of the ſecond branch, wherein we haue ſeene how his elder brother expreſſed this his diſcontent, *viz.* by his reaſoning with, and accuſing of his Father for vnkindneſſe; which accuſation he doth amplifie, by an *Antitheſis*, *He had beene obedient*, and his younger brother diſobedient. And from thence we may further obſerue, that

Doctrine. Hypocrites climbe by cenſuring. Iſa. 65. 5. Luke 18. 11.

By cenſuring and condemning others do Hypocrites ſeeke to climbe to reputation of righteouſneſſe. See *Matth.* 7. 3. *Rom.* 2. 1.

Vſe.

And it would be taken notice of in this cenſorious age, wherein the religion of many ſtands in little els then in a narrow prying into the liues of others; gladſome entertaining of the reports of their failings; And paſſing ſentence (moſt ſeuere) againſt them for their ſlips. A ſtander by that knew not ſuch would ſay ſtreight: Theſe muſt be holy men (Saints ſure) that ſo rigorouſly cenſure the corruptions of their neighbours. But be not miſtaken; the bird that hath the gayeſt feathers, hath not euer the ſweeteſt fleſh: Out-ſide Chriſtians haue euer beene the moſt dogged cenſurers of others actions: By this ladder they haue endeauoured to mount vp to a good repute.

Nemo curioſus qui non malenolus.

For remedy of which Corruption; that aduiſe of the Apoſtle would not be forgotten, *Galat.* 6. 4. *Let euery man proue his owne worke, ſo ſhall he haue reioycing in himſelfe, not in another.* If thou wouldeſt be iudging and cenſuring, looke into the hinder part of the wallet, ſhake thy owne boſome, ſo ſhalt thou either haue no leiſure, or be the fitter to iudge thy brother; according to our Sauiours doctrine, *Mat.* 7. 3. 4. whilſt a *beame is in thy owne eye*, it is ſtrange if thou canſt diſcerne a *moate in thy brothers eye.* And yet indeed ſuch onely eſpie moates; for he that hath not a *Beame in his eye*, hath *Charity in his eye*, and that couers a multitude of ſinnes.

We

We might alſo here take notice of the *Manner* how the elder brother ſpeakes of the younger, which is not like a brother.

Aſſoone as this thy ſonne was come] See, he cannot brooke to call him by the name of *Brother*, but, *This thy ſonne*. He goes on, and ſpeaking of his fault, ſpeakes in the moſt odious aggrauating termes, *Which hath deuoured thy liuing with harlots*; broadly charging him (and that at once, and with one breath) with riot and whoredome. Too many of vs haue this elder brothers Eye and Tongue, (as I haue ſaid) and therefore I will ſay no more of theſe particulars, but, wiſh that the ſharpe edge of the ſword were more vſed againſt our owne ſinnes: then ſhould other mens failings find more fauour; but becauſe the *backe-edge* is towards our ſelues, the *ſharpe-edge* is againſt our brethren.

Now we come to the third and laſt branch, wherein we are to ſee how this his anger is *qualified*: and that is done two wayes.

Firſt, by his fathers kind intreaty of him, *ver.* 28.

And ſecondly, by the Apologie which his Father made, contained in the two laſt verſes.

For the firſt, and from the firſt of theſe, we may learne thus much.

When God hath to deale with ſinners, he dealeth with them in a mild and meeke manner, and not in fury and rage. The Father we ſee doth deale with him in a peaceable manner, he commeth and intreats him to come in, Verſ. 28. and doth not in a fury will him to be packing, and come no more within his doores. Inſtead of chiding, he fals to intreating, and in peaceable termes debates the matter with him. By whoſe practice Gods gracious dealing with ſinners is ſet forth. For the further proofe of this truth, do but remember Gods manner of proceeding with our Grandfather *Adam*, after he had eaten of the forbidden fruit, and had hid himſelfe amongſt the buſhes. *Adam*, (ſaith he) *where art thou? Haſt thou eaten of the tree whereof I told thee*

Doctrine. *God dealeth with ſinners in a mild manner, with quiet and peaceable termes.*

thou ſhouldeſt not eate? Thus in quiet and peaceable termes did God reaſon the matter with him, and did not with fury and violence come vpon him. And after the ſame manner did he deale with *Cain. Where is Abel thy brother? What haſt thou done? The voice of thy brothers bloud cryeth vnto me from the ground.*

Gen.4.9.10.

Such likewiſe was his dealing with the rebellious *Iſraelites*, continually from time to time, as is manifeſt in Scripture; and cannot be vnknowne to ſuch as are exerciſed, (though but meanely) in the reading of Scripture.

Reaſon 1. The reaſons of Gods ſo dealing may be theſe; Firſt, that the ſinner might be brought to a ſight of his ſinne the better, and ſo either conuinced or conuerted: For, this mild and gentle kind of dealing doth much ſooner cauſe the offender to ſee his fault, then a haſty and paſſionate proceeding doth or can.

Reaſon 2. And a ſecond reaſon may be this; Wicked ones (if they belong not vnto God) muſt be let goe on to the height of impiety, and extremity of prophaneneſſe; and therefore they are ſuffred to go on without check or controll (hauing no bands almoſt either in life or death) that they might fill vp the meaſure of their ſins to the very brim; and afterwards be filled with wrath, they being veſſels of wrath, as the Apoſtle ſpeaketh.

Vſe 1. Now for the Vſes. And firſt, ſeeing this is ſo, that God himſelfe when he hath to deale with ſinners, doth deale ſo mildly and in ſo peaceable a manner: this then ſerueth for the iuſt reproofe of ſuch, as hauing to deale either with friend or foe, grow hot and boiſterous, if they be a little moued or prouoked: Of ſo fiery and furious a diſpoſition are they, as if you moue them but a little by a word, or the leaſt neglect that may be, they will be ready to reuenge it with a blow, or with a ſtab: too many ſuch haſty and turbulent ſpirits are amongſt vs, the Lord amend vs. But let ſuch take notice of Gods peaceable dealing and proceeding, euen with the veſſels of his wrath, who commeth not vpon them with ſuch fury and rage,

rage, but reasons with them in mild and quiet termes. How farre are these from imitating God, as good children ought to do? But I am crossed and prouoked, so that I cannot forbeare, let me alone, prouoke me not, and I am meek enough. *Ob.*

A worthy commendation; The bruit beast will scarce stirre vnprouoked: and the Deuill himselfe (according to the Prouerbe) *is good, so long as he is pleased*: And art thou good no longer? Why then, let this be thy commendations; thou art as meeke as a *Beare*, or as a *Lion*, or as a *Tyger*: and of as mild a disposition as the Deuill is, for these are quiet, if they be not crossed; and so by thy owne confession art thou, but not else: for, if thou beest stirred, then thou must needs speak, there is no remedy. Is this that Christian meeknes which thou art commanded to put on, and called vpon to learne of Christ? He dealt not roughly with his enemies, no, not with *Iudas*, when he came to apprehend him, and betray him into the hands of sinners, but called him *friend*: *Christ Iesus* neuer taught thee to be so hot and hasty in dealing with thy enemy, much lesse in dealing with thy friend and brother: know then thy meekenesse is no Christian meekenesse, but a bruitish meekenesse, such a meekenesse as is to be found in the very bruit. *Answ.* Col. Mat. 11.28. Mat. 26.50.

Secondly, Is God thus meeke and mild, euen when he hath to deale with sinners? This then commendeth vnto vs the grace of meekenesse towards our brethren much more. A vertue which is acceptable to the Lord, and much respected of him. A vertue oft commended to all estates and degrees, and commanded both by precept and by practice. As to the *Magistrate*, the *Minister*, the *Master*, the *Wife*, the *Seruant*, and the like. The *Magistrate* must shew it, euen when iustice is to be executed, and punishment inflicted on malefactors; as *Ioshua* did, who (when *Achan* was apprehended, and his sin discouered, whereby he had offended God, and troubled *Israel*) dealt after this mild and gentle manner. *My sonne, I beseech thee giue glory to the Lord God of Israel,* and make *confession vnto him, and shew* *Vse 2.* 1. Pet. 3.4. *Meekenesse must be shewed by all* Iosh. 7.19.

shew me now what thou hast done, hide not from me. Thus in a mild and peaceable manner must they be dealt withall: Mercy and loue is to be shewed to offenders, euen in punishing of offenders. The *Minister* also must remember it. 2.Tim.2.25. *Paul* enioynes *Timothy* to vse it towards opposites, *In meekenesse instructing those that oppose themselues, if God peraduenture will giue them repentance, to the acknowledging of the truth.* That hasty hot-spurre humour of many Ministers, because they see not present successe of their labours and endeauours, sorts not with that Christian meeknes that Gods word requires. *Masters* also are enioined the same task by the Apostle *Paul*, when as he saith, Ephes.6.9. *Ye Masters do the same things vnto them* (*viz.* your seruants) *forbearing threatning.* The like charge is giuen vnto *Wiues*, by the Apostle *Peter*, that they put on the ornament of a 1.Pet.3.4. *meeke and quiet spirit, which in the sight of God is of great price.* How doth that techy peeuishnesse which is too too apparent in many wiues, agree with this iniunction? and if not that, then much lesse those bitter words and reprochfull termes which many vse. *Seruants* likewise are charged with it: 1.Pet.2.20. *For what glory is it, if when you be buffeted for your faults, yee shall take it patiently: but if when you do well and suffer for it, you take it patiently, this is acceptable with God* (as the Apostle speaketh.) Thus, all degrees and conditions whatsoeuer must put it on. We want no motiues to induce vs hereunto: For first, this is the path-way to blessednesse, *Motiues to meeknesse and mildnesse.*

1. It is the path-way to blessednesse.

Mat.5.5. *Blessed are the meeke* (saith our Sauiour) *for they shall inherit the earth.* Would we then be happy, and enioy all good blessings needfull for vs? then let vs get the spirit of meeknesse and mildnesse into our hearts, and expresse the power of it in our liues. God grants longest leases to such tenants.

2. It doth cause vs to heare the word profitably.

Iames 1.2. Secondly, It will much availe vs in the profit and power of the word, and therefore the Apostle Saint *Iames* willeth vs to heare and receiue the Word with meeknesse, which is able to saue our soules: Without this we cannot heare the Word with comfort, it will become vtterly vnprofitable vnto vs.

Thirdly,

Thirdly, The meeke are in a speciall manner vnder Gods protection, *Seeke ye the Lord all ye meeke of the earth which haue wrought his iudgement, seeke righteousnesse, seeke meekenesse, it may be you shall be hid in the day of the Lords anger.* These shall be hid in the day of the Lords wrath, when it shall be woe with others, it shall be well with these, read *Psal.*147.5.6.& 149.4.

3. *Such are vnder Gods protection in a speciall manner.* Zeph 2.3. Psal.76.8,9. Psal.147.5,6. Psal.149.4.

Fourthly, *A mild spirit pacifieth wrath:* Such is the effect of this vertue, that it doth not only keepe wrath from breaking out, but it also quencheth it being once enkindled. This was *Gideons* armour against the rage of the *Ephraimites*; and this was *Abigails* armour for her selfe, her husband, and her household; when *Dauid* (being incensed by *Nabals* churlish dealing) was comming with a purpose to slay them all.

4. *It is an excellent peece of armour against incensed wrath.* Pro 15.1. Iudg 8.2. 1.Sam.25.

You know that Rest is the best cure of the beginning of a Feuer, Remedies are to be applied in the remission: If thy neighbour begin to be angry, a while forbeare, and giue place; Deale not with him while the fit is on him: Words are then as cold water in the burning of an ague; they increase choller. If then thou findest thy heart inclined to passion, lay a necessity of silence vpon thy selfe, till thou beest able to speake quietly, and without frowardnesse: but more of this afterwards.

Fiftly, It is a fruit of the spirit, and the contrary is a fruit of corrupted nature: If then we would haue a testimony that we are of God, and that we haue his spirit in vs, let vs manifest the same by our mildnesse and meeknesse, in dealing with others, and in bearing wrongs.

5 *It is fruit of the spirit.* Gal. 5.23.

Lastly, The examples of the Saints are many that haue gone before vs. And Christ himselfe setteth forth himselfe as a patterne of this vertue, leauing himselfe an example of it by washing the feet of his Disciples, and by bearing the reproches of the vngodly.

6. *The example of the Saints, and of Christ himselfe who haue gone before vs.* Mat.11.29. Ioh.13.5.15. 1.Pet.2.23.

Thus haue we seene how many and how forcible motiues, we haue to cause vs to exercise this grace of meekenesse and mildnesse towards such as we haue to deale withall,

withall, yea euen towards our very enemies; for so doth the Lord deale with his as we haue seene.

Obiect. 1. But if we be thus meeke and milde, when we are iniured and wronged, we shall be laughed at, and counted milke sops, dastards, cowards, and the like.

Answ. Loue not thou the praise of men, more then the praise of God. The praise of God is true praise indeed, seeke after it; as for the estimation of man; without the estimation of the Lord, it is but a shadow of glory, if it be so much. In this and such like cases, say with the *Apostle*: *With me it is a very small thing, that I should be iudged of you, or of mans iudgement: hee that iudgeth mee is the Lord.*

1 Cor. 4. 3. Verse 4.

Obiect. 2. *Veterem serendo iniuriam inuitas nouam.* But if I be so milde and meeke, they will neuer haue done; they will raile and reuile the more, the more they are suffered. Put vp one iniurie, and I shall haue enow.

Answ. The more mild thou art, the sooner will they desist and end: If a dog barkes at thee, thy best course is to passe away, for if thou turnest againe and flingest stones, he will neuer haue done. The strongest resistance is by opposition of contraries; as fire is soonest quenched by water; and a soft wooll-packe is lesse penetrable at a Canon shot then a hard stone wall.

Obiect. 3. But it is hard for flesh and blood so quietly to sit downe by iniuries, and so easily to digest wrongs that are offered,

Answ. True; it is hard indeed; nay more, it is impossible for flesh and blood to doe it; but let me tell thee if thou art no more then a lumpe of flesh, there is no possibility of obtaining heauen. If thou beest Gods thou hast spirit as well as flesh, what is wanting in the flesh let grace make a supply off. And thus much shall serue for a second Vse of the poynt.

1 Cor. 15. 5. Iohn 3.

Vse 3. Now we come vnto a third and that serues for *Consolation*; will the Lord deale so mildly euen with the wicked and vngodly? with such as are children of wrath and firebrands of hell? then may Gods children assure themselues

ſelues that he will vſe meekeneſſe and mildneſſe towards them: he is not haſty or paſſionate in his proceedings with drunkards, ſwearers, and the like rabble of reprobates, but he doth deale with them in quiet and peaceable tearmes; and will he then be haſty, and violent towards his owne children? This cannot be, certainely if vngodly ones fare ſo well, Gods children may looke to fare far better. To them he will abound in all riches of grace and conſolation.

And thus much of the Fathers kind intreaty of this his elder ſonne; now for the apologie which he makes vnto him: and that is contained in theſe words.

And he ſaid vnto him, Sonne, thou art euer with me, and all that I haue is thine. Verſe 31.

It was meete that we ſhould make merry, and be glad: for this thy brother was dead, and is aliue againe: and was loſt, and is found. 32.

In it we haue, Firſt a *Propoſition*, which hath in it a *Conceſſion*, of what the elder brother ſaid, *verſe* 31.

Secondly, a *Confirmation*, wherein the Father doth iuſtifie his owne proceedings, *ab æquo. It was meete that wee ſhould reioyce and be glad.* He did nothing but what was equity and right, and therefore, there was no cauſe of diſcontentment. And Secondly, he doth defend his younger ſonnes cauſe, for *though he were dead yet he is now aliue, q.d.* true it is my ſonne, thy brother was lewd and diſobedient, dead in ſinnes and treſpaſſes, but he is now become a new man, he is aliue againe, all his former courſes are left and forſaken, and he is now returned home. And therefore it is fit I ſhould giue him entertainement and ioyfully receiue him.

Now we come briefely to ſome Inſtructions: And firſt in that the Father doth not exaſperate his ſonne, and further incenſe him (he being already moued) by denying

denying what he had before ſaid, *viz.* that he was dutifull and obedient, neuer breaking any of his commands, &c. (which indeed was otherwiſe) but yeeldeth to this his ſaying:

This may teach vs this point of wiſdome.

Doctrine. *The wicked may not be exaſperated when they are incenſed.*

Not to exaſperate the wicked, when they are incenſed, but rather to yeeld vnto them, ſo much as poſſible we may, and decline their furie. This point may ſeeme to haue ſome affinity with the former, and therefore I ſhall not need to ſtand long vpon it.

Vſe 1.

In a word then; let the Vſe be firſt for Reprehenſion of ſuch as are zealous, but not according vnto knowledge, (as the Apoſtle ſpeaketh) not paſſing by nor winking at the leaſt blemiſh in any of their brethren. Zeale, if it be well ordered, is moſt beautifull in a Chriſtian; but if not, it is a thing of exceeding great danger: as fire in moderation is moſt comfortable, but in extremity moſt fearefull. In all ages, it hath beene found leſſe dangerous to the Church, when men haue come ſhort of the due proportion of Zeale, then when they haue exceeded. *Auda* Biſhop in Perſia, in an exceſſe of zeale, throwing downe a Temple of the Pagans, was a cauſe that the King, thereby incenſed, threw downe all the Temples of the Chriſtians, as Stories do report. Sometimes then to reproue what we ſee amiſſe, is to put fire into gunpowder: at ſuch times it is wiſedome to forbeare, and watch a fitter opportunitie, when our reprehenſion may do moſt good.

Rom. 10. 2.

Theod. lib. 5.

Vſe 2.

And if theſe are to be reproued, then much more are ſuch to be condemned, who ſport themſelues, and make themſelues merry in prouoking of others, and ſtirring of them vp to wrath: As in cauſing the cholericke perſon to chaffe and fret; the contentious perſon to fight and quarrell; and the like. Theſe doe but lay ſtumbling blocks before their brethren, and *Woe bee to that man by whom ſuch offences come.* It is the Diuels office, to ſtir and prouoke others vnto euill: now what doe ſuch but take

Matth. 18. 7.

take the Diuels office from him, and follow his trade and occupation?

Thirdly, seeing it is a part of wisedeme sometimes to yeeld to the wicked, and forbeare contradicting of them, especially when they are incented; then let vs all learne this point of wisdome, and not prouoke them: It is no good discretion, to rouze vp a Lyon, or to take a Beare by the tooth, or for to pluck a mad Dog by the eares, or to thrust our hands into a Hornets nest; much danger is likely to follow vpon such like courses. And therefore, decline their fury if they be incensed, as *Dauid* did *Sauls* speare. Oh that we could once learne this lesson! that we would yeeld a little, and forbeare a while incensing others by our contradiction. This gaine-saying humor hath bred our woe, though men beleeue it not. The *Pelican* finding a fire nigh her nest, and fearing the danger of her young ones, seeks to blow it out with her wings; when (foolish Bird) by that meanes shee doth enkindle it, and at length burne her wings, and so make her selfe a prey in an vnwise pitty. I hope you can tell how to apply it: Meddle not indiscreetly, when coales are kindled, the blast of thy wings abate not the burning; it doth rather increase then quench: for a while forbeare, meddle no otherwise then by prayers to God: See thy owne peace and safety in the freedome of thy thought, and silence of thy tongue: *Consider what I say, and the Lord giue thee vnderstanding in all things.* 2 Tim. 2. 7.

Vse 3.

Dum furor incursu est currenti cede furori.

Dr. Halls Vowes. lib. 2. Medit. 52.

Secondly, in that the Father maketh an apologie for himselfe, we may collect,

It is lawfull for a man to speake in his owne defence, and make Apologie for himselfe, when he is falsly accused and wronged by the wicked. Gods children haue shewed the lawfulnesse of this by their practise. Thus *Iob* being accused for cruelty, oppression, hypocrisie, and many other sinnes, maketh a solemne protestation of his integrity, and speaketh in his owne defence at large. So *Paul* when he was in danger to be killed at Ierusalem by the people, being

Doctrine.
A man may lawfully speake in his owne defence
Iob 22. 5.
Iob 31.
Acts 21. 31.

being reſcued by the chiefe Captaine, ſpake for himſelfe vnto the people, ſaying: *Men, Brethren, and Fathers, heare yee my defence which I make now vnto you.* And thus alſo did he plead his owne cauſe before the chiefe Prieſts and Councell. And ſo likewiſe when he was brought before the Gouernour, he made Apologie for himſelfe. Thus did he alſo when he came before *Feſtus*; openly profeſſing, *that neither againſt the law of the Iewes, neither againſt the Temple, nor yet againſt Cæſar, had hee offended any thing at all.* The like was his practiſe, when he was called before *Agrippa*, and at many other times beſides. Thus the Primitiue Chriſtians, when they had beene ſlandered vnto the people for diſturbing the State, for adultery, murther, and other horrible ſins and grieuous crimes; did vſually write Apologies, and put vp ſupplications vnto Princes, that they might defend themſelues in open audience. But what doe I ſpeake of theſe, when we haue Chriſt his example, (againſt which can be no exception taken) to proue the point? When the Iewes charged him to be a Samaritan, and that he had a Diuell, he makes anſwer for himſelfe: *I haue not a Diuell; but I honour my Father, and yee doe diſhonour me:* ſo in many other places, as *Ioh.* 8.23. and *Luk.* 11.18,19. Thus did he euer apologize for himſelfe, when it made for the glory of God, and the good of his hearers.

Chap.22.1. Chap.23.1. Chap.24.10. Chap.25.8. Chap.26.2. Ioh.8.48,49.

The Reaſons may be theſe:

Reaſon 1. Firſt, if we ſhould not defend our ſelues, when we be thus falſely accuſed, we ſhould giue falſe teſtimony againſt our ſelues, and beare falſe witneſſe againſt our owne perſons.

Reaſon 2. Secondly, becauſe the ſlanders which light on our perſons, redound to the diſcredit of our profeſſion. How common a thing is it in theſe daies, to blame the profeſſion, for any one infirmity in a profeſſor, though of weakeneſſe it be committed? See (ſay they) this is the profeſſion; is it not a goodly one, who would beleeue what any of them ſay? Seeing then the profeſſion, and the cauſe of the

the Goſpell, is thereby endamaged, it behoueth vs not to be ſilent in anſwering truly, whenas our aduerſaries doe obiect againſt vs falſly. Theſe are the Reaſons. The Vſes follow.

Vſe 1. And firſt this ſerueth for *Admonition* to vs all, that we beware how we cenſure or condemne ſuch for proud and vaine-glorious perſons, that ſpeake now and then of their owne gifts, and plead in their own defence. For ſometimes it is requiſite it ſhould be ſo: A mans own good name, and the Churches good doth many times require it. Thus the Apoſtle *Paul* was forced, by reaſon of the *Corinthians*, more eſteeming (at leaſt in appearance) of other falſe Apoſtles then himſelfe, to ſpeake in his own praiſe, and to commemorate his own good parts: *I ſuppoſe* (ſaith he) *I was not a whit behinde the very chiefe Apoſtles. But though I bee rude in ſpeech, yet not in knowledge.* Yea he doth profeſſe, as the truth of Chriſt is in him, no man ſhould ſtop him of this boaſting in the Regions of *Achaia*. 2 Cor. 11. 5, 6. Verſe 10.

Queſt. But how doth this agree with *Salomons* prouerbe; *Let another man praiſe thee and not thy owne mouth, a ſtranger and not thy owne lips.*

Anſw. *Salomon* there doth meane ſuch a praiſing of our ſelues, wherein we chiefly aime at our own glory: But this praiſing of our ſelues, which is for neceſſary defence, and wherein we ayme at Gods glory, and the Churches good, and not made for vaine oſtentation, is not there forbidden: When neceſſary defence doth call for it and require it, a man may ſafely ſpeake in his owne praiſe, and yet be no tranſgreſſor of *Salomons* precept. Secondly, it ſufficeth for the truth of that and ſundry other prouerbes, if they be ordinarily and vſually true, though not generally.

Vſe 2. Secondly, Is this ſo, that a man may lawfully ſtand out in his own defence, and apologize for himſelfe, when he is wronged, ſlandered, and falſely accuſed by the wicked? Then let vs vſe our liberty in this kind, and in ſuch a caſe let vs boldly ſpeake in our own cauſe, and cleere our owne innocency; Gods Word alloweth it. And certainely, many

are herein much to blame, who put vp many an vntrue report that is raiſed of them, and neuer goe about to cleere themſelues, nor defend their owne credit: They are too too careleſſe of what is ſpoken of them, although it be neuer ſo falſely and ſlanderouſly ſpoken, yet they ſit downe by it. Hence it commeth to paſſe, that the profeſſion is diſcredited, and the Lord diſhonoured.

Queſt. But muſt a man for euery ſlander, goe about to fend and proue, when then ſhall he be at quiet, if this be ſo?

Anſw. *In what caſe we are to paſſe by a ſlander, and in what, not.* Pro. 19. 11. Such indignities and wrongs as are of the leaſt ſort, and touch only our priuate perſons, may be borne withall and winked at. And ſo ſaith *Salomon, The diſcretion of a man deferreth his anger, and it is his glory to paſſe ouer a tranſgreſſion.* But if the wrong be of another nature, if the ſlanders which are laid vpon our perſons, redound to the diſcredit of our profeſſion, and to the hurting and hindering of the cauſe of the Goſpell, in this caſe we may not be ſilent, leſt through our ſides the Church of God receiue a blow. An example hereof we haue in our Sauiour Chriſt, who (when the Iewes obiected againſt him two crimes, one that he was a Samaritan, another that he had a Diuell) neglected that crime which concerned his perſon, and paſſed it ouer, as being of the leaſt ſort of wrongs, and ſtands vpon that other eſpecially, which touched his doctrine, *I haue not a Diuell.* A better patterne we cannot haue for our imitation. Iohn 8. 49. *Melanct. in loc. & Luther.*

And as this concernes all Chriſtians in generall; ſo in ſpeciall vs Miniſters: for our good life is more reſpected then our learning. Common people more regard what they heare of vs, then what they heare from vs (ſuch is the corruption of our times.) It ſtands vs therefore in hand, to keepe a good name and eſtimation amongſt Gods people, and to defend our own innocencie, when we are falſly ſlandered and accuſed. We are to perſwade others: Now what can hinder this more then a bad perſwaſion of vs in the hearts of thoſe, with whom we are to deale? we therefore, aboue all others ought to free our ſelues from all falſe imputations; for a good perſwaſion of the Teacher, bringeth

Duo ſunt tibi neceſſaria, fama & conſcientia, conſcientia propter te, fama propter alios. Auguſt.

a ready entertainement of the thing that is taught: but a bad conceit doth much preiudice the truth. And thus much be ſpoken of this point, now we come to the next and laſt, *viz.*

God will make the innocency of his ſeruants knowne, hee will vphold and maintaine their righteous cauſe againſt all oppoſers. This point, though it be not manifeſtly expreſſed, yet it is incluſiuely implyed in the Text, *He was dead* (ſaith the Father) *but he is now aliue; he was loſt, but is found.* We heard before, what the ſonne obiected againſt his father: Firſt, that he had beene dutifull and obedient: Secondly, that his brother had beene vndutifull and diſſolute; and therefore his father did deale vniuſtly. Now the father heere cleeres his iuſtice, and anſwereth both his obiections. The firſt, in the 31. verſe, and the other in this laſt: ſo then, without doubt, this did the father intend, as to cleere himſelfe, ſo to defend his ſon. The point then is truely gathered: now let vs heare it further prooued. *Dauid* perſwading Gods people to patience and confidence in the Lord, vſeth this as an argument, *He ſhall bring forth thy righteouſneſſe as the light, and thy iudgements as the noone day*: as if he ſhould haue ſaid: Howſoeuer thy innocencie be at ſometimes couered, as it were, with a thicke and darke miſt of ſlander and oppreſſion, yet the Lord will in his good time ſcatter and diſſolue this miſt, and ſo make thy innocency apparent and cleere to the world: yea, he ſhall make thy righteous cauſe to be ſo euident, as the Sunne when it riſeth? nay, which is more, as at noone day when it is at the higheſt, and ſhineth brighteſt. I could further ſhew you the truth of this, by many examples: *Ioſeph* being accuſed by his Miſtreſſe, and vpon that falſe accuſation being impriſoned by his Maſter, *where his feet were hold in the ſtockes, and he laid in Irons*, found this to be true: for how did God make his innocency knowne vnto the world, and in his good time ſcatter thoſe miſts of ſlanders caſt vpon him, cauſing his Sun to ſhine with a glorious luſtre? Thus the Lord dealt with *Iob*; howſoeuer he was falſely accuſed, and had many

Doctrine. *God will maintaine the righteous cauſe of his children againſt the wicked.*

Pſal. 37. 6.

Temple in loc.

Gen. 39. 20.

Pſal. 105. 18.

Iob 42. 7.

slanderous imputations laid vnto his charge, yet the Lord at length made his innocency knowne, and did maintaine and vphold his righteous cause, as his story sheweth at large. This also was Gods dealing with *Ieremiah*, he was accused to be a conspirator, and to weaken the hands of the people, for which he was cast into prison, yea into a loathsome dungeon, but heare him now speake of himselfe and of Gods dealing towards him, *I called vpon thy name, O Lord, out of the low dungeon, thou hast heard my voice, &c. Thou dreweſt neere in the day that I called vpon thee, thou saydſt, Feare not. O Lord, thou hast maintained the cause of my soule, and redeemed my life:* God did maintaine his cause against all opposers. And this hath beene prooued by Scripture, so it may be further cleered by Reasons.

Ier.37.15.

Lam.3.55.56.57.58.

Reason 1. For first; It is his place and office so to doe: he is the Iudge of all the world, as *Abraham* saith, and shall not he doe right? It belongeth vnto him to render to euery one according to his workes, and therefore at last he will come forth, and bring the righteousnesse of his seruants into open light.

Gen.18.25.

Reason 2. Secondly, he hath promised, to relieue his seruants, when they are oppressed, and will he goe backe from his word, or say and vnsay, as man doth? It cannot bee, *let God be true, and euery man a lyar.*

Psal.146.7-10 Rom.3.4.

Vse 1. Seeing then that this is so; Let this serue to encourage vs in all well-doing, seeing God is with vs, and in our righteous cause will never leaue vs; let the wicked traduce vs and slander vs, yet God will at length plead our cause, and make our innocency knowne to our glory, and our enemies shame. It is the lot of Gods children to be euill spoken of by the men of this world; to be persecuted and reuiled for righteousnesse sake, and to be condemned of wicked men vniustly. *Daniel* shall be charged with disobedience; *Amos* of conspiracie; *Eliah* for troubling *Israel*; *Paul* for raising vp of tumults; And all Christs Disciples, for moouers of sedition amongst the people: But these clouds shall soone be dispersed, and all these darke mists shall suddenly be scattered.

red. Let not theſe things then, too much trouble vs, nor any whit diſcourage vs in the practiſe of Chriſtianity; our righteouſneſſe ſhall not alwaies lie hid in the darke, but it ſhall one day ſhine as the Sunne, and be brought into the open light: Commit then thy waies and workes vnto the Lord, and wait thou vpon him. When thou art ſlandered and falſely accuſed, reſigne thy ſelfe to him that ruleth all things, and ſo with patience poſſeſſe thy ſoule.

Secondly, doth the Lord defend our cauſe? then let vs defend his: let vs plead his cauſe, that pleadeth ours. Let vs not ſee God to be diſhonoured, his name blaſphemed, his Sabboths prophaned, his ſeruants reuiled, &c. and hold our peace. Oh! where is our courage for the truth? Magiſtrates where is yours? Miniſters where is yours? Maſters where is yours? Parents where is yours? while drunkenneſſe reeles to and fro about our ſtreetes; while oaths flie about in euery towne, in euery ſtreet, in euery market, in euery houſe, in euery ſhop, like a flocke of diſmall Rauens, croaking and crying for vengeance to fall vpon our heads? Woe vnto vs for ſeeing and hearing God to be ſo diſhonoured, and yet will neither heare, nor ſee it, nor plead his cauſe againſt oppoſers. But though *Iſraell* ſin, yet let not *Iudah* tranſgreſſe: though men of this world doe thus, yet you that feare the Lord, doe not yee doe ſo: God hath taken vpon him to plead thy cauſe, and defend thy innocencie, and wilt not thou plead his? Wilt thou ſuffer his name to be trodden vnder foote, and neuer ſeeke to vphold it? Shall wicked men ſpeake againſt Gods truth, and thou ſpeake nothing for it? Oh beware of this, for feare thou wanteſt one to plead for thee at that ſame great *Aſſizes*, when thou ſhalt ſtand in greateſt need. *Vſe* 2. Hoſ. 4. 15.

Thirdly, doth God take vpon him to plead the cauſe of his children? then let none take vpon them to reuenge their owne quarrells. *Vengeance is mine, I will repay it ſaith the Lord.* This is an office which is proper vnto God; to him it belongeth peculiarly to take vengeance. Now what doe ſuch but ſit downe in Gods ſeate, and turne him out of *Vſe* 3. Rom. 12. 19.

his throne, and rob him of his honour, and intrude vpon his *Prerogatiue Royall?* The *Phariſies* gloſſe vpon the law, pleaſeth vs well: *Eye for eye, tooth for tooth, &c.* This ſeemeth reaſonable. To render euill for euill, like for like, one euill word for another, one euill deed for another, and no more, is counted good Religion: But let vs remember, God will plead the cauſe of his, and therefore let all ſuch as are his, commit their cauſe vnto him. True it is, and cannot be denied, we may ſeeke for helpe of the Magiſtrate, either for the preuenting of wrong, or puniſhing of the doer of wrong; for it is not our mouths which God ſhuts vp from iuſt complaint, but it is our hands he tyeth vp from vniuſt reuenge. When the Magiſtrate doth reuenge, then doth God himſelfe reuenge, *whoſe miniſter he is.* All priuate reuenge is that which muſt be forborne. Let no prouocation then of any Aduerſary make vs vſurpers of the Lords authority. Let vs waite his leiſure, and not preoccupate his executions. Remember the blood of Chriſt and of the Martyrs is not yet reuenged; and wouldſt thou haue thy turne ſerued firſt? Waite then a while; he that ſhall come, in the end will come, and he will not tarry In the meane time, waite with patience for his appearing. Say with the *Spirit, Come*: And with the *Bride* ſay, *Come*; for, *He which teſtifieth theſe things, ſayth, Surely I come quickly. Amen. Euen ſo come Lord Ieſus.*

Matth. 5.

Rom. 13. 4.

FINIS.

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FINIS.